

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

January

C. B. R.



JANUARY is the month that opens the New Year. It is the month that stands at the gateway to eleven other months and allows us to pass in silence to them, and use her first day for our resolutions and as "the land of beginning again."

JANUARY is the month of snow, of ice, and wintry blasts that drive us from places of sunshine and make us hover about the open fires—and around these firesides the news of the day is told, the children revel in their stories and games which make the home a little paradise.

JANUARY is the month of winter reading. The open Bible, the farm journal, the Church periodical, the story magazine, and the latest novel, all find their places in hands to appreciate them, under lamps and candles to illuminate their pages. With these things members of the family meet the great minds of a big world, and thus enlarge their own sphere of thinking, have their understanding and sympathies broadened and expanded.

JANUARY is the month when Mother Nature wraps her earth in a blanket of white and brings to death millions of her own insects, that crops months hence may grow to feed a hungry world. It is the month when Nature makes some of her most wonderful pictures that charm and bewilder the artistic mind.

JANUARY is not a month of unbearable blizzards, but a month of charm and beauty and splendor and vigor. Its changing scenes remind man that he shall change from mortality to immortality.

VOLUME LXXIV

BURLINGTON, N. C., JANUARY 4, 1922

NUMBER 1

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

Denominational Loyalty And Church Attendance

Wise is that saying that you must deal with conditions as they are and not as they ought to be. New times bring new conditions, and new conditions demand new programs. The person who is averse to changes is against the time in which he lives. And it should be always fixed in mind that to change is not to disintegrate. Stagnation and decay are but conditions found about things that are stationary. This is a physical principle and applies to man as well as to matter.

There was a time when denominational loyalty and Church attendance were so closely united that there was but little distinction between them. But time has carried us on and conditions have taken us away from things that are old, and we are face to face with things that are new. Denominational loyalty is not so strong today as it once was, and it is the sign of no fertile brain to lament its passing. Denominational loyalty, as our forefathers knew it, embraced strict attendance to the local denominational church. Attendance was based upon the fact that it was *their* church.

Today people drift to the city, and in most instances attend the finest church, or where the finest speaker is to be found. It is no common thing to hear young people ask if they attended a certain church—of their own denomination—while in some certain city, and to get the response that they did not, but attended some other church, naming a local church superior in structure and leadership to their own.

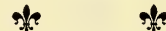
The process of American education is to appreciate and desire the best. It is, therefore, against the foundation structures of our system of education to ask people to compromise and accept less than the best.

One may not argue that he is against the law of the survival of the fittest, but as the progress of humanity continues to bring all things to a higher level, emphasis is shifted to *service*. The youth understands that connection with one denomination is about as good as another, and if this be true, he prefers to place his attendance where the greatest service is rendered and where the highest social realm is found.

Let our readers understand this before going further: that we believe in denominations, and that the work of the Kingdom will always possibly be better promoted through separate organizations, so long as the spirit of unity prevails. But a denomination can no longer rely upon its creeds, its principles, or its peculiar practices. This is not to argue to do away with creeds, or principles, or practices. These things anchor us, but *service* has overshadowed them.

No protesting voice can keep the people from attending the finest churches and flocking to hear the ablest sermons. The denomination that shall prosper must take note of these facts.

Fine churches and able preaching do not argue that religion is less fervent, or worship discredited. Far from it. God will accept our best, and He should have our best, let that be the house in which we worship, the music in it, or the message from the pulpit.



The Functions Of A Conference Secretary

Each year at this time when we are reading the final pages of *The Christian Annual*, the thought again and again comes to us as to what the functions are of a Conference Secretary. We do not raise the question of what his duties are, but rather we would call attention to his privileges.

We believe that the generally accepted opinion is that a Conference Secretary should keep the records of his Conference, and that his work is done on the Conference floor. Whether we are right in our way of thinking or not, our idea is far from this. The Secretary of a Conference during the sitting of the Conference is merely the clerk of the sessions. The work of a Conference Secretary during the sessions of his Conference may be more exacting than any other of his *privileges*, but his real work comes in the twelve months that his Conference is not in session.

Since we have said that the main work of a Conference Secretary is not the keeping of the records of the Conference, it is incumbent upon us to say what his functions are. Briefly we shall.

Of course the first work of a Conference Secretary after the adjournment of his Conference is to prepare the records in a creditable manner for *The Christian Annual*. This first work should be done promptly, unless necessarily delayed by sickness or similar causes. The tardiness in the work of one person usually affects many others. It is the spirit of genuine co-operation to be prompt.

After this clerical work is over the Secretary of the Conference should promptly make out a list of all churches of his Conference and the quota of *The Annual* for each. After this the various church secretaries should be written, giving full instructions as to the distribution of *The Annual*. Such instructions can, of course, be published in *THE CHRISTIAN SUN*, but should not be depended upon solely, because all the church secretaries do not take *THE SUN*. Then, too, the letter method is direct and personal.

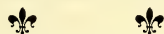
There are numerous resolutions adopted at Conference that do not end there, or at least should not. (Unfortunately, most of them do.) What is everybody's business is nobody's business. These resolutions should be kept before the people by letter and public print. Members of Conference vote for these things in good faith and it costs money—much money—to print them.

It is poor business to start things and not carry them out, and it is the work of the Conference Secretary to keep these things before the people and get the things adapted that the people adopt. *ps. 50 + B.C.*

Most Conference Secretaries we have known send out the church blanks to the churches a *short* time before the Conference meets. That is not enough. These blanks should go out two months before the Conference is to meet, accompanied by a letter, and then later another blank sent and a reminder to have the report filled out and in on time. Then who should aid the pastor in raising Conference requirements but the Conference Secretary? The mails are open to him, THE SUN, and other avenues of approach to the churches. (The bill for postage by the average Conference Secretary is ridiculously small for him to present for payment.)

When the Conference convenes the Secretary should have a memorandum of every important motion made at the last session, what it affects, page in *The Annual* where recorded, and have a copy of this memorandum for himself and one for the presiding officer.

Let it be written here that the progress of our Conferences depends upon our Secretaries to no small degree.



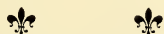
The Church Paper

The Church paper is a forum of ideas and ideals, a medium of public opinion, and a channel of news for a particular Church. A Church paper that is not a forum of ideas and ideals does not deserve to live, and furthermore, it will not live. A Church paper that suppresses public opinion cannot survive in a democratic age. The spreading of church news is among the lesser functions of a Church paper. Church news has its place, but its interest is only local.

The editor of a Church paper cannot afford to be sectarian, short-visioned, or narrow in his sympathies. He must exercise the spirit of forgiveness, for there are problems that daily worry, vex, and trouble. He must think to himself, often work alone, and the public has only a partial insight into his multiplied duties.

The constituency of a Church paper are the most loyal, progressive, and faithful supporters of the Church and all its enterprises. They daily and weekly come in contact with ideas and ideals and public opinion that shape their souls, stimulate their love and affection, and enlarge the horizon of their own reasoning. A denominational undertaking would never be a success, without the support of those who read the Church paper.

The progressive and forward-looking leaders of the future Church will undertake a program to place the Church paper into every home, for the investment always yields a hundred-fold.



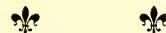
A New Year's resolution is all right if it is backed up by a determination to carry it out. Simply making a resolution is not enough.

Ex-Governor T. W. Bickett

On December 28, 1921, North Carolina mourned the loss of one of her great men in the person of ex-Governor Thomas Walter Bickett. He was stricken in his Raleigh, North Carolina, home, on the evening of December 27, and passed away at 9:30 the next day.

Bickett was a native of Louisburg, North Carolina. He was a lawyer by profession and was a member of the General Assembly of the State in 1907. He was for eight years Attorney General of his native State, and in 1916 was nominated for Governor on the Democratic ticket, and elected. He held this position until January, 1921, when he retired from public life and took up his law practice again.

Bickett was constructive in administration, genial in disposition, and an orator of recognized standing. His messages were forceful, convincing, and powerful. The greatest criticism that came to him in public life was the use of the pardoning power of his office. But on this there were those who approved as well as those who disapproved. As the years come and go the greatness of the man will loom larger and larger, and true historians will record him as among North Carolina's great and good men.



Editorial Briefs

A man may be a good Christian and not support some institution of his Church, but to be a good member of the Christian Church he must support her every institution. Likewise a man may be a good Christian and not take THE CHRISTIAN SUN, but he cannot be a good member of the Christian Church and not take THE SUN.

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Do you read? What do you read? Do you read daily? Do you read books, papers, magazines? Do you read, or just drift about for your knowledge? Honestly, do you read—and what?

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The matter of education must be important to a people who are to grow. An educated leadership is essential in every line, and to miss this is to strike the level of non-progressiveness.

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God is no far-away being. He is with us and ever present to guide, guard, and protect. Seek Him while He may be found—call upon Him while He is near.

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The Church can do its best only when all pull together. All together for 1922 should be our aim and slogan.

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If you like THE SUN, tell others. If you do not like it, tell us.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN

PORTO RICO

A Diary—Part X.

By REV. J. O. ATKINSON, D. D.

Field Secretary for Missions

SUNDAY A. M., September 25.—They give great heed to Sunday schools in Porto Rico, far more than we do in the States. For instance, none of the churches have preaching at the Sunday morning hour, and the entire period from 10:30 a. m. till noon is given to Sunday school. We went the round of the schools here in Ponce this morning, spending only a few minutes at each, till we reached our own, half an hour before closing. It was great to see these several hundred men and women, boys and girls, seeking knowledge of God through song, prayer, and Bible study. At the Baptist school we found twenty-eight men and boys, forty girls thirteen to eighteen years of age, and forty women. In the Intermediate Department, Miss Lake a lady missionary and an expert in Sunday school work, had sixty pupils in six groups—and something was doing every moment of the teaching time to keep those children interested and busy. In the Primary Department there were forty small children in charge of two other American lady expert Sunday school teachers. My! these were having one jolly time. I almost wished I was a heathen and a child and could be in one of those classes. For there was the joy of movement, or riveted attention, of unbroken interest.

The singing and opening services of a Porto Rican Sunday school are more emphasized and more impressive than with us. They sing more songs and with more zest and fervor than we do.

At the United Brethren church we found 115 in the main school. In the primary department there were thirty-six and in the intermediate seventy-eight from nine to thirteen. Here we found Miss Reid and a native teacher in charge. This Miss Reid is the most energetic, wide-awake expert in Sunday school work this writer has ever witnessed in action. Her face fairly beams with joy and with ideas. If there is a dull moment from the time she begins till her class has quit and gone home I never discovered it. She tells me she has been here several years and that this work is her life. It would be interesting indeed to know how many lives this one woman reaches for good and saves through Christ.

At the Methodist Episcopal school they were having a special rally day. There were ninety-eight in the primary department, thirty-four in the intermediate, and 115 in the main school. The pastor said he did not have a school like that more than once a year. One wonders why there is so much joy and so many smiles when additional numbers come trooping into Sunday school or church!

At our Christian Sunday school we found three primary classes, one with twenty-six, another with seventeen, and a third with twenty-two present. In the intermediate we found two classes, one with twenty-four, another with nine present. We found our good Mrs. Barrett teaching a fine class of twelve girls. They seemed so happy and Mrs. Barrett was radiant as she went forward with her great work. Brother Barrett had a men's class of seven, and he seemed happy in jabbering away at them in a jargon we could not understand. It does seem to me that when these people go into the house of the Lord they would talk in a tongue to be understood. I told Barrett today I would forgive them for all the jabberish he and his people got off at one another, but I did think that when he prayed in public worship and talked to the Lord he ought to do so in our decent English tongue, for it seemed to me the Lord would appreciate it more! Evidently Barrett has a strange sense of humor, for when I told him that, in all seriousness, he laughed at me. (But that did not phase me, for I observed long ago that some people do not know just when to laugh, and I now rather think Barrett is one of them.) In our school was also a woman's class of fourteen, and two men's classes of eight and seven each. In all the secretary's report showed 170 present today, and there are ten departments in the school. At the close of the school Minton made a talk about the recent session of the World's Sunday School Convention which he attended in Tokyo, Japan. He said that the Sunday school is the means of producing the biggest and best men and women of the world. There were men and women at Tokyo who were known and had influence throughout the world, and that the World's Sunday School Convention was one of the greatest parliaments that ever assembled anywhere on the earth. Which remark I put into my diary at once with the notation that I had been a Sunday school attendant all my life and maybe I could be somebody yet, if I kept it up long enough. My resolve here and now, just between this dear diary and myself, is that when I get home I will attend Sunday school more regularly and more devoutly, with hope.

The Sunday school offering was \$2.42. And this is better than some of our Sunday schools in the States do. In fact, we Christians have a wide-awake, interesting Sunday school, and one with many promising young people in it. We have no American teachers other than Brother and Sister Barrett. It would evidently be a great help to them and to our work here to have such teachers, as do the other schools we visited this morning. The worker in the Sunday school is a power here, for the young are the hope of the church and the future, and we should by all means, if possible, train two or three of our bright, consecrated young women in America and send them down here to do such a work for Christ and the Church as they can never hope to do at home.

After Sunday school I join everybody else in walking the streets of Ponce. It is one glorious, balmy spring day here (September or no September). One could wish to live forever if the days were all like this. And everything here seems so open and airy and inviting. Some of the dwellings are palatial, not of the American, but of the Spanish type, great high doors and windows reaching all the way from ceiling to floor, the entrance as if to hotels and public places. And these dwellings finished within and without in cement, are painted pink or blue, or green and trimmed variously in white or red or maroon, or what not. How these Porto Ricans do revel in rich coloring! Their homes are almost as varied in hue and tint as the trees and plants on their lawns.

The Plaza here at Ponce, as the dear girls say, "is a dream." It has stone seats, ample stone or cement walks, large, graceful palms, a flamboyant tree of blazing red in burning blossom, and enticing cocoanut trees growing thirty feet before there is bend or branch, and then all of a sudden bursting out with foliage and fruit enough to fill a hogshead. There is an air plant here which, like many of our congregations in the States, seems to flourish on nothing but hot air and sunshine. It is a fact. The thing grows up in the air and seems to have no root, just all branch. It hangs moss-like on the limbs of the large trees, and without troubling the trees, goes on with its spreading and its growing. It swings out onto telephone and telegraph wires and gets so thick and vigorous there that the wires have to be cleaned of it by laborious effort occasionally. It does not grow in the ground, on the ground, or out of the ground. It does not look to mother earth for nourishment, nor to any tree or plant that grows out of the earth. It grows in the air, feeds on what the air gives it, and wraps itself about with such clothing as the air has to offer. Why not: If a fish can live in water only why cannot a plant live on and in the air only?

I saw a funeral procession today. But there were no women in it. Barrett tells me that no women attend funerals here. They leave that to the men and boys. The funeral I saw had a hearse and carriages, but no automobiles.

The market and the stores all stay upon till noon on Sundays, and then they all close up and the entire population goes on one grand half-holiday. If one wants to see what the world wants to make of Sunday come on to Porto Rico and find out. Gambling and baseball playing and the movies and shows and all the whole outfit of modern and ancient "amusements" have full swing on Sunday afternoon here!

I went into the Catholic church on the Plaza here today. The architecture is wonderful, ancient and mediæval in type, and gives one the sensation of being whirled back in time about 500 years or more. They had an image of Christ on the cross with the nails through His hands, the blood gushing from His side where the ruthless sword thrust Him, and the agony of awful suffering on His face. Seated near the cross where the image hung were two other figures, women in watching and in anguish for Him. Then they had another image of Christ

in the same church. It was in a casket near the entrance and is "Christ in the tomb." It looks like a human corpse and is made of some kind of plaster of Paris or yellow cement. It is quite realistic, but sad, sombre, and corpse-like. The mountings and many figures about the altar are of polished brass. There were half a dozen women kneeling, counting their beads, praying before the Virgin Mary. And as Thomas Carlyle somewhere says, "I guess she was blessing them as best she could."

What a Sabbath day I am spending! It is now just after lunch and I have seen and heard and felt enough today already to last me a lifetime. Riches and poverty, luxury and hunger, health and disease, consecration and desecration, devout Christianity and godless idolatry—these are all in close proximity here—in a mighty death grapple, in truth, and one wonders if righteousness will ever win out in Porto Rico.

(To be continued)

ELON LETTER

MYSTICS and dreamers have so mystified the conscious presence of God in His world that the idea of the divine immanence has fallen into reproach. Yet there is no doctrine of the faith more vital and no experience of the heart more inspiring than this. We used to sing, "God is in His heavens; all's well with the world." We know now that God is present in His world and that some coming day all will be well with that world.

We have gone a long way in our conception of God's presence with men from that naively describing Him in Genesis as walking in the Garden of Eden in the cool of the day. For the spiritual babyhood of the race such an anthropomorphic conception of the divine immanence was needful. Jesus taught that God is a spirit and is spiritually discerned. When He called out of the cloud to His Son during His early life, Jesus heard His Father's voice, but the by-standers declared it had thundered. They lacked spiritual discernment. So is it now. The voice of God is thunder to so many souls, to whom He yearns to speak a message, but they cannot hear.

The divine immanence can easily pass over into pantheism, which is really no God at all, for when God is everything, He is nothing. Some Christians insist on such an interpretation of the omnipresence of God that they really make impossible the personality of God, which in the Christian teaching is the fundamental conception of the divine immanence. On the contrary, others speak of entering into His presence, to be achieved by certain peculiar methods and at certain specific times and places, thus virtually denying the fact of His continual presence, which is also fundamental to the doctrine. God is present everywhere and He is always there, only we are not at all times and places conscious of Him. Would that we could always realize that we dwell in His presence! Why?

Because His presence, constantly realized, would sweeten our commonest tasks and out of them weave ecstatic experiences. His presence constantly realized


in the life would transform the most prosaic duties into occasions of worshipful communion with the Most High. In such a realization the washtub would become a cathedral, the plough handles, the gateway to heaven. How poor our lives are because we get so engrossed in the trivial pursuits of life that we forget He is near! How rich it is our privilege to make them!

Then again the realization of His constant presence would have such purifying, uplifting, inspiring influence over our conduct, our interests, our pursuits. How could we do wrong, conscious of His presence? How could we give attention to unworthy objects or unworthily attend to worthy ones, conscious of His presence? "Whatsoever ye do, do all to the glory of God," we are enjoined. Whether we sing or weep, whether we work or play, whether we pray or dig ditches, we shall do it to the glory of God, when we are conscious of His presence. The restraining possibilities of the divine immanence are marvelous. We must do right things only in His presence, and if the things we are doing are not right, the conscious realization of His presence will change us and so change them. The little girl who feigned sickness to keep from going to Sunday school was not wholly wrong in the manner of her reasoning. Her mother said, "Very well, dear, I will leave you here with God." "Oh, no," she replied, "if you are going to leave me with Him, I will go to Sunday school." We cannot undertake to fool God or to do evil in His presence. The Church should therefore proclaim in clarion tones this precious truth of the divine immanence.

One of the tenderest utterances of Jesus is the passage in John where He tells His disciples they are His friends. Jesus came to reveal His Father, and so God is our Friend as well as our Father. Let us therefore not tremble at the thought of God's presence with us. Let us realize that God is present as Friend and that His heart's greatest desire is to help us live the best life possible. He is present not to spy on us, though our misconduct grieves His heart, nor to seek opportunity to bring us to judgment, for He is no supernal sheriff, but to befriend us, to lend us the helping hand whenever we grow weary, and to lift us up and out of the slough when discouragement and despondency would settle down upon us in encircling gloom. The Divine Immanence and the Ever-present Friend—how precious the thought, how priceless the realization! In the inspiring atmosphere of such holy relationship, all jealousy, all injustice, all hatred will disappear as the mist before the rising sun, and love and sacrifice and brotherhood will crown life and all its institutions. Where then will be industrial strife? Where social rivalry? Where international distrust and war? Where personal hatred and harsh judgment of others? They cannot exist in a world conscious of God's presence. Again, then, let us say the Church should proclaim in clarion tones this precious, this dynamic truth of the divine immanence. This restless age needs it, and it will restless be till it rests in Him.

W. A. HARPER.

SUFFOLK LETTER

HE same to you" has been uttered millions of times within the Christmas week in response to "I wish you a Merry Christmas" or "a Happy New Year." The expression started my thinking machine and resulted in lessons useful to me, if not to others. I found in the fourth verse of the second chapter of Ruth this: "Boaz came from Bethlehem, and said unto the reapers, 'The Lord be with you.' And they answered him, 'The Lord bless thee.'" Then I read in the eighteenth chapter of Proverbs and twenty-fourth verse this, "A man that hath friends must show himself friendly." I turned over to Matthew seven and twelve and found that "all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Putting all these together, I concluded that the common saying in response to good wishes, "The same to you," has foundation in the Word of God and the best human relations. It is not an idle phrase without meaning, but a suggestion of value to all sorts and conditions of human society. Boaz was a mighty man of wealth, but he possessed friendly feelings for his employees. His reapers were working men, but they had good wishes for their employer. That *spirit* would settle all differences between capital and labor. It can never be done by conferences, corporations and unions. The relation is to be improved by the religious spirit and not by verbal agreements.

The principle involved in the Proverb quotation is that friendship begets friendship. Let that operate genuinely among neighbors, and it would remove all jealousies, prejudices, and estrangements. Neighborhood is a valuable asset in community peace and happiness; and the cultivation of the neighborly spirit is the finest expression of friendship. "The same to you" is a fine expression of responsive good will. And the fundamental teaching of Matthew is the fruit of Old Testament practice and doctrine. But this cannot be learned as the rule of life and practiced as a formal expression of human relations; it must be genuine and spontaneous. It must reside in the heart before it is expressed in words. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

This *spirit* among Churches would remove many hindrances to the gospel and no denomination would suffer. A lack of this spirit retards the growth and influence of all religious organizations. It is as harmful among Churches as it is among neighbors. Suppose this Christmas spirit could run its course for a whole year among business men and corporations; what would become of "competition is the life of trade"? Co-operation is the life of trade. Competition has often killed trade. Trade is not an individual interest, but a community interest. The whole community is interested in the success of business. It would destroy the community for one man or one corporation to have all the water or all the electricity in the community. The water supply belongs to the city, not to a class. Human talents and possessions should be used and administered for

the benefit of all; and the relations of men should be governed by the golden rule. The Scriptures cited indicate the expression, the necessity, and the obligation of the meaning, "You the same"; but that response must be to the good will of the other party or parties. It has its origin in the Word of God, is the fruit of the Bethlehem birth, and works its way gradually into the nation that knows and obeys God. That Christmas spirit would make one nation say to others, "The Lord be with you," and other nations respond, "The Lord bless thee." Reduction of armaments, treaties, pacts, and time agreements can never, of themselves, give world-peace; the *spirit* of Christ, the expression of that spirit among nations, will "beat swords into plowshares, speaks into pruning hooks," and establish relations of harmony that will make the whole world prosper in peace.

A happy New Year! May 1922 bring discords into harmony, hates into love, and start the world along the path of peace!

W. W. STALEY.

PLAIN TALKS TO PLAIN PEOPLE



T was a fine little Mother who was doing the talking. That is, in many ways she was a fine Mother, but her idea of what she wished for her children does not very well seem to uphold the remark quoted above, that she was a fine little Mother. She has two splendid girls who deserve and ought to have the very best atmosphere in which to live and move and breathe, and yet this fond mother of the two lovely little girls, all living in a community of excellent people, if you judge them from the worldly standpoint, said that she wished her girls to do everything that girls around them did. Then she enumerated them somewhat as follows: If their girl associates dance, I want them to dance; if they play cards, I want them to play cards; if they smoke, let them smoke; if they drink, let my girls drink. This is an awful picture to be drawn by the heart and mind of a loving mother. Mother, was that you who said such an unwise thing about what you would choose for your children? If so, let me beg you to stop and think of what it means for your children. If the other girls in your community go the downward way to spiritual ruin, then your girls must go the same way. Mothers, do you realize what that all means, even now, and what it will mean in eternity? It seems there are parents who would rather see their children in favor with the world than to be in favor with God. Are you one of that class? Answer on your knees before God in prayer.

* * *

It is far better to preach the truth than it is to give up to speculative conclusions. But did you ask, What kind of truth had we better preach? Oh, revealed truth, of course. Speculative truth is often wrong and always has a chance to be wrong, and for the reason that speculative truth is the outcome of man's thinking, while revealed truth is always right, and so not the least likely to be wrong. The man who is willing, at least now and then, to take a chance at the speculative, is willing to

play with a dangerous viper, and usually, though he does not expect it, he comes out of his game worsted, being bitten by error. If the Bible is not true, then we have almost, if not altogether, no assured truth, and for one, I do not wish to try to live on speculation, for usually that leaves us "down and out," so far as truth is concerned. If you think I am mistaken, just look around you and find a man who has turned to speculative thought as the basis of his thinking and living, and you will find a man whose reasoning has been fruitless for good, and he has dried up, so far as giving out real good to his fellows may be concerned. I have seen a tree which in mid-winter had its leaves all in place, but they were all dead, and yet they were sticking to the tree, just where they had grown, and—doing nothing, as if they were expecting to be taken up and given life by the next spring. How mistaken they all are! Suppose they do hang on through the cold and bitter winter, then what? Ah, the first breath of spring that sends out the sap, will not give life and beauty to the dead leaves; no, the first thing that the returning sap will do, will be to push off the old black and dead leaves to make room for real and living leaves. And that is a little parable for the man or the woman who is living on speculation—when the real power of God comes forth to push the old dead stuff they have been preaching, the blackened leaves of human guesswork will drop, and drop into the old and bottomless abyss of things which are dead, and that will be the end of their speculation. Only truth can stand the test of God's judgment. The dead leaves of dead thought will be worthless in the presence of God. Let us see to it that we stand by the Bible—nothing else will sustain Christian truth in the hour of trial, and a thing that will not stand in the hour of trial cannot be of the Lord. Truth is everlasting. It has no dead leaves—they are alive and speaking forth the words of truth and soberness, making men and women wise unto salvation. The sweet fields of Eden are aglow with the truth and its fruits. Cling to the truth till the end.

J. PRESSLEY BARRETT.

A HAPPY NEW YEAR

Nearly a century ago was born in Eastern Virginia a little babe. Today on his 96th anniversary day, seated, grey-haired, eloquent with the experience of service well done for the Master, he preached a soulful sermon. It was to the Elon congregation truly "A Happy New Year."

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," was the text. The sermon was a brief exposition of the passage. The life of the man who preached, a Twentieth Century apostle, was the commentary that the congregation most appreciated—silent, but compelling. A rare reverence thrilled the heart as he talked.

To have lived so long and never to have found the Lord other than precious—that in itself is inspiration. Long may he live to bear such cheering witness!

Of course, Uncle Wellons preached. And we were glad.

W. A. HARPER.

THE HOUR OF WORSHIP

FOR THE NEW YEAR

These are the gifts I ask
 Of thee, Spirit serene:
 Strength for the daily task,
 Courage to face the road,
 Good cheer to help me bear the traveler's load;
 And for the hours of rest that come between
 An inward joy in all things heard and seen.
 These are the things I prize
 And hold of dearest worth:
 Light of the sapphire skies,
 Peace of the silent hills,
 Shelter of woods and comfort of the grass,
 Music of birds, murmur of little rills,
 Shadow of clouds that swiftly pass,
 And after showers the smell of flowers
 And of the good grown earth,
 And best of all, along the way, friendship and mirth.
 —Henry Van Dyke.

PRAYING FOR LABORERS

So much is being said upon every hand about the scarcity of laborers in the Lord's harvest field. Jesus Himself foresaw the difficulty in keeping up the needful supply, and gave the remedy—prayer. But what did the Lord say to pray for? Not clock watchers or loafers, but *laborers*. Those who will toil on and on and on from early morning till nightfall. Those who will work under the Master's eye. Those who consider the Master's interests and work to win His approval. Those who will toil faithfully in heat, cold or rain. Those who are willing to let the Lord of the harvest direct the work.

Then the Lord wants workers who will do their best with the equipment at hand. The man who will not do his best if only a sickle has been provided for him to reap with, will not save the grain for the Master if he is provided with the best implements in the world. One who excused his lack of diligence in the Master's business because of his poor equipment was provided by some of the members of his flock with what he said was necessary for the work. The result was poorer service than ever. He that is faithful in and with little will be faithful in and with much. The Lord will see to it that the necessary equipment for service is provided for the faithful laborer.

The Lord of harvest wants those who will work to save the grain. He has said the harvest is great, and He is not willing that any should be lost, for that grain is very precious to Him. He does not want great numbers gathered into His Church who know nothing of the new birth, but He wants men and women to see the sin in themselves and to turn away from it. Oh, how He yearns over them, and how He watches to see if we are working, toiling, doing our best to save them. Are we praying for just such laborers as the Lord sent out when He was here?

The Lord of the harvest is a sure paymaster. Perhaps the pay may not seem very big at the time the work is being done, but it meets the need and it goes on and on after the sheaves have been gathered in, forever and forever. Just to hear His "Well done, good and faithful servant," would of itself be good pay, but there is the reward for faithful service of entering into His joy and spending eternity with Him. The laboring time is short, eternity never ends. Shall we not therefore pray for laborers in the fullest sense of its meaning, that they may go forth into His harvest field and save the grain for Him?

A happy New Year to all THE SUN family.

MINNIE LOHR.

Mount Vernon, Ohio.

MAKING ALL THINGS NEW

The coming of the New Year always brings its suggestion of courage and of hope. We confess that, notwithstanding all the disappointments and failures and disillusionments of life, the new year has never dawned yet without bringing to us a glorious and heartening sense of the possibility of a new and a better start in life. Even though we know that our divisions of time are somewhat artificial, and that the new year is new only because we call it so; even though we know that it is not possible for any man to escape from the record and the result of the years that have gone, yet that picture of the boy sitting down to write before the clean, white page always seems a true and unexaggerated picture of the opportunity God gives every man as the new year dawns. It is a picture that ought to put into every man the strength, courage, and determination that will enable him to link himself unto goodness in a new and vital way and to make each new year a finer achievement and life itself a steady climbing up to God.—*The Christian Guardian*.

A NEW YEAR SONG

Not of Life's tears
 That mark the memories of the sweet, lost years;
 Not of the crosses Sorrow sanctified—
 The hopes that blossomed and the hopes that died,
 Sing to us, New Year, with the heaven-bright eyes,
 Sing of the sweeter skies!

Grief, that has known the Night,
 Heard, in the dark, sweet whisperings of Light;
 Faith found a Heaven beyond its cloudy bars,
 With Love's face lifted to the light of stars.
 Not of Life's storms, but of new stars that rise,—
 Sing of the sweeter skies!

Sing, with Love's voice alone,
 Of Love, the one Lord, on the only throne!
 The Shelter sure—the mighty to defend,—
 Even Love, Life's brother, to the great world's end!
 Lo! like a dream in the wearying darkness dies,—
 Sing of Love's living skies!

—Selected.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— SUNDAY, JANUARY 8, 1922

Elijah the Tishbite.—I Kings 17:1-24.

Golden Text: But seek ye first His Kingdom, and His righteousness, and all these things shall be added unto you.—Matthew 6:33.

CHRISTIAN ENDEAVOR TOPIC

Sunday, January 8, 1922: Utilizing Opportunities.—
Gen.41:14-40; 2 Cor. 6:1, 2.

SERVICE THROUGH CHRISTIAN ENDEAVOR

Christian Endeavor believes in service. This great organization was begun to help young people to find their place in service "For Christ and the Church." And today, as Christian Endeavor is growing and extending its program along all lines, a definite plan of service is presented to all Societies who wish to live up to the high principles of Christian Endeavor, and to realize the great blessings which result from a Society of Christian young people endeavoring to do the Master's will. Briefly this *Monthly Service Program* of Christian Endeavor includes the following points for emphasis each month:

- September—Enlisting and Tracing; that is, organizing new Societies, securing new members and tracing former members.
- October—Study Classes and Charts.
- November—Personal Work and Subscriptions to Papers.
- December—Sunshine Month.
- January—Publicity Month.
- February—Christian Endeavor Work, including securing Comrades of the Quiet Hour, Tenth Legionaires and Life Work Recruits.
- March—Dixie Endeavor Day, the 19th.
- April—Evangelistic month.
- May—Church Loyalty.
- June—Convention and Recreation month.
- July—All South Convention and Conference month.
- August—Open-Air Meetings.

A very large number of Christian Endeavor Societies are finding in this program a great stimulus to a more effective work. By adapting it to their local needs, they are finding the program a source of real benefit because it provides a definite work for young people and offers a task that is large enough to challenge. Each month the *Dixie Endeavorer* will carry a complete out-

line of the monthly service program with full explanations for working it. Also copies of these outlines and suggestions will be mailed to the corresponding secretary of each Society about the 20th of each month preceding the month in which they are to be worked. This is to give ample time for the executive committee to meet and plan the month's work, and make out the report for the preceding month to be sent to the State Secretary of Christian Endeavor.

Another plan which the wide-awake *Dixie Endeavorer* leaders are offering to the Southern Societies is the Dixie "Four Square Chart" which may be used by Junior, Intermediate and Senior Societies. This chart contains ten items vital to the work. Each item is credited with a certain per cent. When 70 per cent is attained the Society is a "One Square Society"; 80 per cent make a "Two Square Society," 90 per cent "Three Square," and 100 per cent a "Four Square Society." This chart may be secured from the *Dixie Endeavorer*, 5 Fergar Building, Chattanooga, Tenn., and costs ten cents.

Many of our pastors have reported splendid Christian Endeavor Societies to the Field Secretary. Several more pastors report that they are contemplating organization in the near future. We are hoping in the near future to have a complete list of our Christian Endeavor Societies, and to be able to report more of their good work so that all of our people may know more of the good work our young people are doing.

SHALL THE REIGN OF IGNORANCE END?

The Interchurch Survey reminds us of the fact that nearly seventy per cent of the children and youth of the United States under twenty-five years of age are receiving no religious and moral instruction of a systematic nature. Even among the remaining thirty per cent, what religious education is being given is mainly among Jews and Roman Catholics. Jewish boys and girls are offered 335 hours a year; Catholics provide 200 hours. The Protestants provide less than 30 hours a year.

That is simply appalling. What is to become of the ideals of the Pilgrim Fathers if we take so little care to perpetuate them? And what is to become of Protestantism?

The problem of religious education is the biggest one before the Protestant Church today. It is not being met, except in spots, as in certain towns or cities where school children are taught by pastors of their denominations one hour a day.

Some such system is a crying need. The fact is that if we drift along as we are doing the next generation will know even less of the Bible than the present generation does, and that is little enough. Something adequate can be done only when the Protestant Churches make clear and definite demands and organize the teaching of religion on week-days.—*The Christian Endeavor World*.

THE BULLETIN

See our "Everything" on page 16 of this issue.

Rev. J. W. Wellons, D. D., Elon College, N. C., now entering into his 97th year, desires to send New Year greetings to the Brotherhood.

Rev. R. H. Gott, Kokomo, Indiana, known to many readers of THE SUN, died suddenly at Brazil, Indiana, last week, while holding a series of meetings.

The First Christian church, Greensboro, N. C., Rev. H. Russell Clem, pastor, is now issuing a handsome and serviceable weekly four-page bulletin. The initial number is very creditable and points to a sign of progress for the church.

Senator Boise Penrose, of Pennsylvania, died in Washington on December 31. For many years he had been a unique figure in the Senate and was widely known.

Henry Watterson ("Marse Henry"), the veteran American journalist, passed away in Jacksonville, Florida, December 22, 1921. Few men exercised the influence over political and intellectual life in the United States that Henry Watterson did.

YOUR 1921 INCOME, NORTH CAROLINIANS

The following statement is issued by Collector of Internal Revenue, Gilliam Grissom, for the District of North Carolina:

The Revenue Act of 1921 contains two new and important provisions, which are the subject of frequent inquiry. The first relates to the personal exemptions allowed married persons, and the second to the provision requiring that a return be made of gross income of \$5,000 or more.

The act provides that a married person, living with husband or wife, whose net income for 1921 was \$5,000 or less, shall be allowed a personal exemption of \$2,500. If the net income of such persons was over \$5,000, the exemption is \$2,000. Under the Revenue Act of 1918 the personal exemption allowed a married person was \$2,000, regardless of the amount of net income. The normal tax rate remains unchanged, 4 per cent on the first \$4,000 of net income above the exemption and 8 per cent on the remaining net income.

In order that an income slightly in excess of \$5,000 shall not be subjected to an inordinately disproportionate tax because of the reduction of the exemption to \$2,000 thereon, the law provides that such reduction shall not operate to increase the tax, which would be payable if the exemption were \$2,500, by more than the amount of the net income in excess of \$5,000.

For example, on a net income of \$5,010, the tax, without this saving clause, would be \$120.40, which is 4 per cent on \$3,010, the amount of net income less an exemp-

tion of \$2,000. The actual tax is \$110.40, computed as follows: from the net income of \$5,010 is deducted \$2,500, leaving \$2,510, the 4 per cent tax on which amounts to \$100.40. To this is added \$10, the amount of net income in excess of \$5,000.

The personal exemptions allowed married persons apply also to the head of a family, a person who supports in one household one or more relatives by blood, marriage or adoption.

Heretofore, a person whose net income was less than his exemption (\$1,000, if single, or \$2,000, if married) was not required to file a return. Under the Revenue Act of 1921, if the gross income of an individual equalled or exceeded \$5,000, or if the combined gross income of a married couple and that of dependent minor children equalled or exceeded \$5,000, a return must be filed, regardless of the amount of net income.

"Net income" is gross income, less certain deductions. The fact that allowable deductions from gross income, for business expenses, losses, bad debts, etc., may reduce the net income to an amount below the personal exemptions of \$1,000 or \$2,000, does not alter the requirement to file a return of gross income, if such gross income equalled or exceeded \$5,000.

WHY WE CELEBRATE CHRISTMAS

(Received too late for the Christmas issue)

Many, many years ago, God looked down on this sin-cursed world and saw there was something to be done for us, so He sent His most precious jewel from heaven in the form of a little babe, in Bethlehem of Judea. We know He did not have a fine home and cradle, nor costly clothing, as some babies do, but had merely a manger in which to lie. Nevertheless, it is not fine clothes that count, but the good that we are to the world.

I trust that we will all think of Christmas in the right way. It is not a time when people should get drunk, go to dances, and do things that are not right. I sometimes wonder if we all celebrate Christmas as we should. It is a time when we should sing "Glory to God in the highest" as the angels did, and "Peace on earth, good will toward men." It is a time when we should think of and serve others, for we serve God best when we serve others most. If we fail to help and comfort the least of His we fail to comfort Him.

We must think what a great thing it is to celebrate the birthday of one who has done so much for us. Just think of all the great good He did when He was here among men, healing the sick, raising the dead, preaching and teaching the people about the Kingdom of heaven, eternal life, and all about the Word of God. I do not wonder at their falling down and worshiping Him and presenting their gifts unto Him, nor the angels singing "Glory to God in the highest, peace on earth, good will toward men." I trust that we may ever follow the star that leads to Jesus until it leads us to where He is.

LOIS CALHOUN.

Women may be ordained as deacons in the Presbyterian church, according to a recent decision made at headquarters.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

ELM AVENUE, PORTSMOUTH, VIRGINIA

On the third Sunday of December, 1920, a few friends at Prentis Park, Portsmouth, organized a Christian Sunday school with fifteen members. There being no Christian church or available hall, a private residence was used. In January, 1921, a lot was purchased on which to build a church. One year from the date of organizing the Sunday school with its fifteen members there was a Sunday school with 170 names on the roll, and 118 members present, and sixty names on the Cradle Roll. The church in its brief career has had two pastors—Rev. E. H. Rainey, a student of Yale University, who served his vacation months last summer, and Rev. Elisha Bradshaw, the present pastor, who began his work with the church in November. Brother Bradshaw has received five members within the month he has served, congregations are increasing, and the Sunday school is growing. The church has a membership of sixty-eight. There is an open field for great usefulness here, and Brother Bradshaw has entered upon his work with great zeal and enthusiasm. The people are delighted with him and the way in which he has taken up the work.

FRANKLINTON, NORTH CAROLINA

In a recent issue of THE CHRISTIAN SUN the wish was expressed by the writer that a worthy successor to Rev. B. F. Black might be found for Franklinton. The wish seems to have been gratified most happily. Rev. D. A. Long, D. D., has visited Franklinton several times since Conference, and he is delighted with the work and the prospects there, and the people seem most happy to have him. Doctor Long has decided to locate at Franklinton and at an early date is moving his family there. He has other churches in easy reach. By residing at Franklinton and holding mid-week services in addition to stated Sunday services, and giving the work his close personal attention, he reasonably expects the work to move forward. The writer is happy at this outcome, and that Doctor Long the coming year has full church work to which he is to devote all his time and effort. Franklinton is a field of promise and the deplorable feature is that we did not begin a church there many, many years ago.

OUTLINE OF WORK FOR MISSIONARY COMMITTEE— 1921-1922

Our Raleigh Christian church, Rev. J. Vincent Knight, pastor, plans to put on a missionary program the coming year which is at once suggestive and inspiring. A copy has reached me and I pass it on, thinking possibly there may be other churches with mission-

ary committees that will appreciate the program and undertake it or something like it the coming year. The committee outlines its work as follows:

The work of our committee might be looked upon as being very general, since it has to do with the whole of the church. In outlining our work, we are endeavoring to serve the whole church and congregation in such a manner as not to duplicate the work of any other committee, board, or organization of the church which is by no means an easy task since our church is well organized. We believe we appreciate the obligation, responsibility and opportunity of this committee, and we believe it is the most important committee of the church—since the whole of church work is, and should be, missions, and rightly so, if we view it in the light of Mark 16:15, where our Lord commissioned His Disciples to evangelize the world.

We believe the work of this committee is largely inspirational, and educational, and our primary purpose shall be the dissemination of missionary knowledge among the entire membership of the local church. This we shall try to do, by means of mission literature—such as posters, tracts, articles and missionary messages. We believe the men of our church as well as the ladies are entitled to this missionary knowledge. We therefore ask your co-operation in carrying out the following five things:

First: A thorough distribution of literature on missions, in the form of tracts, posters, pictures, etc., among the entire membership of our church, Sunday school and Christian Endeavor Society.

Second: In the absence of a good literature committee we would put on a campaign for subscriptions to our Missionary Magazine, and such other magazines as we think suitable—also, "The Christian Sun" and "Herald of Gospel Liberty" (if these are not included in the work of the educational committee) since both are available as missionary periodicals.

Third: To keep our church informed on changes on work and positions of our missionaries at home and abroad. This, by means of letters, photos, etc., and the placing of mission charts on the walls of our church building.

Fourth: The observance of one Mission Sunday in each quarter—to be held in January, April, July and October, the date of which is left up to the pastor and this committee—since our plan would take in the whole day in all church departments.

Fifth: As a matter of good faith in the work, this committee has (with the aid of the pastor) made plans to have Dr. J. O. Atkinson, our Mission Secretary, with us for both services on Sunday, January 22, 1922. He will preach a sermon on missions at the morning hour, and at the evening hour will lecture on his "Experiences in Porto Rico." We are also planning now to bring Dr. W. P. Minton, Foreign Mission Secretary for the American Christian Convention, to our church in May, 1922, and if we succeed, he will give us a complete story of our work in China and Japan by means of pictures.

Respectfully submitted,

MRS. J. VINCENT KNIGHT, Chairman,
MRS. W. R. HUNT,
MRS. L. C. BRINKLEY,
MRS. M. L. MANN,
MRS. P. T. HINES.

This committee evidently has ideas, and here is hoping for great achievements during the new year.

THE WORK IN PORTO RICO

I have this cheerful line in a letter received from Rev. D. P. Barrett: "The work in general in Porto Rico is more prosperous than ever, it seems to me. There have been professions in Ponce, Arus, Santa Isabel, and I think also at Salinas since you and Brother Min-

ton were here. I am expecting to receive sixteen into the church next Sunday, the Lord willing. I then have a list of twenty candidates. We had an average of 190 in our Ponce Sunday school last month."

Brother Barrett is hoping much that a medical missionary will be secured and sent to Porto Rico as the Board has decided, and I join in that hope. Through the medical missionary a point of contact is reached which makes it easy to win the native to Christ, and two out of every five Porto Ricans die without any medical attention whatsoever. Physicians are exceedingly scarce and we Christians need one in the territory of 70,000 people assigned to us by the other denominations to win to Christ.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

HAPPY CHRISTMAS!

Christmas passed off very nicely at the Christian Orphanage. Our friends were very kind to us and sent in plenty of candy, oranges, apples, etc., to give the children several treats. Several churches also took the names of the children and bought a present for each child and put his or her name on the package, so the little child would get the thing that was bought for it. Several churches sent in coops of chickens and we had a chicken dinner (not turkey) and all the little folks enjoyed it to their hearts' limit.

The Superintendent feels that he ought to say for the children that their conduct was so good during the entire Christmas holidays that he did not have to correct a single child.

All the little folks have been happy and appreciate the kind remembrances they have received, and showed their appreciation by being good.

Christmas offerings have not come in as much as we had looked for, but we had a rainy day Christmas day and many people were kept away from church. We hope, however, that all churches will make the Thanksgiving offering one day in January, if they have not already made it, and mail it in. We will soon have to close our books for the year, and we are far from the goal. The Thanksgiving offering to date amounts to \$3,620. We must raise, to reach the goal, \$2,380. Will we reach it this year before we close the books the last of January? By adding the Christmas offerings sent in amounting to \$66.97, we will still have to raise about \$2,300.

I have always had faith in our church folks and I have never set a goal yet that you did not push me beyond it, and I still have this faith. I set the goal small this year because of the financial conditions, and I think we ought to reach the amount. Let us all make one strong pull and make some sacrifice in order to reach

the goal. We have many members who could mail us a check for a hundred dollars, fifty dollars, twenty-five dollars, and less amounts, and be the happier. Friends, come to my rescue. You see we are far from the goal, and oh, how sad it will be if we fail to reach it! When we call on you and you come to our rescue, it makes us happier and gives us greater strength to push forward to do a larger work. I have faith in you. I do not believe you will fail me now.

Contributions

Nat. M. Pickett, Madison, N. C., one bag white beans. Ladies' Aid Society, Ramseur Christian church, seven quilts. Mrs. T. E. Green, two sheets. Mrs. T. E. Petty, one Christmas cake. W. H. Turrentine, one barrel flour, one crate oranges, one bucket candy, two chickens, one shoulder meat. Missionary Circle Burlington church, by Mrs. Carroll, one dress. M. B. Smith, one lot clothing. Miss Marion Dauchey, secretary "Sunshine class," Springboro, Pa., one pretty quilt. Women's Home and Foreign Missionary Society, Greentown, Ind., one box containing clothing. F. J. Strader, Burlington, N. C., one barrel apples. Ladies' Aid Society, Burton's Grove church, Va., one quilt, one pair sheets. Children of the Daily Vocation Bible School, Shiloh church, Dayton, Ohio, one box toys for the children. Richland church, Ga., one coop chickens for Christmas dinner. Mrs. Julia Smith and Pearl Sykes, one quilt, one pair pillow cases. First church, Norfolk, Va., three boxes Christmas presents for the children. New Providence church, Graham, N. C., apples, oranges, nuts, 14 cans fruit, two cans oat meal, etc. J. D. Howard, First church, Norfolk, 50 pounds candy. J. M. Darden, Suffolk, Va., 100 pounds candy, one box oranges. North Christian church, New Bedford, Mass., box containing a present for each child. Ladies' Bible class, Christian Temple, Norfolk, two boxes containing clothing, etc., for the children. Greensboro church, 17 packages oat meal, canned goods, rice, flour, sugar, etc. Bethel church, New Hill N. C., one quilt. Foster and Caviness, Greensboro, one barrel oranges.

(To be continued)

CHAS. D. JOHNSTON, *Supt.*

LETTERS FROM THE COUSINS

Dear Uncle Charley: We are sending you \$1.00 for the orphans. We hope Santa will come to see you all. We are looking for him. Wishing you all a Merry Christmas.—*John Carter and De Lacey Foust, Snow Camp, N. C.*

Santa did come to see us with a big pack on his back, and all our little folks were happy.—*Uncle Charley.*

Dear Uncle Charley and the Children: As we are getting ready to go to the Christmas play tonight we are going to send you our barrel. As we drop in our sack we are thinking of you and the little children, and wish you all a Merry Christmas and a Happy New Year.—*Herman and Edmond Welch, Graham, N. C.*

We appreciate the Christmas treat your Sunday school sent to us. It was kind of you little folks to divide with us.—*Uncle Charley.*

FINANCIAL REPORT FOR JANUARY 4, 1922.

Amount brought forward.....\$22,819.27

Children's Offerings

John Carter and DeLacy Faust.....\$1.00

Sunday School Monthly Offering

(North Carolina Conference)

Damascus, \$1.50; Graham, \$2.07; Henderson, \$1.65.

(Eastern Virginia Conference)

East End Church, Newport News, \$15.53; Union (Surry), \$1.00; Windsor, \$3.28.

(Virginia Valley Conference)

Pleasant Grove (for last five months, 1921) \$10.00—\$35.03

Christmas Offerings

Brotherhood class of the Christian Temple Church,

Norfolk, Va.\$56.65

Birthday offerings, Christian Temple church \$10.32—\$66.97

Children's Home Fund

B. F. Branch (on pledge).....\$20.00

Special Offerings

G. L. Gwynn (on support of little girl), \$10.00

J. H. Jones (on support of children), \$30.00—\$40.00

Thanksgiving Offerings

Sallie Wall, \$1.00; O. D. Lawrence, \$5.00; Pleasant Hill (A), \$5.25; Kite, Ga., \$6.50; Parks' Cross Roads, \$12.25; Belew Creek, \$3.00; Ladies' Aid Society, Bethlehem Church, N. C., \$5.00; Franklin, Va., \$10.00; Mrs. C. B. Thomas, \$10.00; Patience Holden, \$2.00; Ben T. Holden, \$1.00; Rebecca Holden, \$1.00; John Staley Holden, \$1.00; Mrs. B. T. Holden, \$5.00; Liberty (V), \$25.00; Johnson's Grove, Va., \$7.63; Newport News, Va., \$11.75; Woman's Missionary Society, Broad Street Church, West-erly, R. I., \$18.90; "Two Friends," Providence Church, N. C., \$2.00; Ruth Alridge, \$2.00; Long's Chapel, N. C., \$7.20; Franklin Grove, Va., \$8.00; Liberty Spring, Va., \$30.00; East End Church, Newport News, Va., \$24.28; Junior Class, Mrs. Alfred Hayes, teacher, \$4.00; Cypress Chapel, Va.; \$10.00; C. A. Hughes, \$5.00; Busy Bees' Class, Olive Hill Church, Nebraska, \$2.20; Mrs. J. T. Barks-dale, \$1.00; Queen Esther S. S. Class, Warren, Ind., \$10.00; Lebanon Church and S. S., N. C., \$35.00; R. E. Warren, \$20.15; Em. Jones Philips, \$25.00; Bethlehem, N. C., \$22.75; Missionary Society, Locktown Church, N. J., \$26.18; Berea, Norfolk, Va., \$13.75—\$378.06.

Total for the week.....\$ 541.06

Grand total\$23,360.33

MEN AND MILLIONS FORWARD MOVEMENT SUBSCRIPTIONS

Report of Executive Secretary—December 9, 1921.

VIRGINIA VALLEY CENTRAL CONFERENCE

Churches.	Subscribed.	Paid.
Antioch	1,945.20	\$ 448.79
Bethel	326.80	29.18
Bethlehem	680.00	164.50
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CHAS. D. JOHNSTON, Executive Secretary.

Twelve dollars will save a life till harvest time. How many *lives of Russian children* are we spending in need-less luxuries? Surely we need a deeper conscience on the sin of selfish luxury when others are dying for lack of what we recklessly waste. For our own sake we dare not be so callous as to ignore their cry. It would mean a famine of the soul worse than the famine of the body that the Russians face.

A new world record for long distance radio com-munication was recently made when President Harding's message addressed to the nations of the world was picked up in New Zealand. New Zealand is 10,000 miles from where the message was sent, the new radio center at Rocky Point, Long Island.

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CHURCH NEWS

VIRGININA LETTER

It is a duty that the pastor owes his people to write to the Church paper occasionally. He can excuse himself because of other duties, but it is doubtful about his people accepting any excuse. After a long silence I shall attempt a letter of a general nature concerning the work of this field, consisting of Union, Hebron, Lebanon and Liberty churches. While there have been reverses in some parts there has been progress in others. Forty-five members were received during the past Conference year. All of the churches have Sunday schools, Missionary Societies, and some young people's organizations. The field was greatly helped the past year by the aid of Brothers Stanley Harrell, O. D. Poythress and L. E. Smith, who assisted in revival work. There was some falling off over previous years in the financial reports of the churches; but this, I think, is general in the tobacco section. The people have been kind to me and my family. Especially have we been remembered during the Christmas season.

As I look out to the year 1922 it is with hope of a good year. The great spiritual revival that was predicted to follow the war did not come; but on the other hand conditions followed that worked against a real spiritual awakening. Now it is predicted that the spirit of the times indicates a great revival. The church has it within its power to make this prophecy true in reality.

C. E. NEWMAN.

December 26, 1921.

MEBANE CHRISTIAN CHURCH

(December 25, 1921)

The Sunday school was opened promptly on time by the superintendent, J. O. Fowler. The lesson was well taught, and during the session various members read interesting articles on the advent of our Savior. The music was splendid and appropriate. At 11 o'clock we preached from Luke 2:10. At 7 p. m. a beautiful program was rendered, consisting of songs by the different classes and by the school, splendid recitations

and fine selections were read. At the close an abundant treat was given to the children. This program was prepared and directed by Miss Lillie Fowler, the splendid and useful granddaughter of the late Rev. Thomas Fowler. She had the assistance of some members of the school. Thus the happy day passed.

P. T. KLAPP, *Pastor.*

NEWPORT NEWS POUNDS PASTOR

It was the night before Christmas eve, when everything was quiet, and our little girl, Margaret, had gone to sleep, that there was an unusual sound of footsteps at our front door. The ringing of the door-bell and the sound of voices made me feel at first that someone wanted to get married, but on opening the door I discovered that about thirty or more of the good members of the East End Christian church had loaded themselves with bundles and packages. To our dining room they went, and filled the table with these burdens they were carrying. Among these bundles we found canned goods, butter, milk, coffee, flour, meat, lard, pepper, sugar, fruit, candy, cake, jelly, macaroni, rice, crackers, matches, soap, mistletoe, holly, a doll for the baby, and Merry Christmas and a happy New Year.

Overcome with surprise, we tried to thank the company, but words could not be found to express our appreciation. May the good Lord abundantly bless these good people of Newport News and help me to prove more worthy as their minister.

B. J. EARL.

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SOLEMN VOWS

RICE-MORRIS

At Virgilina, Va., on Sunday evening, November 13, 1921, I united in marriage Arthur Rice and Miss Lucy Morris, both of Virgilina, and members of Union Christian church. Mr. Rice is a son of J. W. Rice, and an industrious farmer. His bride is a daughter of William Morris, and a young lady of splendid disposition and a host of friends. May their pilgrimage in life be pleasant, and may they be of service in their church and community.

C. E. NEWMAN.

CRISP-LEWIS

At the home of the officiating minister, 124 Chestnut Street, Suffolk, Va., December 8, 1921, William S. Crisp and Miss Emma Lewis were united in marriage. Mrs. Crisp is the daughter of Mr. and Mrs. Jack Lewis, of Edgecombe County, N. C. The young and happy couple have the congratulations of their many friends.

H. H. BUTLER.

PARKER-STALLINGS

Linwood Parker and Miss Hortense Stallings, of Taylorsville, N. C., were united in marriage on December 10, 1921, at the home of Rev. H. H. Butler, Suffolk, Va. A large circle of friends extend greetings to this couple.

H. H. BUTLER.

WILKINS-BROWNING

Earl Heiman Wilkins and Miss Mary Sue Browning were married by the writer on December 20, 1921, at the First Presbyterian church, Burlington, N. C. The church was beautifully decorated, and the music was excellent. The beautiful ring ceremony was used. The many friends of the bride and groom wish for them a prosperous and happy life.

P. H. FLEMING.

SEAT-TUCK

Drewry S. Seat and Miss Blandin Tuck were united in marriage at my home, Virgilina, Va., at 1:30 on the afternoon of December 21, 1921. Mr. Seat is a member of Union church and the agent at Mayo, Va. He also conducts a merchandise business. The

bride is the daughter of Brother Ernest Tuck, and a member of the M. E. church. She was educated at the Virgilina High School and at Harrisonburg Normal. This is a splendid young couple, and the best wishes of a host of friends is with them.

C. E. NEWMAN.

LOWDER-PERRY

December 21, 1921, Daniel E. Lowder and Miss Lollie Lea Perry, of Union Ridge, North Carolina, were married at the residence of the writer, Church Street, Burlington, N. C. The many friends of the happy couple wish for them a long and happy life.

P. H. FLEMING.

JONES-THOMAS

Adolphus Jones and Miss Ella Thomas were married at my home in Virgilina, Va., on Sunday afternoon, December 25, 1921. The groom is the son of Wyatt Jones, of Granville County, N. C., and has for several years been in the road construction business. He began by handling a scoop. He deemed it his part to do his work well and left it with his employes to advance in position and wages as he saw fit. Now he is one-fourth owner in the business, and independent. The bride is also of Granville County, and was formerly a diligent pupil in our high school here. These young people begin life under very favorable circumstances. May the blessings of heaven attend them.

C. E. NEWMAN.

CALLED HOME

WILKINS.—At her home near Cypress Chapel, Va., December 1, 1921, Mrs. Annie Rebecca Wilkins, beloved wife of George W. Wilkins, died at the age of 67 years. She leaves a devoted husband and seven children. She was a good Christian mother and will be greatly missed in her church, community and home.

The funeral services were conducted by the writer and her remains laid to rest in the cemetery of her church.

H. H. BUTLER.

WHITT.—Miss Susie Whitt died December 2, 1921, age sixty years, eleven months and seven days. Her life had been in many respects a sad one because of affliction; but her faith in God gave sustaining grace and strength. Years ago she united with the Baptist church, and later transferred her membership to Liberty Christian church. Her home was with her sister, Mrs. Fannie Whitt. And no people could have been more devoted and have

done more to care for one afflicted than did Brother and Sister Whitt. The funeral was conducted by the writer from Liberty Christian church on Sunday afternoon, December 4, and the burial was in the church cemetery. She loved her church and was faithful in attending worship. The last trip she made from home was to attend church service. She will be missed there. But why should loved ones weep when they believe she has only passed from this life of suffering to the other of freedom from pain and of continuous joy?

C. E. NEWMAN.

OLDHAM.—Brantly H. Oldham died at his home at Cumnock, Route 1, Sunday night, December 4, 1921. He suffered a stroke of apoplexy Sunday morning, and did not regain consciousness. He was 73 years of age. He leaves to mourn their loss a wife, four sons and two daughters.

The funeral was conducted and the interment made at Antioch church. May our Heavenly Father be very merciful to the bereaved family.

A FRIEND.

HALL.—Wiley W. Hall died at his home in Suffolk, Va., December 6, 1921, at the age of 68 years. He leaves a devoted wife and thirteen children, six sons and seven daughters. His first marriage was to Miss Williametta Harris.

The funeral services were conducted at Antioch Christian church by the pastor, and his remains were laid to rest in the church cemetery. May God bless and comfort the dear bereaved ones.

H. H. BUTLER.

SCOTT.—Ernest Graham Scott, son of L. B. and Roberta Scott, was born December 13, 1895, died December 9, 1921, aged twenty-five years, eleven months and twenty-six days. Brother Scott was a splendid young man and a faithful member of the church. While in camp at Chicamauga he developed a case of pleurisy, from which he never entirely recovered. After being mustered out of service he came back to his home near Semora, N. C., and resumed his work as a farmer. About a week before his death the doctors advised that he be taken to the hospital for an operation. On the Sunday before his death he was carried to the General Hospital, Danville, Va., but the surgeon discovered he was developing a case of pneumonia, so did not operate. His body was brought home to his mother's on Friday afternoon, and on Saturday, the 10th, the funeral was conducted at his church, Lebanon, and the interment was in the church cemetery. A large crowd of relatives and friends were present at the funeral, which gives evidence to the high esteem in which he was held. He leaves a mother, four brothers and four sisters. They sorrow, but not as those without hope.

C. E. NEWMAN.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - **Editor**

Subscription Rates

One Year	\$2.50
Six Months	1.25
Three Months .....	.65
In Advance	

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one-half cent a word.

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

EVERYTHING

NEW YEAR'S GIFTS

The Winter King was laughing,
And his laugh rang bold and gay:
'What shall we bring the children
To make glad their New Year's
day?'

'I'll give,' said the Storm Cloud,
tossing
A rainbow up in the sky,
'I'll give them lovely snowdrifts
For snowballs by and by.'

'And I,' said Jack Frost, sparkling,
'Will bind the rivers tight,
And give them all some skating;
'Twill fill them with delight.'

'I,' said the North Wind, blowing,
'Will help freeze up the snow,
So they can all go sledding;
That's what they like, I know.'

'And so we all will help them—
The Storm, the Snow, the Frost—
And give them such a New Year's
Day
Its joy cannot be lost.'

—Selected.

'I like the make-up of THE SUN.
It looks clean and inviting. The ar-
rangement of the matter is excellent
—Charles D. Johnston, Elon College,
North Carolina.

'I wish to acknowledge your cour-
tesy in sending me quite regularly
THE CHRISTIAN SUN. I enjoy it very
much. I have especially enjoyed the
number just received, because of the
picture on the title page and the Tree
of Life worked out in type inside.'—
Marion Lawrance, Chicago, Ill., De-
cember 30, 1921.

That the Russian government is
bending every energy to help save its
own people is indicated by its action
in appropriating \$10,000,000, its last
reserve of gold if reports be true, to
the American Relief Administration
for the purchase of grain. Cables
from Colonel Haskell also testify to
the good faith of the Russian govern-
ment in co-operating with the Relief
Administration.

The party who sent us that mar-
riage write-up with no name attached
will understand why it does not ap-
pear. How do we know that the par-
ties referred to are married? We
must have the name of the author of
the article.

The Methodist Protestant, Balti-
more, Md., gave its readers some weeks
ago a very handsome edition of that
paper, marking the one hundredth
year of its publication.

The Publishing Agent desires to
thank the many customers who pur-
chased books and Bibles during the
holidays.

Old Lady—'Oh, conductor, please
stop the train. I dropped my wig out
of the window.'

Conductor—'Never mind, lady;
there is a switch this side of the next
station.'—The Lawrentian.

Those subscribers who have been
remitting \$2.00 for THE SUN instead
of \$2.50, through mistake, of course,
get only ten months' credit.

New York City sustained many
deaths during the holidays due to
poison whiskey. All of it is poison,
but some of it more than the other.

The front page of this issue is to
be, if our readers like it, our page for
the year. It was designed and made
in the office where THE SUN is print-
ed. It represents a fine type of the
printing art.

We cannot comply with that re-
quest to write some editorials on the
dress of women. Here is our reason:
The styles might change before we
could get that issue of the paper out
in which the editorial appeared. No,
sir, the weather and women's styles
are subjects that we will have to leave
with the other fellow. They are too
subject to change without notice.

This is from a widow: 'Here is
part payment on my paper—remain-
der later. I cannot do without it.'
And here is a note from an able bod-
ied man with means: 'Due to hard
times I will have to ask that you stop
THE SUN for a while.' The good
Lord made all kinds of folks.

Dr. Job G. Holland, Holland, Va.,
writes that he very much enjoyed
last week's issue of THE SUN. Dr.
Holland is one of THE SUN's faithful
subscribers.

Felix—'That girl I was out with
last night reminds me of a church
bell, but she hasn't the sense of one.'

Felice—'What do you mean?'

Felix—'Well, a church bell has an
empty head and a long tongue, but
it is discreet enough not to speak un-
til it's tolled.'—Wesleyan Advance.

There is a saying that if you want
to get a thing done, do it. That is a
good plan. And this: Those who have
the least to do complain the most
about having so much to do. If they
had more to do they would be forced
to organize better and thus get more
done. It is not what a man does, but
how he does it, that counts in time.

Advertisement for Webster's New International Dictionaries. Includes text: 'Hundreds of Thousands of WEBSTER'S NEW INTERNATIONAL DICTIONARIES are in use by business men, engineers, bankers, judges, architects, physicians, farmers, teachers, librarians, clergymen, by successful men and women the world over.' Also features an image of the dictionary and contact information for G. & C. Merriam Co., Springfield, Mass.

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Soul Support

By W. P. LAWRENCE, *Lit. D.*

Head of the English Department—Elon College

F bread be the staff of life, faith is soul support. The soul feeds on "things hoped for" and on "the evidence of things not seen." He who has not provided hope and evidence of things not seen to sustain soul-life in times of sorrow, disappointment, and distress, has not put by soul food against the day of spiritual famine. Faith is invisible and is sustained by invisible diet, yet like other invisible forces it is great in power. He Who knew all about every soul endowment declared that faith is of the size of a grain of mustard seed, but would yield mountain-removing power. We hear of radium, liquid air, and like wonders in the natural world. But they who have eyes and ears only for things of time and sense cannot perceive spiritual power.

Faith comes by hearing. By hearing, perhaps, is meant the perceiving or understanding which comes through any bodily sense. If I have not faith, then, the fault is mine. I supply the conditions and the currents of divine energy supply the power. Church-going, Bible-reading, deeds of neighborliness and such like supply the conditions for the inflow of the power of faith.

Too, we believe with the Apostle Paul that without faith it is impossible to please God. We, if we be faithful stewards, are anxious to please our Master. We are anxious to hear somewhere, at some unknown time yonder in the future, His "Well done, thou good and faithful servant." Through faith in the Most High shall we come into that power that comes only by faith.

VOLUME LXXIV

BURLINGTON, N. C., JANUARY 11, 1922

NUMBER 2

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

"The Church In The Present Crisis"

PRESIDENT WILLIAM ALLEN HARPER'S new book is called "The Church in the Present Crisis." The volume came from the press a few days ago, and we have enjoyed reading its 272 pages and imbibing the splendid treatment which he gives the Church in the present world situation.

President Harper has written four volumes, all dealing with the Church, its method, and its program. The first volume was "The New Layman for the New Time." It is true that this volume did not discuss the Church directly, but it could not discuss a layman without connecting him with the Church. The second volume was "The New Church for the New Time," the third was "Reconstructing the Church," and the fourth is "The Church in the Present Crisis."

Dr. Francis E. Clark, one of the best known men in the world and President of the United Society of Christian Endeavor, has this to say of "The Church in the Present Crisis":

"I like the book because it is so constructive and forward-looking. It finds fault with the present order of things, but does not leave us hopeless in regard to the future. The vigor and aptness of the sentences catch the attention and make one eager to read on. I have not found a dull line in the book. It strikes splendid blows for a genuine religious education and experience, and for the strengthening and encouragement of all the good elements in our civil and religious life that still exist. This book is a notable contribution. It is needed by a great multitude of people and I wish they all might read it."

"The Church in the Present Crisis" has its introduction written by Dr. Peter Ainslie, Baltimore, Md. We feel that Dr. Ainslie's introduction is worthy of discussion here.

"There is hardly a chapter or even a subject but that it might be the theme of an entire volume. He has presented these so satisfactorily that no reader will fail to comprehend the importance of the brief discussion and will desire to go into more lengthy examination of these too brief pages, which, after all is the best service a book can render.

"There are wrongs to be abolished and new adjustments to be made. Our social order is out of gear. There is no standard by which it can be permanently righted other than that of Jesus. We need, however, neither to be alarmed nor discouraged. There is growth in the world. Womanhood is being honored; childhood is being recognized without sin at its birth and its right of growth toward God; education is making universal the great facts of the world and the mind's fellowship with God; the inalienable rights of mankind are being recognized; industrial adjustments are in progress, care for the prisoner and concern for delinquents find expression in the activities of many; hospitals are being multiplied so as to meet the demands of ministrations to the sick; societies for the protection of the dumb animals are being organized; the Gospel is being preached to all nations."

President Harper's book is anti to any static order. The following sentence in the opening chapter is proof of this statement: "The very moment the individual Christian becomes satisfied with himself a funeral is in order." President Harper illuminates the book with just this kind of statements. He declares that the very moment a Church considers that its work is all done, it ceases to be an asset to the community in which it is located and becomes a liability. The author enlarges upon this by saying that when a denomination considers itself big enough in program to discharge its obligation to the Kingdom, its downward trend that day begins. The author closely follows good philosophical lines, and reasons accurately and safely that there is no final development in the life of the individual, the life of the local church, or the denomination, if these things are to serve best and most.

The author of "The Church in the Present Crisis" is a layman, sees from that angle, and discusses from that viewpoint. His statements are clear, forceful, daring and brave. They are daring in that they challenge the best in the individual, the local church and the denomination. They are brave in that they fearlessly proclaim in behalf of the Kingdom service.

The author declares that times are perilous. He laments the decline of idealism since the signing of the armistice. He declares that Altruism departed when the Versailles Peace Conference assembled. "Selfishness has gained the ascendancy among the lawmakers. Party politics and the scramble for partisan advantage have dishonored the noble idealism actuating our nation in its war activities." But following this seemingly pessimistic statement the author says that there is no occasion for pessimism and declares that the wreckage of ideals will find anchor.

There is no question but that progress follows accurate and constructive thinking. The world is not without its great minds, but the one great trouble is that so many are resting on their oars and not endeavoring to find new avenues of service. "The Church in the Present Crisis" reveals closely the need and the necessity of not only thinking accurately, but thinking in terms of world service. The author would have us go beyond the beaten paths around our own doors; he would have us lengthen our cords and throw out the life-line to men in all parts of the world.

There is a present crisis. There is a Church, and that Church is in the present crisis. There is no separation of these two things. The Church cannot run away from her duty and maintain her honor. The present crisis cannot continue without the infusion of the life practiced by our Lord and Master. There is one balm; one thing that will heal; one that will cure imperfections and the short-comings of this race. That remedy is Christ and Him crucified.

President Harper has made a valuable addition to the generation in which he lives. The public will do well to read "The Church in the Present Crisis." We commend it to our people, and especially to our leaders.

A Church With A Program

J. O. A.

WHY should a church not have a program? Without a program, what does a church stand for, aim at, or have in mind? In brief what is the difference between a church without a program and a ship without rudder or pilot. What is a church without a program steering at, or towards? Is it just to have Sunday school and preaching each Sunday or once a month? But what is the purpose, what the thing aimed at in having Sunday school and preaching?

It was to answer such questions that our churches of the Southern Christian Convention endeavored a while ago to put on a definite, specific, active program under the general name of Men and Millions Forward Movement. This name may have been, and was, misunderstood by many, and to many others it may not have meant much. But all in all it was an attempt at concert of action on the part of our churches to go forward, get somewhere, do something for the Master, advance His kingdom by dedicating ourselves to Kingdom-activity.

Making up this general program, there were three separate, distinct acts; activity along three lines: First—*Stewardship* and *Tithing*, which act was to emphasize that we should consecrate substance as well as self to Him Whose we profess to be. Second—*Evangelism*, which act was to emphasize that we ourselves want to win others to Christ and His church, and that we are willing to go personally and seek to carry the message of salvation to others. This would result in personal activity in winning others to Christ, and a great increase in church membership. Third—*Life Recruits*, which act would emphasize the necessity of laying upon the minds and hearts of our young people Christ's need of their entire life for Him, either in the ministry, as missionaries, or as active workers in some form of real Christian vocation. This would result in increasing the number of ministers, evangelists, missionaries, giving all their time and talents to the service of their Lord and His Church.

Now, that we may properly emphasize these several activities, seasons have been appointed for each. First—January, February, March and April are to be given to preaching, teaching, training, thinking on *stewardship* and *tithing*. Second—May, June, July and August to *evangelism*, during which period we shall think, preach, teach, work for an increase of church activity and membership. Third—September, October, November and December to *life recruits*, during which we shall preach, teach, think, hope, pray that the Lord will lay it upon the hearts of many of our young people to surrender their entire life, time, and talents to Christian service. This is a program worthy of our best efforts, challenging our fullest sympathy and heartiest co-operation in its fulfillment.

The Reasonableness Of A Program

C. B. R.

A PROGRAM once made and adopted, the work is only started. The carrying out, the executing of that program, is essential in a marked degree. To simply have a program is but to have a dream of the dreamer. The putting of that program into *practical* operation is the doing of the doer.

Work is best done by systematic plans. The world's big tasks are accomplished by men of system and organized forces and energy. The church is one institution that is still wasting much effort and losing much valuable time in duplication and undeveloped plans.

The church fully recognizes a program when nearly all her congregations use the same period of the year for evangelistic work. We refer to the spring and summer months, when the revival meetings are held.

But why should the summer months be used largely for evangelism and no special thing urged during the other months? This question is being asked and will continue to be asked until rightly and accurately answered. There is a reason for the use of the summer months for evangelistic effort. That reason is the favorable condition of the weather.

The program proposed, urged, and insisted upon by our Men and Millions Forward Movement presents an adequate program for the whole year. The division of time is appropriate. The subjects to be stressed are of vital importance, and no church can meet the conditions of this age and not put these things into practice.

It is just as reasonable to have a period of time for the presentation of tithing and stewardship as it is to set aside the summer months for evangelistic effort. Likewise, it seems reasonable enough that during certain months special attention, thought, and prayer should be given to life-recruits—those who are willing to become Christian teachers, ministers and missionaries.

If rendering unto God a part of our material substance is a part of our Christian life—and it is—then it is the privilege and opportunity of the church to teach and enlist all its members to tithe and to acknowledge themselves as stewards of what they possess.

What reason, or excuse, can any church give for using part of the calendar year for special and united effort in the interest of a certain and specific cause, and not use the whole of the year, in divided portions, for other things of great importance?

Let us during the months of January, February, March and April of this good year 1922 put our shoulders to the wheel, unite our efforts, our prayers, our time, our all, that the gospel of proportionate giving and stewardship of possessions may be taught from every pulpit, that His cause may prosper, and that every member may be impressed with the larger meaning of Christian living.

The editorials on this page are by the Editor and his predecessor, Dr. J. O. Atkinson, who are members of the Field Committee of the Men and Millions Forward Movement. By agreement they present two aspects of a program for the church.



CONTRIBUTIONS



SCENES AND IMPRESSIONS

IN PORTO RICO

A Diary—Part XI.

By REV. J. O. ATKINSON, D. D.

Field Secretary for Missions



SUNDAY, p. m., September 25, 1921.—This has been a cloudy, rainy afternoon—thunder, lightning and heavy showers. Minton went to talk to a class of Juniors, whom Mrs. Barrett gets together and teaches Sunday afternoons. (I find that good Mrs. Barrett never rests, and works harder on Sundays than on any other day of the week. I have heard people wonder why so many women are nervous. The wonder to me is that more of them are not nervous wrecks. If we men worked as incessantly and carried as many sorts of duties and responsibilities as they do we would soon fill up the sanatoriums—or the insane asylums.) Minton found thirteen bright, joyous Juniors awaiting him, he says, and had a good time talking to them. (I wonder what sort of a time the Juniors had?) Barrett and I had an engagement for the afternoon at an outlying station, but we called it off and stayed in out of the heavy downpour of rain.

At 7:30 we went to our splendid Christian church here in Ponce. It is a handsome city church edifice of brick and cement, and would do credit to any of our cities in the States. It is modern in build and equipment, seats over three hundred, and the acoustics are fine. Despite the very inclement weather an audience of between seventy-five and one hundred were present. They were much interested in their songs and sang with zest, reverence and vigor. Brother Barrett read a Scripture lesson from Genesis 28, but I could not understand a word he said—except now and then something about “Yay-Cop.” (That is enough to make good old Jacob weep—to be called out from Scripture and at the hour of worship like that.) Then I tried to preach on Jacob’s attitude to God when he made the awful discovery that he was face to face with God and in God’s house. Prof. Juan Rodriguez acted as my interpreter. We were three-quarters of an hour at the business. I had to speak a sentence and then wait for Prof. John (that is what Juan means) to translate it and hand it over in his Spanish. Rodriguez is a fine fellow; knows English and speaks it beautifully, teaching it, in fact, in the city high school. He is a deacon and a leader in our church here, and is a fine example of what real Christianity can do for a man in making him both great and useful. After we were through, Barrett took the stand and spoke for ten minutes. Every ear was strained to catch what he was saying. He tells me that he felt moved mightily to give an invitation to those interested in their own salvation, and who had not previously done so, to come

forward. He gave the invitation, not knowing what would happen, and to his great joy fifteen came forward and gave him their hand. Prof. Juan Rodriguez acted as secretary and took their names. The hymns of invitation, though I could not understand the words, were sung with great fervor and reverence, and the interest was tense. The services lasted till nearly 10 o’clock, and the people remained, seemingly with deepest reverence and desire. As Barrett finished his appeal I noticed not a few in tears as seekers came forward. The regular attendants at service—you can always tell them in a church—were much affected and moved. The spirit of the after-meeting was fine, and withal a most inspiring sight. Several who came forward were young people of real intelligence and promise. Brother and Sister Barrett were deeply moved as they witnessed the scene. No wonder! They tell me that most of them were their Sunday school pupils. Barrett says the invitation on his part was entirely spontaneous and evidently of the Spirit, as no previous campaign or solicitations had been carried on. These fifteen did not make an open confession of Christ, but by going forward said: “I want to learn of your Christ. Come to my house and teach me of Him. I am open and ready to receive Him as I now understand; but want to be taught.” Brother Barrett says this is the first step seekers take here and usually results in all of them coming into the church. My first Sunday in Porto Rico has been a joy.

Monday, September 26.—I never sleep much on Sunday nights, and lived up to my reputation on that score last night. So it was a pleasure to jump out of bed early this morning and get busy enough to wear myself out by night so that tonight shall make up for both. Good and early we were off in Barrett’s faithful Ford to Aibonito—my! that is one beautiful word in Spanish. They sing it off to you in a melodious *eye-bone-ay-ta*. It is about fifty kilometers north of Ponce. (Now I wish these people would say “miles” and not whirl out “kilometers” at me. I am not intending to kill anybody I meet and do not care to be told so every time I inquire about a distance here.) The journey from Ponce to Aibonito is like traveling along a string of pearls set with diamonds, emeralds and sapphires. One does not know which to enjoy most, the quaint houses and peoples one passes on the way, the marvelous military road over which one travels, or the matchless tropical mountain scenery that fills one’s soul with bliss and sets one’s heart to singing. Passing through hanging banana orchards, coffee groves and luxurious sugar cane fields where no frost or winter ever bites or withers, I ask Barrett what hindered the snakes from thriving here and taking the island. He says several years ago the Spaniards imported a number of Mongoose and turned them loose here. What they have done for snakes and other poisonous reptiles “is a plenty.” One seldom

sees a snake now anywhere in all this tropical island. Now a Mongoose is a little beast about the size of our mink or weasel, and either hates or loves snakes so savagely that he proceeds to clean up the whole breed of them. But the Mongoose is getting to be a pest, and something needs to be introduced to check or kill him in his ravages! Well did anybody ever! It seems to me they ought to build a monument to this Mongoose—and instead they are wishing for something to eat him! I believe it was Thomas Carlyle who wrote somewhere that the curse of man was that he had nothing to eat him. He would kill and eat and destroy everything beneath him. And because there was nothing above him to eat him, he resorted to war with his own kind and so furnished food for worms from the body of his brother whom he had slain in battle. What would Carlyle now say of war and mankind were he living since the recent World War?)

We went upon a high mountain today to visit the Methodist rest house and found a Disciple minister with his wife resting there. These Disciples, Mr. and Mrs. Carpenter, are agreeable people. They say that Porto Rico's greatest need now is medical missionaries. They are going to ask their Board to send them a medical missionary at the earliest possible date. The native doctors will not stick to their profession, and will do no benevolent or charitable work. There is not an American doctor on the island, unless there is one in San Juan.

The Disciples now have three missionary families on the island, and two single ladies who teach in their Sunday schools. They have seventeen organized churches, with 860 members, and about 1,200 in Sunday school. In one of their churches with 180 members they have twenty-two tithers, and their missionaries are now emphasizing tithing and are anxious to teach all their converts to tithes. Native pastors are weak on taking offerings and raising money and have to be taught and urged to do so. He would much regret to see any denomination now withdraw from missionary work here. It would take years to readjust and harmonize matters as they now are. Each denomination should have four or five missionary families here—and no more. These can direct the work, which must be done by native preachers and workers. There are not enough native workers here now; but four or five missionaries to each denomination here would soon develop a sufficient number of natives to do the work. He says there is no fight between the churches here, but all are needed, have the territory well divided, and each church has all it can do in saving souls.

We had a delightful lunch with Brother and Sister Carpenter in this Methodist rest home, and invoked blessings upon the Disciples, upon the Methodists, Presbyterians, Baptists and Brethren who are working together and harmoniously to win this beautiful but sin-soaked island to Christ. They served us fried eggs (what would this world be without eggs?), rice, slaw (of cabbage and tomatoes), delicious tea, bread, fried bananas, and peaches. I like these Carpenters and put them down in my diary as real good Disciples—and wonder if, deep in

their hearts, they are not Christians—and deep in my own heart if I am really and truly a Disciple of Him who made all the beauty of Porto Rico and all the wonders and glories of this present world.

(To be continued)

ELON LETTER

OTHERWORLDLINESS is not a proper definition of the Christian religion. "Heaven and Hell" are not preached now as they once were. Yet the fact remains that for many Christians the winning of Heaven and the escape from Hell sums up the essence of the faith. They have missed the heart of the parable of the laborers in the vineyard, that the Christian life has compensations here and now that fully justify its earnest pursuit.

Did Christ teach a utilitarian religion? Is religion properly to be conceived as a workable hypothesis for this life or is it a kind of morphia to soothe the pains and heartaches of this present existence by the promise of better days ahead? The Jews, who had the keenest religious sense of any ancient people, were certainly and avowedly utilitarian. Before they were a settled people, they looked forward to their Promised Land, and after they became a nation, religion was constantly held up as the guarantee of national perpetuity as well as of individual prosperity. They expected results immediate and present for their religious conduct.

A careful and judicial analysis of Jesus' teaching will force us to conclude that He was frankly utilitarian in His view. "Come unto me, all ye that labor and are heavy laden." Why? Because "My yoke is easy and my burden is light." "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Why? "For with the same measure that ye mete withal it shall be measured to you again." "Seek ye first the Kingdom of God and His righteousness." "Why? "And all these things shall be added unto you." Jesus preached on the Last Judgment, but His gospel had utilitarian value, too, for this present life. He declared Himself to be the life, and that He had come that we might have life, and that we might have it more abundantly. He intended us all to be abundantly cared for here and now.

What we need today is to get men and women to see that religion pays big dividends in the year 1922 and while we live our daily life. Men will in this day not pay much attention to a religion that merely gives them a promissory note on the bank of Heaven or that offers them as the reward for righteous living here an inheritance due to be entered upon at some future judgment day. It is a utilitarian age and nothing that is unworkable appeals to us, no matter how earnestly we may be exhorted to accept it.

Jesus was in thorough sympathy with this attitude. The gospel He preached and taught relates us to God, and it also keeps our feet on the ground. The Christian leaders of the world need to realize this dual respect of the Kingdom and make their proclamation of the gospel complete and symmetrical. There are literally

thousands of men and women out of the Churches today, not because they are un-Christian, but because they can not endorse the half-way presentation of the Christian life as our pulpits present it. A full message would win their allegiance and greatly promote the Kingdom's advance.

Religion is the only force that can heal the economic problems of mankind. Religion is faith, mutual trust, brotherhood. It is also an energizing force, a spirit that incites to action and rejoices in serving. It is love and sacrifice, love that leads to sacrifice, both having their utilitarian compensation in the good that comes to others and the prosperity that attends the cause to which we have dedicated ourselves. Hence the blessedness of persecution and the glory of martyrdom! Hence also the explanation of that historic paradox, that the blood of the martyrs is the seed of the Church's prosperity. Love and sacrifice pay. Every Christian understands this and knows that "it is more blessed to give than to receive."

But is this true in business? What is the matter with business today? Selfishness infests it like a cancerous growth. Jealousy, distrust, hatred, personal or class aggrandizement, the very antithesis of religion—these characterize business both from the standpoint of the employer and of the employee. What is the way out? Religion and religion only. Capitalist and laboring man are quarreling over the division of what is produced already. What we need is a spirit of co-operation that will unite both capitalist and laborer in the endeavor to produce more than there may be enough to go around and to spare. That "spirit of co-operation" is the sense of brotherhood, of oneness, of social solidarity, of democracy which we know to be the Christian religion, in which we come to think not of what we have, but of what we can give. Let us preach it and practice it and we will all be millionaires.


Religion that does not lead men to work harder and make them prosperous is fundamentally defective. It is sometimes pointed out that people of means are in the Churches, to the discredit of the Churches, as if these people have sought the Church because they are well-to-do. The very reverse is true. These people are well-to-do because they were religious, unless perchance they inherited their wealth. The wealth that a man earns as a Christian will do him no harm, unless he forgets the source of his prosperity. But there is a tremendous connotation in that "unless." For so many times it happens that prosperity deadens the spiritual sense through the satisfactions wealth brings and the power and prestige it confers. Inherited wealth has scant justification in the program of the Christian faith. It is dangerous to become a rich man: it is almost universally disastrous to be the inheritor of great wealth, because those who inherit had not had the aid of religion in acquisition, which is true of most men who have created great estates.

Religion is intensely utilitarian. We need its faith, its mutual trust and confidence, its spirit of service, its love and sacrifice, its sense of unity and solidarity in the every-day problems of life. Its prayer resource,

too, we need to unlock the hidden treasures of the soul, and to release for practice affairs the marvelous possibilities of the heart. Religion can work wonders if we are willing to give it a chance and do not forget it when it has brought us to achieve great things, whether there be wealth or science or art or literature or influence or moral and spiritual leadership. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

W. A. HARPER.

SUFFOLK LETTER


OME people make fortunes out of other people's misfortunes. Some people grow rich in the hardest times. They take advantage of the hard places in which they find their less provident fellowmen. They ask me when times will get better. My answer is, When people get better and get used to the times in which conditions place us. What we call "times" is largely psychological. Designing persons propagate ideas that grow into public sentiment and then buy or sell at a profit. During the recent war excitement ran so high that traders could sell anything at any price. Then people overbought and suffered when the decline in the price of the commodity came. Now the buyer is afraid to buy lest the price will go lower. Those who saved when prices were high will now purchase at low price real values from those in debt and hold for great profits. A man in debt above his capacity to meet his obligations is at the mercy of soulless men. This is no time to force payments; yet men make fortunes by doing it. It is difficult to locate the blame of the losses and gains of such times. It results in large part from false standards of business and false lives of men. It is really more important to take care of human confidence than to take care of bad debts. No matter what adjustments are made by mortgage sales, bankrupt sales, receiverships, or enforced payments, the same people, the same property, and the same money remain. Nothing is added and nothing is subtracted. The chief thing that enters into the equation is a human relation—human obligation. Language fails to express all that should be known in our common understanding of debtor and creditor. They are both under obligation to each other. In prosperous times the trader makes his profits out of a multitude of purchasers; when times get dull he owes them the weight of his ability to help them by trusting them for what they owe as he trusted them when he sold to them. The purchaser was no more to blame for buying too much than the seller for selling too much. Both agreed to the transaction. Their obligation to each other is a continuous obligation. If the transaction was mutual the suffering should be mutual. Now is the time for men to maintain confidence in one another, practice economy in domestic expenses, co-operate in readjustments, do retail business on a cash basis, stop talking "hard times," take God more into partnership, and lay a new foundation for commercial, social, and religious

life. I like what Paul said in the Philippian jail when the jailor drew his sword and was about to kill himself: "Do thyself no harm: for we are all here."

Debtor, creditor, do thyself no harm, for we are all here; and more; we have to remain here together, and work out the problems by co-operation. We cannot do it by oppression nor by complaining. It must be done by good, old-fashioned hard work, sacrifice, and renewed faith in God and the people. I like another of Paul's sayings: "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise." The Christian is debtor to the sinner. The prosperous man is debtor to the unfortunate man. The creditor is debtor to the debtor. It is a mutual indebtedness based on a legal equity and a moral relation. The times are not so bad. The war has made the people bad. What people call "hard times" is a commercial hospital, a business university, a social corrective, a religious sanitarium, a political restorative. Conditions should improve in 1922; and they will, if the people improve.

W. W. STALEY.

PLAIN TALKS TO PLAIN PEOPLE

 HERE is apparently so much dodging of issues in Christian teaching that at times one can scarcely make sure as to which way to go, but watch closely, and you may see where the dodging takes place. Do not follow the dodger. He is not a safe leader, and not only so, but he may become a very dangerous teacher. To say the least, the Christian has no time and no room for those who dodge the truth in an effort to sideswipe it.

* * *

It looks as if we have grown so optimistic along lines of Christian effort that we have almost reached the place where we expect to bring success out of our own efforts. We need to look the situation squarely in the face and see that we do need to put our best efforts in all the Christian work we undertake, but it is just as important to keep constantly in mind the fact that "except the Lord build the house they will labor in vain that do the building." In other words, our Christian efforts must all fail and come to naught, unless we first associate ourselves in Christian work with the Lord, and for the reason that His work must be added to ours if it is to be a success. It was Christ Himself who said, "Without me ye can do nothing." And Paul said, "Ye are workers together with God." That seems to put beyond all question the fact that Christian labor, to be effective, must have the great Master Builder to follow us in all of our labors, placing His finishing touch upon it all.

* * *

How careful we ministers ought to be not to give, in our conduct or in our thought, any occasion for others to stumble over us, and yet sometimes some of us lose sight of the harm we may do to others by our conduct or by our thought, as expressed to the public—yes, and even in private conversation. Just recently I got hold of a copy of a daily paper in which I found a page given to a minister to answer questions from his congregation.

He was pastor of a strong city church. He gave them the privilege of asking him any questions they might wish, and then he sent the questions with his answers to this daily newspaper for publication. Here is one of the questions: "Question—Is it wrong to go to a good movie, or watch a baseball game on Sunday?" To this question this minister answered in part: "It is not wrong. The Sabbath was made for recreation and worship." Now think of that! A minister of the gospel takes such a stand before his people and the world! He even gives worship the second place, allowing amusement the first place. And that is the estimate a minister of the gospel put on the worship of God, as it is related to Sunday amusements. God pity such a minister! Let us join in praying for that man, that he may get his eyes open so as to behold wondrous things in the law of God—things which we cannot see when our hearts are full of worldliness and our eyes are blinded by the mists of sin. Another one of his flock asks: "Is it wrong to play cards?" The same minister answers: "No, provided there is no money at stake, and that the other conditions are proper." How can we expect the world to be won to Christ in salvation when the ministers of the Church are talking such stuff to their own people and to the world? Another question asked by one of his flock is this: "Is a lie ever justifiable?" He answers: "Yes. During the war I shouldn't have hesitated to lie to a German army officer in order to prevent him from locating some of our defenseless Sammy boys. But such extremities should not be made an excuse for the lying habit, which is the greatest destroyer of character." Was not that minister relying on a lie to save our boys from the Germans, more than he was depending upon the power of God to take care of them? That minister is too ready to compromise with wrong, and for one, I do not wish such a man to be my pastor. It takes a man of courage and conviction to be a real pastor in leading his people right. God pity the man that has no backbone for the truth?

* * *


There is a great storm brewing in the Northwest. As you might expect, it is the outcome of the conflict between *Error* and *Truth*. It seems that the Plymouth church in Seattle has a pastor who is so taken with some of the claims of modernism as to espouse such claims. In a recent sermon he endorsed the reported words of Shailer Mathews, of the Chicago University, as saying that "Jesus did not save men because He died, but He died because He saved them." Of course such an assertion stirred up a hornet's nest. Some of the ministers of the same body are putting this man, Dr. Chauncey J. Hawkins, to the test, and they do not spare him. The Rev. R. M. Stevenson, Ph. D., pastor of the Congregational church in Port Angeles, Washington State, in taking this man to task for misrepresenting the Bible, says: "I say without the fear of consequences that Dr. Chauncey J. Hawkins, of Plymouth church, Seattle, is an apostate of the worst type in seeking to fool poor, ignorant souls into the belief that God demands no blood sacrifice for sin." He is charged also with declaring that

"those seeking God in order to find happiness and peace are guilty of pure, unadulterated selfishness." He also is charged with teaching the people that the blood redemption of man from sin is purely pagan, and that God makes no such demand. Of course to defend such a position he must repudiate Bible teaching, such as we find in Hebrews 9:22. Men who repudiate the plain teachings of God's Word ought not to be commissioned to go out as preachers of the Gospel. I hope the day is not far distant when such men will find a home outside of the Church of Christ.

J. PRESSLEY BARRETT.

Reidsville, N. C.

THE FALLACY OF "JUST LIFE"

HE only motive that prompts me to offer this reply to S. M. Lynam's article in a recent issue of The Christian Sun is to uphold, spread, and make clear the truth. All of us want the truth; but, we want the truth as Christ taught it and as the Bible reveals it. Man is not the author of truth, and any statement by man purporting to convey the truth is unworthy of consideration unless it is supported by the Bible. Merely stating an individual opinion proves nothing.

The bubble-making sentences of Brother Lynam are surprising. One wonders what sort of "straw man" he has set up to try to knock down with such a fusillade as bombards the thing with. Referring to my article he says: "If I understand him correctly, he takes the position that there is a department of life." There was nothing in my article to indicate that I was advocating a departmentalized life. One wonders where he ever got such an impression from my writings. I do take the position, however, that there is more than "just life." That type of life that can only give evidence of "justice life" is no more than a mere existence. We see this sort of life every day and the scientist experiences no difficulty in analyzing and understanding it. But he is puzzled when he analyzes the body of man and fails to find that which the Bible calls the spirit and soul. His failure to find these faculties prompt him to say that "There is not any sort of life, but just life." If it were true that there is not any sort of life but just life, there could be no higher type of life than that which the lower animals possess. "Just life" can be nothing more than quantitative. The spiritual life is qualitative. Like truth and goodness, it is seen in results and not by analysis. Man possesses a spirit and soul and because of this he is the only creature that is capable of possessing and illustrating the spiritual life. If the lower animals which have "just life" had been capable of possessing the spiritual life, God would have stopped His creative activities when He finished creating them. But it stands to reason that the creative activities of God were not complete when He finished the creation of "just life." Hence He created man in His own image and "breathed into the nostrils of man the breath of life and man became a living soul." It was the breath of God that immortalized His creation and made man spiritual. Life, therefore, as applied to man is more than "just life," it is more than a unit, more than a unity; it is a trinity. Paul says, "I pray God your spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—I Thes. 5:23. It is only through the spiritual life of man that he can have the consciousness of a Divine being. The spiritual life endows him with a God-consciousness and directs his thoughts heavenward in earnest prayer and sweet communion. "God is a spirit and they that worship Him must worship Him in spirit and in truth." "The things of God knoweth no man, but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God."—I Cor. 2:11-12. That was Paul's conception of the spiritual life and certainly our view should be no less fundamental. But to say that there is a spiritual life does not argue or even faintly imply that life is "segregated." It does not mean that the spiritual life of man must go off into one corner and work out its plans secretly and independently. One might as well say that the arm must be separated from the body before it

can function. Just as the arm must work out the part allotted to it, so the spiritual life must work out the part allotted to it; and that part is great. It must be so developed through prayer and devotion that it will direct and permeate the whole of life.

Brother Lynam says, "I do not believe that there is a spiritual life which may be grafted on to the normal activities of life." It is not to be supposed that any sane man believes so either. He says, "This life is not made up of departments." I wonder if anybody else than Brother Lynam ever thought or hinted that it was. Some sort of departmental life seems to be a fearful nightmare to him. Then he strikes with the statement, "If I am spiritual at church, I must be spiritual at home. If I am spiritual when I pray, then I must be spiritual when I play." Once more I wonder at the workings of the mind to draw a conclusion like that. If I am spiritual at church, then I should be spiritual at home, and being spiritual when I pray should help me to be spiritual when I play. This is the very thing for which I have been pleading. I wish one through devotion and worship at home and in prayer to so exercise and develop the spiritual nature that it may be able to permeate the whole of life.

The spiritual life of man is that part of him that enables him to conduct an investigation along spiritual lines. The spiritual life is to man what the microscope is to the scientist. The scientist is not entitled to pronounce an opinion upon plant or animal life without employing the aid of a microscope. Paul tells us that we must employ an instrument of which the microscope is a type if we are to successfully investigate spiritual things. He says, "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned." The spiritual life is necessary in order to know God and interpret life in all its depth and richness. But the materialists and scientists demur and object when the spiritual nature of man demands a medium of observation and a means of interpretation. They are unjust enough to deny to others an emblem or type of that which is so necessary to their success. It must ever be remembered that just as scientific knowledge is obtained through microscopic investigation, so spiritual knowledge is obtained from "an unction from the Holy One." In support of this view Paul gives us the following, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His spirit; for the spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:9-10. And Christ said, "I am come that they might have life and that they might have it more abundantly." Then if there is not any sort of life but just life, why did Jesus speak to those who were so much alive and declare that He had come that "They might have life and that they might have it more abundantly?" Christ recognized the spiritual life and taught the possibility of its attainment.

Is it reasonable to say, "There is no devotional life. There is no spiritual life. There is not any sort of life, but just life?" Let us follow this reasoning to its conclusion and see where it carries us. One might as well say there is no sacred or holy day as to say there is no devotional or spiritual life. If one can be disposed of the other can be disposed of also. God gave us the Sabbath and sanctified it that through the proper observance and the right use of that day the other days of the week might be better served and spent. Likewise we have our devotional periods which I am pleased to call the devotional life, and properly so, in order that through such periods we might come to a stronger, better life for its activities. I wonder how long it will be before we are taught that there are no Sabbath days and no holy places, no any sort of days, no any sort of places, just time and space? According to the "just life" theory, days will degenerate into mere time if they are partitioned off. God saw it differently, however, and partitioned off a Sabbath day for man's betterment.

I presume that Brother Lynam and Dr. W. A. Harper would say there is no spiritual mind, and no carnal mind, no any sort of mind, but just mind. They will have to say that or be untrue to their logic. The apostle Paul, however, did not say that, for he said, "To be carnally minded is death but to be spiritually minded is life and peace." He also says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Carnality is in direct opposition to Divine love, Divine law, and spirituality. It functions to the exclusion of spirituality. "The world cannot receive the spirit of truth, because it seeth him not, neither knoweth him." Yet

according to Brother Lynam's reasoning there can be no worldly mind, no carnal mind, no spiritual mind, no any sort of mind, but just mind. But the Scripture proves beyond question that there is a carnal mind and a spiritual mind. Hence Brother Lynam's logic breaks down when subjected to the Bible test—and the test of sound reasoning. If the mind is not spiritual it becomes just mind. On the other hand if the highest type of life is "just life" there can be no spiritual life. But that is not the case. My conviction is that the spiritual life is the whole of life active in spiritual things as the will is the whole of the mind exercising volition, and feeling is the whole of the mind dealing with sensations; but saying that this is dividing the mind into departments is a play with words.

Brother Lynam strikes with the statement, "No where does Jesus speak of saving souls." What would Brother Lynam do with the declaration of Jesus which says, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" The teachings of Jesus abound in such implications and warn us "to fear him who can destroy both soul and body." I experience no difficulty in agreeing with Brother Lynam that Jesus came to save men, whole men. Of course He came to save them physically, mentally, and socially, but ever tried to reach and save the whole man by kindling in man a feeling of need and desire to be saved and attain the things of the spirit.

"Why should we fear to break with precedent?" asks Brother Lynam. I hardly think he need have any fears along this line. He is not breaking with precedent. He seems only to be making words and casting a slur, doubtless without intending it, upon the sweetest and happiest experiences of men and women, namely, those experiences which they have in their moments of delightful worship, of reverential devotion when they are alone with the Divine, when in fact they are trying there to exercise all the spiritual faculties to make the whole life more spiritual by observing these times, places, and seasons which contribute to the spiritual life.

It is amazing to read the following from Brother Lynam's pen, "My spiritual life is not that part of me which will go to heaven." Will he be good enough to tell us just what part of him he thinks will go to heaven? If he reduces everything to "just life," he will have no spirit to go, he will have no soul to go, he will have no spiritual mind to go. He may need a ladder to climb. But the Bible says, "Flesh and blood cannot enter the kingdom of God." A recollection of the Bible plan would have modified Brother Lynam's statements and reduced their argumentative value to their proper nothingness.

Brother Lynam quotes, "I will bow at the shrine where my brothers bowed, humbly, but open-eyed." That presents a rather gruesome and uncanny picture of the man bowing at the shrine in the humility of worship and yet keeping his eyes open. This reminds one of the Publican and Pharisee who went up to pray. There are times in the life of some when the surroundings are too sweet and sacred and solemn for keeping the eyes open. One wishes to close them and shut out all the world and reverently and humbly have a moment in real devotion, silent prayer and genuine worship, that his spiritual life may grow richer, and sweeter and more like God. However, this may not apply to those who think "there is no devotional life, no spiritual life, no any sort of life, but just life." Take away from man the spiritual life and you take away from him that force that transcends all life, that power which touches the whole circle of life. Deny man the possibility of soul culture, of spiritual development, and you deny him the greatest legacy that heaven offers. Such a denial would call upon man to put to silence the voice of his conscience, the voice of God, the voice of his soul which inspire, "a pleasing hope, a fond desire, a longing after immortality."

R. F. BROWN,

1020 Park Place, Columbus, Ga.

There is a movement on foot to raise \$1,000,000 for the Woodrow Wilson Foundation, the interest of which is to be used for something in the nature of a grand prize to be given every year to the person, or persons, who do most for world peace or world welfare. Mrs. Josephus Daniels, Raleigh, N. C., is Chairman of the North Carolina Committee.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

REACHING ANOTHER GOAL

Our goal for the Thanksgiving offering is \$6,000.00. Up to this date we have collected \$4,903.33. We still lack \$1,096.67 of being to the goal.

We have till January 18 to reach the goal. We have about one hundred churches that have not sent in their Thanksgiving offering. If these churches will come to our rescue we know we will reach the goal. Let every church that has not made the offering take the offering at the next service and mail it in so we will get it on or before January 18. We will have to close our books for 1921 at that time.

We have reached every goal we have set since we have been in this work, and we have set many of them, and we must not fail in this one.

To reach the goal means much for the work here, and it means much for the Church as a whole. Let us do things and not dream them alone.

CONTRIBUTIONS

Burlington church and Sunday school, one box containing towels, toilet soap, thread, hose, flour, two pairs blankets and many other articles. Business Men's class, Burlington Sunday school, one bunch bananas, two barrels flour, 100 pounds sugar. The following ladies from Union Ridge, N. C., church furnished a cake for Christmas: Mrs. J. H. Tapscott, Mrs. C. P. Aldridge, Mrs. J. M. Wallace, Mrs. J. M. Shaw, Mrs. J. A. Gilliam, Mrs. J. W. Gilliam, Mrs. L. H. Aldridge, Mrs. E. W. Graham, Mrs. R. T. Kernodle, Mrs. L. E. Walker, Mrs. T. R. Hughes, Mrs. Arthur Madren, Mrs. J. A. Graham, Mrs. John Madren, Mrs. L. A. McCauley, Mrs. R. L. Hurdle, Mrs. C. P. Aldridge, Mrs. G. A. Rascoe, Mrs. J. G. Rascoe, Mrs. J. J. Hurdle, Mrs. R. L. Hurdle, Mrs. R. B. McCauley, Mrs. W. H. Kimbro, Mrs. J. Lee Hurdle, Mrs. W. A. McCauley, Mrs. G. Walker. Willing Workers' class, McCauley, Mrs. Geo. Walker. Willing Workers' class, Burlington church, one box toys for children. Circle No. 7, Burlington W. M. Society. Mrs. S. A. Horne, Leader, three dressed hams, Irish and sweet potatoes, beef roast, apple butter, can corn, preserves and jelly, can peaches and treecakes. Mrs. Swinder, Providence, R. I., one package for Christmas treat. First church, Norfolk, three boxes containing presents for the children. Mr. H. Woodard, one year's subscription to *The Youth's Companion*. Henderson, N. C., church, one box containing sugar, towels, hose, dolls, cap and toys.

CHAS. D. JOHNSTON, *Supt.*

A LETTER

Dear Uncle Charley:—You will find enclosed twenty cents, my dues for November and December. I hope all the little orphans had a merry Christmas. I didn't, for

I was sick all the time; but I am better now and am taking Christmas. Love to all.—*Jewel Banks Stout.*

I am sorry you were sick during Christmas. I know it was hard for you to stay indoors. You must write often this year.—*“Uncle Chaley.”*

FINANCIAL REPORT FOR JANUARY 11, 1922

Amount brought forward\$23,360.33

Children's Offerings

Jewel Banks Stout, 20 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Morrisville, \$2.00; First church, Greensboro, \$4.50; Palm Street, Greensboro, \$2.75; First church, Raleigh, \$7.50.

(Eastern Virginia Conference)

Johnson's Grove, \$1.17.

(Virginia Valley Conference)

Dry Run, \$3.65.

(Georgia and Alabama Conference)

Noon Day, Ala., \$1.22; Rock Stand, Ala., 71c.; East La-Grange, Ga., 85c.

Total Sunday school offerings, \$25.35.

Special Offerings

A. F. Perkins (for rent), \$12.50; Jas. N. Williamson Jr., \$2,000. Total, \$2,012.50.

Thanksgiving Offerings

Miss Martha J. Elliott, \$54.20; Margaret Iseley, \$5.00; A. F. Iseley and wife, \$5.00; Bertha Iseley, \$2.50; Zion church (N. C.) \$12.25; First church, Portsmouth, \$90.00; J. W. Winfree, \$5.00; Pleasant Gove (Va.), \$36.25; Suffolk, Va., \$100.00; G. C. Talbert, \$10.00; New Hope Sunday school (Ala.), \$8.65; Mrs. S. C. Pierce, \$1.00; M. L. Pierce, \$1.00; First church, Norfolk, Va., \$88.02; H. B. Parson, \$10.00; Jas. H. Webb, \$25.00; M. Orban, Jr., \$100.00; K. H. Watson, \$25.00; Graham, N. C., church, by Mrs. E. L. Henderson, \$1.00; Graham church and Chas. D. Johnston, \$5.00; Pleasant Ridge, N. C., \$10.00; Junius Barker, \$100.00; Central Loan and Trust Co., \$100.00; First Christian Sunday school, Greensboro, \$126.90; Union (Va.), \$18.00; S. C. Hobby, \$100.00; Sanford Sunday school (Christmas offering), \$10.18; Mr. and Mrs. L. E. Carlton, \$10.00; Busy Men's Bible Class, Burlington Christian church, Christmas offering, \$120.00; Burlington Sunday school, Christmas offering, \$26.36. Total, \$1,206.31.

Total for the week\$3,244.36

Grand Total\$26,604.69

THE BULLETIN

Rev. C. A. McDaniel has resigned as pastor of the Winchester, Virginia, church, and has accepted a pastorate elsewhere.

Rev. J. F. Morgan is doing the preaching and Rev. I. W. Johnson, the singing, in a revival meeting with our Winchester, Virginia, church this week.

The Board of Publication of the Southern Christian Convention will meet in the office of THE CHRISTIAN SUN, Burlington, N. C., Thursday, January 12, at 7:30 p. m.

The front page of this issue is graced by a fine article from the pen of Dr. W. P. Lawrence, Elon College, N. C. We have other articles to follow this, and many others promised.

An important meeting of the Christian Publishing Association, Dayton, Ohio, was held during the past week. Drs. Staley, of Suffolk, Virginia, and Clem, of Greensboro, were among those who attended. We have no information from the meeting as we go to press with this issue.

We are endeavoring to give our constituency the best paper possible. Check over it and see how much original matter you will find. Note that nearly all THE SUN is original matter. We take it for granted readers of THE SUN read many other papers, and that much we could reprint would be only a duplication for our readers.

A FREE BOOK

Some time last year we ordered for the benefit of the missionary societies about 75 copies of "The Church and the Community," but for some reason these books were never taken off our hands. We are advised by the publishers that they are unable to place them for us. We have been unable to sell them locally and very much desire to get them off our shelves. The book is a worthwhile mission study and we would be glad to see it placed in the homes of our people. We have, therefore, decided to send a copy of this book free to every person who renews his or her subscription to THE CHRISTIAN SUN during the remainder of January. Of course, it is understood that we will send books as long as they last. Should you fail to receive a book, after renewing, you will understand that the supply is exhausted.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

F A T H E R

The average father succeeds pretty well in discharging his duty to society. He labors along persistently and quietly for six days a week that his family may be provided for; he stands between his family and the world, shouldering the responsibility of the rent, the taxes, the grocery, and the coal bills; he admonishes the boy and advises the mother, seeking always to make their burden lighter; he works unceasingly, without complaint, fighting, scheming, suffering, to the end that his family may be assured comfort and independence. In this he sometimes fails; but he keeps on trying, cheerfully, stolidly, stubbornly plugging along to the end.

The sacrifices that must be made he makes willingly. The boy must go to college, and the girl must have music lessons; something must be cut, and usually it is some luxury of father's that perishes by the wayside. He is not so poetical a figure as mother, not so demonstrative in his affections, so elated in pleasure, so depressed in grief. And yet many will remember a kind word here or a thoughtful act there that stands out, clear and distinct, as one of youth's happiest impressions.

Not often is he appreciated by the growing boy. Often he stands in the family as the official admonisher to whom the boy's faults are related for punishment. On him falls the unpleasant task of supplying the rod; his is the arm that must enforce respect for mother and regard for the rights of others. In this light the growing boy is likely to view him with a mixture of fear, awe, and respect. Not until years bring proper perspective is he rightfully understood and appreciated—and perhaps not even then.—Exchange.

F A T H E R

We sing of mother's love and care
Again and again
In sweet refrain,
But naught of father's share.
She's due each loving thought,
But just add
For dear dad
Some praise for all he's wrought.

A father's affectionate love,
Tender and true,
I once knew;
'Twas like our Father's above.
That love to his children given
A boon conferred,
A strong cord
That drew them closer heaven.

We should no longer keep apart
By such blunder
To render asunder
Those joined together in heart.
In sweetest song and story
Let father abide
By mother's side,
Nor rob him of his glory.

We have the divine command
To honor both,
Yet seem loth
To heed the just demand.
In their love for each other
May they remain
Our parents twain,
Those God hath joined together.

—Sibyl G. Hartzog.

M O T H E R

I know whose hand will bring me
An antidote of pain,
Whose touch will soothe and heal me
And raise to health again;
Whose grasp will hold me back from death
When other things are vain.
I know—the hand of mother.

I know whose eye will see me,
Though I may wander far,
Whose glance will follow after
However life may mar;
And blinded be to all my sin
Nor mark my loathsome scar.
I know—the eye of mother.

I know whose prayer will bear me
Unto the throne of grace,
Whose knee would ever bow for me
Sin's record to erase.
I know whose cry in heaven
Would find for me a place.
I know—the prayer of mother.

I know whose love is wider
Than any ocean broad;
I know whose love is deeper
Than any pulsing flood;
I know whose love resembles
The perfect love of God.
I know—the love of mother.
—Mrs. A. E. Prince.

M O T H E R

(By Wallace C. Page)

If at times you feel discouraged and sad
That your life is not as it should be,
The future is gloomy when it ought to be glad,
That your way is beset with trials and adversity,
The hope you longed for has turned to despair,
There is trouble deep down in your soul,
A vague unrest, that your friends are unfair,
You have not done your part as a whole—
There is one thought that will cheer above all other,
That is the thought of your own dear mother.

She may still be on earth to comfort and cheer,
She may have gone to that far city of gold;
Think of her tenderly, whisper her name with a tear;
Let memory carry you back to those days of old
When as a child you knelt by her chair at eventide
And heard from her lips of the Father's care
And were taught to trust him whatever betide,
And there learned patience, truth, faith, and prayer.
There is one thought that will brighten your way,
The thought of your mother this memorial day.

In memory's shrine keep her dear face;
It will make life more blessed and pure.
Remember, no love a mother's love can ever replace;
Her love is so tender, so loving and true.
Who can measure the strength of the whirlwind power
Or number the stars that shine brightly above?
Who can purchase from time one golden hour
Or fathom the depth of a true mother's love?
Wear a white flower in her honor if she's gone away;
If she is still on earth, wear a red rose today.
—Lexington, Miss.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR MOUNTAIN SCHOOL

I have a personal letter from Miss Iola Hedgepeth that is so intensely interesting that CHRISTIAN SUN readers must see it:

*Fancy Gap, Virginia,
December 29, 1921.*

DEAR DOCTOR ATKINSON:

The holidays have been so full with me I am just now getting to the time when I feel like replying to your last letter. Santa was so good to us mountain folks that I have been employed at opening packages almost all of the last three weeks. There are some mighty good folks in our Christian Church. You would say so, too, if you had handled the articles of every kind that I have recently. Clothing, distributed among those that seemed so thankful; school supplies that were badly needed; toys, candy, doll-babies (of every description), stockings which came in handily for Santa, and a large variety of things suitable for housekeepers. Our Christmas tree was given in the old school house; therefore, only the children of the community were invited. There were nearly one hundred to be remembered, so we were very busy preparing for the little ones. They hung up their stockings on Friday before Christmas and returned on Christmas morning for them. They arrived before Santa had taken his departure and were much pleased at the appearance of the first real Santa Claus they ever saw. He was more than generous with them, as was indicated. They left with glad hearts, pockets full of candy, tooting horns, balls flying in air, etc. It was real Christmas for them; many of whom had never experienced before the real Christmas joy as they did that day. I do believe. Thanks to good folks who sent them.

Now the holidays will soon be over and we must return to our same little school house to teach. The delay in the roofing of course is the reason we are behind. They are now nearly ready for the inside work, such work as almost any ordinary carpenter can do. I wish there were money enough in the Treasury for you to be able to tell me to get as many as I can and have it finished up. It has been rather expensive, I know, but nothing is done here with as little ease and convenience as in our level sections. When we consider the thousands of pounds of materials that had to be hauled from town, each wagon taking nearly two days at a trip, bringing not more than half an ordinary load up the mountains, then we can realize something of the great task it is to build here. (All the more reason why we should build.) Then the weather is bad often. The carpenters lose much time. That is why we are slow, seemingly.

It is going to be such a nice building. We are all going to be proud of it and will in the future

be glad of any sacrifice we have made towards helping in the work. Maybe there are those who would yet do more were we to ask them—that is, to help finance it. If those “down home” could know the great need and opportunity here for “helping others” in the true sense, they wouldn’t hesitate to be “pouring” into our treasury means with which I could work. And aside from fact that this building is badly needed for Sunday school and church purposes, there are many young men here whom I wish to get in school as soon as I have a place for them; those who never attended school at all. Just as soon as I can accommodate more I want to go out into the “highways and hedges” and bring to our school rooms those who have never attended school. I want them to come to us so that we can teach them—give to their aimless lives new ideas and ideals. I want the love of Christ to be put into their souls. I want them to be led to God. There is a great possibility for doing this through the institution I am trying to build. I need more money. Let us pray that the hearts of those who can help will be reached, and I can go forward with a free heart and hand, carrying on this work to which our Church has been called.

I wonder if there are not some yet who would make a special Christmas or New Year’s gift to our Christian training school here in the mountains if they knew how much we needed financial help now, and would send a check to our Mission Secretary marked “For Mountain Work.” I am enclosing mine, Dr. Atkinson, and I know of another you will get by the same mail.”

The other check to which Miss Hedgepeth referred was from Miss Midyett, who is so valiantly aiding Miss Hedgepeth in her great work—and both were for \$5.00 each. These who know most the need and are sacrificing most for it are willing to contribute of their savings for this most worthy cause.

I have written Miss Hedgepeth to secure the carpenters needed and push the building to its conclusion at the earliest possible date. I feel justified in this, knowing that our good folks will supply the funds as rapidly as they can.

PASTORLESS CHURCHES—AN ENQUIRY

Does any CHRISTIAN SUN reader now know of a pastorless church anywhere within the bounds of the Southern Christian Convention? In reply to this enquiry printed in THE SUN in two successive issues of December, several responses came, and this writer immediately forwarded names, with ample recommendations, to the enquirer or church secretary. At this writing, so far as is known to the writer, every one of our churches is supplied with a pastor, or with a list of names from which a capable, competent and available pastor may be secured. We yet have names of available pastors, if any of our churches are pastorless. A word of request will carry the list gratis to any church secretary whose church is still pastorless.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— JANUARY 15, 1922

Elijah's Challenge of Baal Worship.—I Kings 18:1-46

Golden Text: This is the victory that hath overcome the world, even our faith.—I John 5:4.

Leading Thought: The true will triumph over the false.

The picture of Elijah on Mount Carmel is described by Dr. Maclaren as "one of the great scenes of history, a heart-quickenning instance of moral heroism, and of how one man, all ablaze with enthusiastic conviction, can dominate a multitude. On one side the solitary prophet; on the other the crowd of eager gazers, the four hundred and fifty prophets of Baal, worn out with hours of frenzied yelling; the king, sullenly submissive, and hating the man who had mastered him. At their feet stretched the wide burnt-up plain of Jezreel; over their heads bent a pitiless, cloudless sky. The duel between Jehovah and Baal was now being fought, and the odds seemed great. But one man had no doubts as to the issue. Elijah was sure of victory because he knew that in his solitariness he had God to back him. One man who believes in God is always in the majority, however many his foes."

"Blessed is the nation whose God is Jehovah;
The people whom He hath chosen for His own inheritance."
—Psalms 34:12.

CHRISTIAN ENDEAVOR TOPIC

January 15, 1922: God In Our Lives.—Galatians 5:16-26.

"Have thine own way, Lord, have Thine own way!
Thou art the Potter; I am the clay.
Mould me and make me, after Thy will,
While I am waiting, yielded and still.

"Have thine own way, Lord, have Thine own way!
Search me and try me, Master, today!
Whiter than snow, Lord, wash me just now,
As in Thy presence humbly I bow.

"Have thine own way, Lord, have Thine own way!
Hold o'er my being absolute sway!
Fill with Thy spirit, till all shall see
Christ only, always, living in me!"

FOR YOU TO THINK ABOUT

How would you live if Jesus were daily visible by your side?

How may I honor God in my life?

You, multiplied by God, equals 10,000. Without God, without anything; with God, with everything.—*Welsh motto.*

100,000 IN OUR SUNDAY SCHOOLS BY NEXT OCTOBER!

According to the Sunday school records compiled in 1921 by the Sunday School Board of the American Christian Convention, the total enrollment of the Sunday schools of the Christian Churches of the United States and Canada is 90,027. The records also show that the Sunday schools of the Southern Christian Convention have enrolled 19,789 of these Sunday school members. Looking forward to the great Convention in Burlington, North Carolina, in October, 1922, the Sunday school officials of the American Christian Convention are hoping to have an enrollment of 100,000 Sunday school members to report to that gathering, and to this end they are working. To meet our share of the quota before we entertain this quadrennial Convention of the Christian Church, the Sunday schools of the South are called upon to enroll 2,198 new members. This means at least a ten per cent increase for every Sunday school we now have, large or small. This means that we need a Sunday school in every church. Four churches without Sunday schools have been reported to the Board of Religious Education during the last month. To do our share in this increase the co-operation of every school is needed. Let us start the new year with a determination that we shall do our part to have bigger, better Sunday schools in 1922.

"The Pennsylvania Plan of Increase" as first used by Pennsylvania Sunday schools, will help your school. Write and ask about it. The Sunday School Board of the American Christian Convention has issued an Efficiency Chart which will help every Sunday school, and is free for the asking. The Board of Religious Education of the Southern Christian Convention is co-operating with the American Christian Convention Sunday School Board, and your Field Secretary (1012 East Marshall Street, Richmond, Virginia), will be glad to see that any Sunday school gets this material, and any other help desired. Let us know your needs.

OUR CHRISTIAN ENDEAVOR SOCIETIES

In response to a letter sent in December to all the pastors of the Southern Christian Convention, twenty-five have responded with a report of the Christian Endeavor Societies in their various churches. Some report no Societies active at the present time. Some declare their intention to organize in the near future. From the following churches we have reports of Societies doing a good work: Haw River, Chapel Hill, First church, Norfolk; Holland, Richland, Ga.; Vanceville, Ga.; Ambrose, Ga.; Sanford, Turner's Chapel, Piney Plains, Newport News, Palm Street, Greensboro; Ether, Richmond. These are all Senior Societies. Burlington and the First Church of Norfolk report Intermediate Societies, and four Junior Societies are reported at Haw River, La Grange, First church, Norfolk, and Newport News.

We know that there are other churches which have not reported Societies that should be in this list. If you have a Christian Endeavor Society which is not mentioned here, will you not kindly write to the Field Secretary and tell about your work?

CHURCH NEWS

A DOUBLE POUNDING

On December 17, 1921, at 7 p. m., about one hundred people came to my home and took possession. My wife and I were directed to the dining room by Rev. J. A. Denham and a real pounding was then presented us. We were presented with four sacks of flour, 150 pounds of sugar, twelve pounds of coffee, sweet potatoes, pork, canned goods of all sorts, preserves, jelly, and many other things.

It seems to me that I have the best church folks in the world. They believe in doing things. They go to Sunday school, to church, and to prayer meeting. They also visit the sick and are living the Christian life. They are loyal to the church and to the pastor. They are not only loyal in their attendance, but they are loyal in their pay. We cannot speak too much in their behalf.

Pounded Again

On December 24 some one called at my front door and it was J. H. and H. B. Floyd from Oak Grove church. I was called out to a big car that stood in front of my door. The car was loaded with many useful and valuable things for self and family. When we began to unload we found meal, sweet potatoes, sugar, coffee, chickens, butter, eggs, fruits, preserves, and many other valuable things. We highly appreciate the people of Oak Grove and pray the Father's blessings upon them.

I am pastor of Lanett, Langdale and Oak Grove, and appreciate and hold in high esteem all of my people.

We have received fourteen members into church fellowship since Conference.

H. M. GRAY, *Pastor.*

A PLEASANT TRIP

It was a very pleasant privilege I had of spending a few days during the latter part of December among our church folks in the Valley of Virginia, in and about Harrisonburg. The weather was fine most of the time, and our people gave me a royal welcome wherever I went. Their hospitality surely cannot be duplicated

in any place on earth, and any one's life is bound to be enriched and ennobled by mingling with them. The fruit crop failure was depressing, and the present trying financial times affect them just as much as the people of any other community, but they are remaining loyal to God and to His cause as represented by the Christian Church, and I predict for them a great and prosperous new year.

The churches visited were Antioch, New Hope, Linville and Beulah. I understood the day I left the Valley that a communication had just recently been received from Dr. J. O. Atkinson, Secretary of the Mission Board, looking to the calling of a permanent pastor for these churches.

L. R. TOWNSEND.

Clarendon, Va., Box 212.

THRICE POUNDED!

From the good friends of Auburn, N. C., I received a nice big ham presented by Brother J. I. Branch and family, and from Brother and Sister U. Walker a box which contained a ham, dressed chicken, sugar, butter, sausage, and then some more.

From Bethel church, two boxes that contained flour, sugar, meat, coffee, canned fruit, preserves, butter, sausage, lard, soap, soda, turnips, a nice pair of shoes for myself, and many other useful articles that are used in a preacher's family, also a check.

From New Hill, a nice pair of shoes for myself, from Brother Cary Welch.

From Hanks Chapel, two boxes containing sugar, coffee, meal, dried fruit, two nice pound cakes, cheese, meat, sausage, potatoes, butter, and a nice dressed rabbit, besides other useful things.

My family and I return our grateful thanks and appreciation to our kind brethren and sisters and friends for these great Christmas gifts. May the blessing of our God abide with them. May the Lord help me that I may endeavor to serve them better this year than ever before.

J. S. CARDEN.

BEREA

The old year has slipped away, and another fresh with new opportunities has dawned. We are planning for this year greater and bigger things.

By the help of God we can do them.

We feel proud of our splendid little church and the people who are so faithful in helping to make our Sunday school boom with an average attendance of over 100; also for their faithfulness in giving us a splendid Christmas program.

We are giving one Sunday's offering each month to our Orphanage, and one to missions.

Aside from the Sunday school serving as a training station for the church, we are having cottage prayer meetings each week, which are yielding great results.

We had a goodly number present for the first Sunday. We had two additions to the church and feel very optimistic for the coming year.

WM. T. SCOTT, *Pastor.*

Elon College, N. C.

SOLEMN VOWS

MACKEY-MURPHY

On the evening of December 13, 1921, at 7 o'clock, Hollis R. Mackey and Miss Fannie Lee Murphy were united in marriage at the parsonage of the Rose Hill Christian church by the writer. Only a few friends witnessed the ceremony. Mr. Mackey is a young man of great promise and holds a responsible position here in the city. Miss Murphy is a charming young lady. This splendid couple have the best wishes of their many friends.

R. F. BROWN.

ooo

PHILLIPS-WALKER

On December 14, 1921, at 906 Shepherd St., Durham, N. C., at 5 o'clock p. m., Braxton Phillips and Miss Fannie Walker, of Auburn, N. C., were married by the writer in the presence of a few friends. May their lives be long and happy.

J. S. CARDEN.

ooo

FOSTER-PARKS

The writer united in marriage Edgar Foster and Miss Dora Parks on the morning of December 17, 1921, at 8 o'clock. The ceremony took place at the parsonage of the Rose Hill

Christian church. Their solemn vows were spoken in the presence of only a few friends. They have our best wishes.

R. F. BROWN.

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SHORT-PHILLIPS

Miss Susie Short, of Leaksville, and Theodore W. Phillips, of Luray, Va., were united in matrimony in the home of Ashby Foltz at Leaksville on Monday, December 26, 1921, at 9:30 p. m. The ceremony was performed by the bride's pastor, the writer.

R. P. CRUMPLER.

○○○


COX-BEVILLE

At 7 p. m., December 31, 1921, Mr. Lenneus Reuben Cox and Miss Alice Aurelia Beville were happily united in marriage at the home of Mr. and Mrs. J. M. Cook, Burlington, N. C. The ceremony was witnessed by several relatives and intimate friends. Little Miss Eloise Sharpe, daughter of Mr. and Mrs. W. E. Sharpe, was ring bearer. Miss Mattie L. Garrett presided at the piano and Miss Madeline Hatch sang "At Dawning" just before the bridal party entered. Mendelssohn's wedding march was beautifully rendered, and the souvenir ring ceremony of the Christian church was used.

The bride was beautiful in a traveling suit of dark blue tricotine and carried bride's roses and lilies of the valley. The bride has a host of friends in Burlington, where she has resided the past eighteen months, and at Elon College, where she had lived previously. Mr. Cox is a business man of Washington, D. C., and immediately after an hour's visit to his mother, Mrs. L. I. Cox, Elon College, N. C., the happy pair left for their future home at Washington, followed by the best wishes of a host of friends.

The marriage ceremony was performed by the writer.

J. O. ATKINSON.

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Burlington, N. C.

CALLED HOME

EARP.—Margaret Jones Earp, daughter of Leonard and Mary Williamson, was born August 25, 1850, and died December 2, 1921; age seventy-one years, three months and seven days. She was married to J. T. Earp November 10, 1886. Sister Earp first joined the M. E. Church, but later transferred her membership to Lebanon Christian church with her husband. She was a faithful wife and mother, and taught her children to love God and serve Him. There survive three sons, her husband, and seven grandchildren; one grandson deceased. The husband, Brother J. T. Earp, has for years been a deacon in Lebanon, and is one of the most active and faithful members. The sons, Tom Jones, and Henry, are prosperous farmers and are active in Lebanon church. Rev. B. J. Earp, the youngest son, is well known in the Christian Church, having been a faithful minister and pastor for nearly ten years, and is now serving the East End Christian church, Newport News, Va.

Sister Earp had been afflicted a number of years, but bore her sufferings as only one can who has a strong faith in the Savior. At last, tired from continuous suffering, she expressed a desire to depart, and quietly fell asleep in Jesus.

It is my deep regret that I was away at the time of her death and could not be with the family. The funeral was at Lebanon on Sunday afternoon, December 4, conducted by Rev. Mr. Clayton, of the Presbyterian church, and Rev. Mr. Hobbs, of the M. E. Church, and the burial was in the church cemetery.

Mother and wife is missed in the home, but she is daily speaking to them, urging them to come up higher, and they hear her voice in the influence of her faithful life.

C. E. NEWMAN.

●●●

TUCK.—Ralph Solomon Tuck, infant son of Brother and Sister Pressley Tuck, of Virgilina, Va., died December 13, 1921, aged 19 days. The little one died within a few minutes after it was discovered he was sick. The fond parents are much grieved. But he had a mission, although his stay was short. It can but keep the father's and mother's thoughts more on heaven and eternity since their little one is with the Savior.

C. E. NEWMAN.

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HOLDER.—On December 18, 1921, Mrs. J. W. Holder departed this life. Mrs. Holder was 86 years of age and was a member of the Randleman Christian church. She had been a member for about twenty years, and was faithful until death.

She leaves to mourn their loss five children—three daughters and two sons. The children are Mrs. W. G. Brown, Mrs. Chas. Brookshire, Mrs. A. P. Gaster, Seymour Holder, McLeansville, N. C., and J. W. Holder, Jr., Greensboro, N. C.

A. P. GASTER.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - **Editor**

Subscription Rates

One Year	\$2.50
Six Months	1.25
Three Months .....	.65
In Advance	

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one-half cent a word.

Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

 EVERYTHING

In last week's issue of THE SUN this page was headed "Everything." We had many odds and ends with nowhere to conveniently place them,—hence the heading, "Everything." This page seems to be worth while, and so we are giving readers this week another page of "Everything."

☐ ☐ ☐

A few years ago when we introduced the joke column in THE CHRISTIAN SUN, one of our old ministers called us aside one day and said that it would certainly hurt the paper. It had never occurred to us that way; and though we had, and do have, the utmost confidence in our senior's opinion, we have found that the circulation has increased since that time.

☐ ☐ ☐

And now we believe that this good Brother who advised us not to use jokes has been fully converted to the idea that there is no harm in a good joke.

☐ ☐ ☐

Talking about jokes, how is this for the latest? If a man marries a widow whose given name is Elizabeth, and to that union are born two children, what does the man have? *Answer:* He would have a second-hand "Lizzie" and two "runabouts."

☐ ☐ ☐

"As an expert tennis player
Our baby beats them all,
Because his racket is immense
And he doesn't miss a bawl."

☐ ☐ ☐

Henry Ford is not only a great manufacturer and builder of automobiles, but he and his publicity force know how to edit and run a live, up-to-date paper. *The Dearborn Independent* is his sixteen-page weekly, and it is always filled with something worth reading. Seventeen years ago Ford was bankrupt. Last year he paid \$76,000,000 in taxes.

☐ ☐ ☐

It is estimated that England has 20,000 Gypsies. The English government now proposes to establish a reservation for these wandering tribes.

In Oakland, California, the other day, the graduating class of the high school voted twenty-seven to one in favor of a Japanese girl to be the honor student and valedictorian of the class.

☐ ☐ ☐

THE SUN's editor having given the front page to others, it may become his habit to occupy this page, if he can find enough of "Everything" to fill it up each week. Watch this page.

☐ ☐ ☐

We have just recently learned why some of our pastors wait so long before reporting the marriages they perform. It is a day of divorces, and they want to wait to see if the newlyweds are going to get along all right. Well, after all, perhaps we are in the wrong in insisting that these things be sent in promptly.

☐ ☐ ☐

Many have sent in their renewals during the past week. Somehow these checks and money orders give a refreshing thought for the day's work. Here is hoping that many others may read this and get the suggestion to send their renewals.

☐ ☐ ☐

In the issue of December 28, the editor printed an announcement which he mailed to the Board of Publication on December 23, 1921, to the effect that he would not stand for reelection at the Convention next May. From many sources letters have been received concerning this announcement. We appreciate these letters and the kind words that have been spoken.

☐ ☐ ☐

To aid in combatting the "dope" evil which has invaded a number of ex-service hospitals in California, the American Legion is working with the Narcotic Control Association. James A. Johnston, warden of the California state prison, is president of the organization.

☐ ☐ ☐

President Harding has received the first consignment of cherries from the Argentine to arrive in the United States. They were brought from Rio de Janeiro by the steamship American Legion, which broke all records between that port and New York by a ten-day run.

Rah-rahs have supplanted dough-boy battle cries with 100 former soldiers who have enrolled as students in colleges and universities of Wisconsin. The service men are going to school again under the provisions of a state bonus which allows them \$30 a month for four years along with their education.

☐ ☐ ☐

The famous surgeons, Drs. William and Charles Mayo, will treat former soldiers of the World War in a \$200,000 hospital which American Legion posts of Minnesota will erect. Patients will be charged according to their ability to pay, as determined by Legion officials.

☐ ☐ ☐

 RATES AND FARES CUT BY THE
REMOVAL OF TAXES

Removal of the war taxes of eight per cent on passenger and sleeping car fares and of three per cent on freight charges which became effective at midnight of December 31 will mean a substantial reduction in the cost of both freight and passenger transportation.

A statement issued by the Southern Railway System calls attention to the fact that, as these taxes applied universally, their elimination will result in a material cut in the bill the American people have been paying for transportation.

Under the ruling of the Bureau of Internal Revenue, the railways will not be permitted to make refunds of war taxes paid on unused portions of tickets or mileage books or of such taxes paid on freight overcharges. Refunds of taxes will be made only on direct application to the Commissioner of Internal Revenue, Washington, and application must be accompanied by certificates from the railway agents through whom refund of the railway charges was made.

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Greatest Conqueror

By REV. B. J. EARP, *Newport News, Virginia*
Pastor East End Christian Church



ANY efforts have been made to conquer the world, without success. Even to this day the world has never been fully conquered. Alexander the Great collected an army and on the principle of force decided to subdue the world. Great success appeared to crown his pathway for a while. Just as his most extensive plans were being drawn for the future, after a banquet had been served, and his men were in fine spirits, and ready to begin almost any kind of conflict, suddenly the world warrior was taken ill and died. His dream of a conquered world had not yet been realized.

Caesar, Rome's great statesman, orator, historian and general—the man who ruled “with a rod of iron”—in the midst of his almost unlimited power, Cassius starts a conspiracy resulting in the assassinaton of Rome's mighty warrior, leaving a world as yet unsubdued.

Charlemagne, crowned king of Lombardy “with an iron crown,” though he was the friend of science and learning, likewise had to die and leave a world unconquered.

Napoleon Bonaparte may have been trained in a military school, and military success and honor may have crowned his path-way in battle and conquest, but one unhappy day he had to meet the Duke of Wellington at Waterloo. Almost by chance he is allowed to go to the island of St. Helena; and as he died in banishment, the great French warrior was aware that the world had not yet been conquered.

The Kaiser of Germany concluded that “might makes right.” Perchance he, too, decided to conquer the world by force. But he was driven from his empire, with his subjects billions of dollars in debt; and the world is yet unsubdued.

Unlike the warriors, Jesus Christ established His kingdom not upon *force*, but upon *love*. Not upon military training, but meakness. Not upon egotism, but humility. Today there are millions of people who would die for Him. His Kingdom will finally triumph. Love will finally conquer. “God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.”

VOLUME LXXIV

BURLINGTON, N. C., JANUARY 18, 1922

NUMBER 3

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

Errors Of Continuous Bodies

CONTINUOUS bodies—churches, colleges, banks, and all institutions that are continuous—often make errors, though the casual observer rarely ever considers that they do. They continue, and continue to go and grow, and for that reason it is often considered that they never make bad trades, miss good opportunities, or fail to grasp a situation in time.

But continuous bodies make some of the big mistakes of the world. So often church boards, both of the local church and the denomination, let go some of the finest opportunities of their day. As a rule individuals make less errors in judgment of the future than boards of control in institutions that continue from generation to generation.

We are told, as an example, that there was a time when the University of North Carolina could have secured land around its site for a small sum—in many instances a gift, or near to it. But those in control thought that the University had too much land, or at least had enough for all ages. But for years our State University has been buying land for building sites, campus room, and other facilities at an enormous figure. It could not, or at least was not, seen by those who had charge of things then.

Here is another case. Our own Elon College had land given to it and more offered. But that twenty-five acres was all the land ever needed, as our noble pioneers in higher education saw. Since that day we have needed, and had to have, more land—and had to pay the price. We still need more land and will have to pay the price, regardless of what that may be.

We know another case. A bank had a chance of a corner building in a growing town. The price was \$5,000.00, but the controllers of the bank could not see their way to pay that much. Today that bank would give \$20,000 for the same site and be glad to get it. Then the site was for sale, but now it is not. Each case is almost a parallel, and to cite others is to repeat the same story.

In our own Church we see many instances that justify the statements made above. They need not be repeated here, for their story is too well known.

Can these things be overcome, is the question that we are concerned about and deeply interested in. It seems to us that they should be and could be.

Two years ago our Convention had the chance of a fine site for headquarters, and in addition thereto, a good building that could have been remodeled and con-

verted to meet present needs. Little more than passing notice was tendered the proposition. But let this be written: We cannot as a Church keep our work going as it should be without centralizing our forces and having regular headquarters. This generation may not (though we hope so), but the next generation will buy and build headquarters. The price then will be far in excess of what the offer was.

Today our own CHRISTIAN SUN is without a home. It has no office that it can call its own. It has no place where it can build a large and creditable book business. It is simply an institution—and an important one—without a permanent location. It cannot continue to be as it is now. In recent years, or, to be specific, within the past three years, it has had good opportunities that have proven their worth. But these things were not seen and the chance passed. Some good day in the near future, let us hope, THE SUN will have a home of its own. That home then will cost a vast sum.

Is it in the form, or the power, of the organization, that continuous bodies, and especially Church bodies, permit such gross errors to be made? If individuals can seize opportunities, why is it that official bodies cannot do even better than they do?



MEN AND MILLIONS MOVEMENT

It may not be generally known to our readers, but it is nevertheless true that the churches of our Southern Christian Convention went further, achieved more, grew faster, won more members to the Church and more souls to Christ, during that campaign than during any other like period of our history. The results achieved in so short a time were nothing less than marvelous.

Now the question has been raised, Are we to make permanent the results achieved and go on to greater tasks, or are we to be quiet about it and let results slip away from us? Many feel that the educational work done during the campaign in the spring of 1919 should continue, and must continue, if the Lord's work is to prosper in our hands.

The Steering Committee and the Campaign Committee are among this number and action is to be taken accordingly. To this end the Campaign Committee decided in a recent meeting that from now until May 1 we should stress stewardship and tithing in all our churches, and Dr. J. O. Atkinson was asked to act as Secretary of Stewardship during this period. The goal is to double the number of tithers by May 1 and create in all our churches an ever deepening sense of stewardship. To this end all our pastors should preach on stewardship and tithing and seek to get members to talk publicly on the subject.



Brother Pastor, are you willing to do all you can in your church to revive the interest in stewardship, and increase the number of tithers? A pull together will bring results that will send a thrill of joy to all Christian hearts of our Convention.

 THINGS IN WHICH YOU MAY BE INTERESTED

Personal—Our Own

Dr. G. O. Lankford is conducting a series of evangelistic services at Elon College this week.

* * *

Dr. J. P. Barrett, Reidsville, N. C., and Mr. W. E. Lindsay, Mount Airy, N. C., were in Burlington last week attending a meeting of the Board of Publication of the Convention, which met on January 12.

* * *

Dr. R. C. Helfenstein, Dover, Delaware, is to preach the Baccalaureate Sermon at Elon this year.

* * *

Dr. J. O. Atkinson is to be with the Raleigh church next Sunday.

* * *

North Carolina Education for January carries a splendid article on "Shall the Bible Be Taught in the Public Schools?" by President W. A. Harper.

* * *

The *Raleigh News and Observer* carried a most creditable and praiseworthy article last Sunday concerning Rev. J. W. Wellons.

* * *

Dr. D. A. Long is spending a month in Tampa, Florida, his address being 910 South Newport Avenue.

* * *

Rev. W. G. Clements, Morrisville, N. C., a former editor of THE SUN, is spending some time in Burlington at the home of his son-in-law, Mr. W. N. Huff.

* * * * *

Personal—At Large

Postmaster General Will Hays has resigned to accept a position with a motion picture corporation. He is the first of Mr. Harding's cabinet members to resign.

* * *

George W. Pepper has succeeded the late Senator Penrose, of Pennsylvania.

* * *

President Briand, of France, resigned his position last week.

* * *

Truman H. Newberry has been declared by the Senate to be entitled to the seat which he now holds and which was made the basis of a contest by Henry Ford in 1918.

* * *

Roymand Poincare, former President of the French republic, is to succeed Aristide Briand as premier of France.

* * *

Dr. Francis E. Clark, President of the World's Christian Endeavor Union, is in Europe at this time.

* * *

Henry P. Fletcher, under-Secretary of War, has been nominated Ambassador to Belgium to succeed Brand Whitlock.

With Our Friends

Editor P. H. Elkins, of *The Siler City Grit*, retires from the editorial harness this month.

* * *

Mr. V. P. Heatwole, known to many readers of THE SUN, was happily married on December 26 to Miss Ogolee Benbow, Oak Ridge, N. C.

* * *

Prof. G. F. Alexander, of Elon College, has gone to Philadelphia for further study and is succeeded in the department of music by Miss Marian W. Corey. She is from Massachusetts.

* * * * *

In This Issue

You will find a fine article by Rev. W. S. Long, D. D., Chapel Hill, N. C.

* * *

You will find an article written on a clothes-line—no, not *on* the line, but *about* a clothes-line. Find the article.

* * *

You will find a letter of grateful thanks from our oldest minister.

* * *

You will find an article on the front page that is well written and deserves a wide reading.

* * *

You will find Dr. Atkinson a-writing about and rambling in Porto Rico.

* * *

You will find on page sixteen an advertisement that may interest you.

* * *

You will find where preachers have been pounded, where the young have married, and where some have passed into the shadows.

* * * * *

Signals for Service

How about all our churches putting on a campaign of Stewardship and Tithing between now and May 1?

* * *

The result of the simultaneous canvass for Tithers in all our churches in 1919 was 2,513. How about doubling the number of tithers by May 1?

* * *

If we really wish to honor and exalt the name of the Lord with our substance in 1922, why not find out the Bible plan of doing so and follow that plan to our own happiness and to His glory?

* * *

How long before church members are going to quit giving for benevolences as they "happen to have" at the time and begin to give in the way that God has taught us in His Word we should give?

* * *

Stewardship and Tithing should now be the motto in all our homes and churches.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part XII.

By REV. J. O. ATKINSON, D. D.
Field Secretary for Missions

MONDAY p. m., September 26.—After visiting the Carpenters, who are missionaries of the Disciples of Christ here, but are now taking their summer vacation in a Methodist rest home, we went to the home of a Mr. Snyder. This is the American gentleman who, though residing in Porto Rico, a few years ago went to Dayton, Ohio, and brought back with him as his bride the Christian lady who for years was stenographer to the late lamented Dr. M. T. Morrill, of our Foreign Mission office. Mr. and Mrs. Snyder are both in the States now. They live in a small “cute” house very thickly set about, and almost entirely covered with blooming flowers and a hundred tropical plants. Mr. Snyder is in the bee industry here, or rather, was in it, his bee keeper tells us. Just before and during the World War the bee industry in Porto Rico was exceedingly lucrative. Honey sold for \$2.00 a pound, and there is no closed season for bees here. They have summer and sweet blossoms to extract their nectar from all the year around. They did not have to be fed or protected from the cold, but just allowed to have a hive and work themselves to death—which they did and do. But the industry is *nil* now. Honey has dropped to thirty-five cents the pound and the apiaries are all closed up.

The only beautiful feature about the town of Aibonito is its melodious name. We visited the Methodist minister here, Rev. R. E. Bateson, and his wife, who hail from Michigan. His wife sells lace and fancy needle work made by the natives. I spent the balance of my \$10.00 brought for spending money on the trip, namely, \$4.94, and Minton spends about all he has, for laces and such which we expect our folks at home to rave over because it comes from so far away. (Distance certainly does lend enchantment to things you buy and carry a long way.) Aibonito is a small, ill-kept mountain town, and I trust our Methodist brethren will be able to redeem it. On our return today we met a funeral procession. Four men carried an old, much worn, but highly polished coffin. There was no order in the procession; some walking, some on horse back, most of the men barefooted—just a crowd. Barrett said they had very likely borrowed the coffin from the municipality, or some accommodating neighbor, and would, on reaching the grave, empty the corpse into it, and then promptly return the coffin to the one from whom it was borrowed. Many of the “better” ones, of course, are buried in caskets, but

the poor are deprived in death of box or coffin or other covering than the clothes they have on at the time of death, and mother earth. Neither do they observe any order or direction in burying their dead here. The head may be placed north, south, east or west, as pall-bearer and grave digger may find convenient, and thousands are buried without any religious service or ceremony whatever. We visited the cemetery and found the grave digger throwing out bones of those buried a few years ago to make room for the present dying generation. They have a law here which prevents two graves being dug in the same spot within ten years of each other—but the grave diggers ignore the law and go on digging where convenience and their judgment suggest. Minton and I agreed that we much hoped we would both live till we got back home to be buried.

I found some of the best and most savory bananas, the largest and most luscious, yet seen in Porto Rico. They were eight for five cents, and the oranges were two for a penny. I “set up” the crowd on seven cents—and feel happy for my generosity. Not far out from Aibonito I saw a silo—the first one found so far on the island. Did not learn when or why they put the silage in, but saw some fine milch cows. Somebody will get into the dairy business here one day—and make a fortune.

After a glorious day in the mountains we reach Ponce in time for supper. Mrs. Barrett’s Porto Rican coffee tonight was the best ever. Mosquitoes were plentiful under and about the table, but I killed more of them than they did of me and got that glorious coffee besides.

We talk tonight much of Ponce and home, and the dear ones, and our Christian work here. Ponce is the chief city, with a population of 35,000, in a district of 60,000 souls. We Christians have a church membership here of 113 and a Sunday school with 257 on the regular roll, besides forty-nine in the Home Department and sixty-eight on the Cradle Roll, making a total of 374. We were among the first to begin the work of Christian missions here, but the Baptists, who came about the time we did, built a church to worship in here ten years before we did. The United Brethren, who were among the early comers, had some five or six workers and a building to worship in ten or twelve years before we did. The first thing the Methodists did on coming here was to purchase a lot for \$4,000 and soon had a church on it. Our congregation worshipped for years in a very inadequate rented hall on the street, and with others building nice churches, it was difficult to hold a membership in such quarters. It seems to me, as I view it tonight, we have lacked constancy, devotion, determination, and sufficient financial backing in our work here. We people in the States have got to get more in earnest about, more devoted to, more prayerful for, and give larger financial support to the work in Porto Rico, be-

fore it will take the place in Kingdom service it ought to have and richly deserves. We have evidently got to send more workers here and then give them more and better equipment after they get here. Miss Mishler came here and did splendid work, I find. Rev. T. E. White came and wrought faithfully, efficiently, and well. But health conditions here would not allow them to remain. Their work still abides, and nothing was lost in sending them here. But how sorely they have been needed here through the years! Of those who have come and gone only Barrett and family, and later, dear Miss Williams, abide on the field and are faithful in the work. Brother Martin had begun a good work and with great hope. But first his wife's health failed, then his own, and they had to give up their dreams of service here. It is no momentary or light task to establish a church in a heathen country. There are hundreds of obstacles in the way that brave souls and faithful ones must overcome. This requires sacrifice, means, heartaches, lives, labors without ceasing. But our Savior knew all this when He said to men and women who are frail, and not to angels who are perfect, "Go ye into all the world and preach my gospel to every creature."

Tuesday a. m., September 27.—I slept seven solid hours last night and hopped from under my mosquito netting promptly at 6:30 this a. m. and was at the calisthenies Minton has taught me in a jiffy. Within thirty minutes we were both ready for a cold shower, and one hour later such a breakfast as we did negotiate was a caution. Minton, like Zaccheus of the good Book, is a man of small stature, but if Zaccheus served in his Jericho home such meals as Minton likes to negotiate, I am sure our Savior had a good day when He told Zaccheus to come down out of the sycamore trees, for He wanted to go home with him to spend the day. (I wonder if they had any Porto Rican coffee in Jericho?) After breakfast, and writing cards home by the last outgoing mail before we leave a week hence, we went to our church where Miss Vasquez Celedonia, a native young woman of talent and training, has a kindergarten class. There are twenty children of from three to six in the class, and they are for the most part children of our church members. They were seated at two tables and were industriously working with card board and cut paper blocks. They had nice little comfortable chairs and a spacious, well lighted and well ventilated room of the church for their work room. The teacher, Miss Celedonia, is a woman of character, skill and energy, and keeps the attention of the children as she carries them from one exercise to another. The Kindergarten is a great institution. It forms a point of contact between church and parent, and also leads the early child life into Sunday school and church.

We went out to Santa Isabel today. On the road we stopped at Desealabrado, a town of a few hundred scattered people. We had a preaching point here up until two years ago, and have eight church members here now. This town is really a *barrio*, a sort of thickly settled district which has one official who acts as police or constable. Barrett preached in this *barrio* for twelve years,

but it is difficult to reach, being about half way between Ponce and Santa Isabel, and is about three miles off the road to the west. At Santa Isabel we found our native pastor, Rev. Aguino Ojeda (pronounced Akeeno O-heйда, and why in the world don't they spell him that way?) in charge, and we visited very pleasantly in his home and had a good lunch at his table, prepared by his amiable wife. He has been with us since May, and is proving a valuable man. He came from the Baptist ministry, is about twenty-seven years old, has a wife and four children, has studied theology, logic and history privately, and had one year in the theological seminary. We pay him \$55.00 a month salary and a nice house, which costs us \$18.00 a month rent. He reaches his outlying districts on a bicycle, but wishes a horse and buggy, as this seems more fitting and dignified for a minister. We have now forty-one members in our Santa Isabel church. There were thirty-seven when he came. Prior to him Brother Martin had been pastor and had received ten members. There are 87 in the Sunday school, with an average attendance of thirty-nine. There were fifty present last Sunday. He has an average of thirty-five at Sunday night preaching. He preaches somewhere, or attends a religious gathering—C. E., etc., every day of the week.

Just in front of Ojeda's home is a magnificent royal palm tree. All parts of the royal palm are used. It bears every month a bunch of small berries good for hogs. After berries fall off a nettled thing of straw appears, and this the natives pull off and use for brooms. The part that peels off the blossom and seed is used for string in tying the thatch roof on the houses. The rind that grows between limbs and leaves is used for wash-tubs and house covering. The leaves are used for thatch roof covering. The body of the tree is useful for wood and lumber. A fine pulp for commercial purposes is made from the heart of the tree. Every part of the royal palm tree is used—and its beauty and grandeur far surpass its utility.

(To be continued)

MAN'S RELATION TO THE KINGDOM OF GOD



IN THE CHRISTIAN SUN a few weeks ago there were some very interesting articles with reference to the Kingdom of God. These articles put me to thinking of "Man's Relation to the Kingdom of God."

The purpose of this discussion is to show the connection between man and the Kingdom of God, or how man gets into the higher kingdom. This is a great task and many have been the efforts to make plain this problem. Some of these efforts have approached a solution. Other efforts have been useless. In other days there were those who employed the deductive method and tried to show by a series of steps that from God there came a transcending issue, and from this issue came a second issue and so on down the scale until we get to the kosmos or the kingdom of mankind. But this effort is not calculated to bring us closer to God, for God's creative and transforming activities are not based on a descending

but an ascending scale. In Genesis we have a record of God's method of ascension. The development is from the formless void to the living soul. The ascent does not stop with material substance and living creatures. It transcends all these and moves on to the spiritual being. This is the chief glory of the Kingdom of God.

But how can man link himself to the Kingdom? This is the question that gave Nicodemus so much trouble. It should not have perplexed him. Man should not be panic-stricken today when he faces this problem. When we inquire about the higher life there are two facts that we must accept: In the first place, Jesus said, "Ye must be born again" (from above). Hence the new birth is a necessity. Man's relation to God is based on his willingness to submit to the Divine process. Man has the ability to reform, but only God has the power to transform. Jesus declared in effect that the only way to "get up" is to be "born up." The life must be made over in terms of the higher life. Paul says, "Flesh and blood cannot inherit the Kingdom of God. Neither doth corruption inherit incorruption." Paul's argument adds weight to the statement that God's method is based on an ascending scale. It is one of transformation—one of birth from the lower into the higher kingdom.

Man must learn a second fact when he endeavors to relate himself to the kingdom of God; *viz.*, transformation or the new birth is a normal thing. Nicodemus could not understand this, but Jesus said, "Marvel not." As His custom was, Jesus re-enforced His statement by drawing on the kingdom of nature for an analogy to emphasize this spiritual truth. "The wind ploweth where it listeth." Although Nicodemus could not see the wind he could feel it, and this fact bore testimony to its existence. But this was not sufficient to convince him of the possibility of a new life and a new relationship to God. To him the whole issue was shrouded in mystery. It was a clouded issue. The mysteries of the new birth constituted a miracle. At this I am not surprised, because it is only by intimate relation and experience that the finite can understand the purposes and plans of the Infinite.

It is only by the process of uplift and upreach that man can be related to the Kingdom of God. The nourishing properties of the soil, by upreach, move up into the tree and change their form. When the law of nature has completed its process of transformation the soil and chemical properties become fruit, vegetables and grain. The same thing is true with reference to the mineral and animal kingdoms. All these through upreach and uplift become members of a higher kingdom.

Like Nicodemus, we may ask, "How can these things be?" At this point we would do well to remember that a complete knowledge of God and His Kingdom is the last chapter in the history of mortal man. We are to grow in grace and in knowledge. The essential and primary truth that we should learn in our efforts to relate our life to the Kingdom of God is: God will reward our inquiry, if it is backed up by faith, with spiritual insight, and this spiritual insight will bridge the chasm between

God and man, and man will be conscious of his relationship to God, and God will honor this relationship by nourishing his soul.

R. F. BROWN.

Columbus, Ga.

ELON LETTER

WELL do I remember the day in December, 1919, when we met in Suffolk to consider the launching of the Men and Millions Forward Movement. I went prejudiced against any further campaign of any kind. I came away a converted enthusiast for the new undertaking.

There was a reason. I saw the Men and Millions Forward Movement as an educational, developmental system for our Church. I saw that at the end of five years we should have a system of financing our local churches, efficient, Biblical, and convincing, where then we had practically no system at all. Then I saw that a body of trained and experienced workers would be developed in each congregation, knowing how to secure tithers, to win souls for Christ and so members for His Church, and to lead the young to surrender their lives to all-time Christian service. Contemporary with these three splendid goods, I saw the various general enterprises of our churches qualified for larger service through the raising of the large sum of money which the Movement had adopted as its financial goal.

If I had thought or conceived that the Movement would exhaust its impetus and spend its strength with the first four months of the first year of the five-year period, I should never have supported it. The Campaign Committee understood that they were to devote their major energies to the cause for the first four months preceding the assembling of the Convention as an emergency matter, and that then they would be released to resume their normal duties in the Church, a permanent force being provided to carry forward the work so well begun.

The Southern Christian Convention faces, during its approaching session in Suffolk, no more important duty than arranging for the prosecution during the next three years of the high purposes and noble aims that stirred the initiators of our Men and Millions Forward Movement. And I have no doubt that the Convention will adjust itself to the occasion and solve this important problem.

How appropriate, then, the decision on the part of the present Campaign Committee to put on a united endeavor during the next four months for tithing and stewardship! We secured 2,513 tithers during the special *Stewardship Period* of the Men and Millions Forward Movement campaign. This number should be doubled during the next four months. It can be done and it will be done, provided our pastors and local captains, with their assistants, work earnestly and prayerfully to that end.

Why not double the number of our tithers? Why not? Let's do it.

W. A. HARPER.

PLAIN TALKS TO PLAIN PEOPLE

IN the last twenty years I have found not a little objection on the part of many readers to any effort to show up the real attitude of the higher critics to the Bible. In the main, they were members of the Church, in good standing, but they preferred that you would have nothing to say with reference to the course of the man who is what we call a "higher critic." I have seen so much of this sort of thing that I have stopped to wonder why it is that way. Why do men who stand for the Church, at least, yield a sort of support to the men who wish to destroy the integrity of the Bible? After thinking it over somewhat carefully, I have reached some conclusions which may be of some interest to our readers, as follows:

I. He who stands for letting alone the higher critic in his opposition to the reliability of the Bible is ignorant of the real work the higher critic is doing, or at least is seeking to do; or he does not know what it means to the cause of Christ, to have this tide of influence turned against Christianity.

II. If the person thus defending the higher critic is not ignorant of what the higher critic's work means to the Church, then he does know what it means against the Church, and is therefore in sympathy with the higher criticism. Such people might talk to me until the end, but I shall not let up on the work of the higher critic. It may be that I shall lose in popularity with such people, but that does not disturb me at all, and none the less shall I go on, standing against the higher critic's work. I stand for the inerrancy of the Bible, and they do not. Now, if the Bible is not reliable as the Word of God, what have we to depend on as a guide in the divine life? For one, I believe the Bible is the Word of God and that it was given to the Church as its guide in the Christian life. I should like to know on what ground a Church member will give support to such a man? For one, I do not believe in giving him support, and therefore I speak out against the work of the higher critic.

Now and then we find men who claim to think that a man who does not fall in with the "moderns" in their views of things, is of no worth to the Church, and then they try to make the public feel that way. I am wondering if they have lost all common sense, or do they think that no one but themselves are capable of judging such matters. Very well, if they so feel and believe, there are many other people who do not feel that way. Listen to the Professor of English Language and Literature in Yale University, Prof. William L. Phelps, A. M., Ph. D., who must be a scholar, or he could not hold the position he does in that University. Hear him when he says:

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

Continuing, he says:

"Every one who has a thorough knowledge of the Bible may be truly called educated; and no

other learning or culture, no matter how extensive or elegant, can form a proper substitute."

If such be the views of able and highly cultured men, it seems to me that it is high time these defenders of self-styled scholarship should begin to look around and see if they are not making themselves more or less ridiculous to people of common sense, when they presume to believe that only men of their type are educated, and that all really educated people share in their lack of faith in the Bible, as the inerrant Word of God. It is true I have quoted only one person as standing for the real worth of the Bible, but there are hundreds and thousands of them throughout the length and breadth of our country. If we should count them accurately and closely, no doubt there will be found a larger number of educated men who stand for the Bible as the Word of God, than there are of educated men who stand against the Bible, as the inerrant Word of God. It is true that we hear a good deal from these men of their views, as to the inaccuracy of the Bible, but let it be remembered that one immodest man can make more ado over his views than a half dozen other men who are modest will make over their stand for the plain and simple Word of God.

J. PRESSLEY BARRETT.

Reidsville, N. C.

UNCLE WELLONS IS GRATEFUL

I want to thank my friends through THE CHRISTIAN SUN for their kind remembrance of me during the Christmas and New Year season. I received over two hundred letters and cards and numerous presents. I do not deserve such consideration, but I do appreciate it.

I cannot write my appreciation to each one, but I am hoping this note in THE SUN will be seen by them, one and all, and taken as a personal word from me.

One letter containing a dollar came to me. I have lost the name, if it was in the letter, and so I cannot personally acknowledge it.

Mrs. West, of Fairfield, Conn., whose daughter, Miss Grace, is in Elon, learned of me through her daughter and the College paper, *Maroon and Gold*, and sent me a unique present, made with her own hands, and symbolically displaying my age. It was a hand-made bouquet with ninety-six pointers, each pointer containing candied nuts, all the various colors nicely glossed with isinglass. It is certainly beautiful.

Language fails me to express my grateful appreciation. I pray God's richest blessing on all these dear friends and that I may live during 1922 the best Christian life of my experience.

I thank you, dear friends, one and all.

J. W. WELLONS.

According to the recent census report, the highest percentage of illiteracy among cities of more than 100,000 population is shown by New Bedford, Mass.

SUFFOLK LETTER

THERE are all sorts of "lines" in the world—steamboat "lines," railroad "lines," telegraph "lines," telephone "lines," "lines" of thought, "lines" of service, boundary "lines" and "lines" of goods; but the greatest of all is, no doubt, the "clothes-line." It may be a rope, a wire, or a fence; but it girdles the globe. It touches every home. It is known to all peoples of all languages, all faiths, and all conditions. It is the cleanest line in the world. It bears the burden of honest work. There is no sham in its service for mankind. It is no respecter of persons or nations. It loves the sunshine and the air. It is the friend of health, school, and the Sabbath. It treats the linens and cottons as if they were equal. It scorns no rag and flatters no silk. Garments of kings and garments of peasants are equally welcome to its service.

I can see the millions of hands of all colors and all sizes reaching up to its waiting arms. The children are in school; father is in the field or shop; mother has put the household garments and linens over the washboard and through the rinse. It was a bent back, an active arm, a life forgetful of self that carried all through the ablution. If there is hard, honest work anywhere upon earth, mother has been through it on Monday every week for forty years. Her heart is stronger than her arms. Her life is cleaner than the clothes. Her love is more enduring than her toil. Her eyes look up to the sky while her hands reach up to the line. "Old Glory" and "Union Jack" are weak symbols of cleansing and power beside the white flags of industrial peace that the mothers of the world hang on the clothes-lines in the yards where liberty breathes its first air of freedom. In the backyard of the cottage, where the clothes-line stretches from the corner of the kitchen to woodshed, is the atmosphere that gives health and strength to the nation. Mother does not work for *pay*. She works for *love*. That is the reason the clothes are so clean, and her rest is so sweet. The silk-gowned, painted and powdered and perfumed lady who lifts her arms to meet the arms of the splendid man in evening dress, on the ballroom floor, knows little of the sheer abandon of such a mother when she sleeps. Her evening prayer and her eyes close together, but heaven watches the slumbers of such a soul, clean as the linen on the line. From such homes come the Careys, the Spurgeons, the Cromwells, the Lincolns, the Moodys, the Wellons, and the rest of those men who nursed at the breast of real mothers.

It will be a sad day for nations when they take down the "clothes-line" and do all by steam. The world is mothered and served by the human touch. No sane man objects to progress, to conveniences, to machinery, and to all the modern ways of lifting burdens from mother's arms and heart; but machinery and organizations are taking the *heart* out of the world.

The old spring, the washpot, the fire under it, the bench on which the washtub rested, and then the line swinging to and fro as the white sails flap in the wind, can never be surpassed by factories and skyscrap-

ers and the throngs in their mad rush for money and new excitement in the halls of business and pleasure. All honor to the "clothes-line" and the army of tired hands that hang the clean linen in the sunshine.

W. W. STALEY.

THE HOUR OF WORSHIP

LOOKING TO JESUS

Recently we heard the Engwerson Choral Society of Denison University render Handel's "Messiah." Aside from the enjoyment of the grand music by that great chorus of trained voices, accompanied by a splendid orchestra, some truths in regard to the Christian life came to me. First, I noticed how attentive each member of the chorus and orchestra were to their director. Secondly, they were strictly obedient to him. As the concert progressed the thought came to me, what great possibilities lie within the church if the eyes of every professing Christian were "looking unto Jesus" as that group. No one remonstrated or sought to justify himself when at the end of a number the director signaled one here and another there to tune their instruments. Their watchfulness and obedience to their leader resulted in matchless harmony.

Discord and the things which destroy power and beauty in service come when Christians take their eyes off of their great director and follow the leadership of another. Those who keep their eyes upon Jesus work together in harmony. There are no envyings or jealousies among them, for they are thinking of the grand whole. They have in mind a work finished so completely, so perfectly, that it will merit their great Leader's "well done." Our Lord said, "Look unto me and be ye saved." It is look unto Him all the way through life to keep saved. It means looking unto Him for power in service, for depending upon another's guidance means failure. We are soon out of step with the Master if we fix our eyes upon another. We need to look to Him for strength and courage. He alone is able to remove the hindrances along our pathway and help us through the hard places in our Christian life. He alone can make the way of escape when the testings become so great we cannot bear them longer.

"Lo, I am with you alway," said He to whom all power is given. He is within reach every day and hour. Are you watching for His signals? Are you looking to Him, letting Him keep your life in tune with His? Are you looking to your great Director in everything, rendering unto Him the perfect obedience which will by and by admit you faultless to that great choir which sing praises unto Him forever and forever?

MINNIE LOHR.

Mt. Vernon, Ohio.

CHRISTMAS

"Unto you is born this day . . . a Savior."



HIS is just what the world needed. This is just what the world always needs. The world does not want an adviser. The world advised itself almost into hell. The world did not ask for a speculator. Everything that man can do has been done, and men sat in the darkness of their own wisdom. The world did not want a reformer, a man who could change outward and transient relations. The world wanted a Savior.

"Savior" is a pathetic name. It is not an official title; it is not an image you could robe in scarlet, and bow down before on account of its majesty. "Savior" is an angel with tears in his eyes; arms mighty as the lightnings of God, but a heart all tenderness. "Savior" is a complex word. It has in it all human nature, all divine nature, all the past of history, all the possibility of prophecy, all the mystery of apocalypse; the tenderness outlying the love of women.

What kind of a world was it to which the Savior came? Men were hostile to one another. A spirit of enmity was the spirit of such civilization as there was, crude or elaborate. Who could be uppermost, who could rule, who could plunder and destroy? That was the aspect of one section. There was another section apparently refined and cultivated. It was a section that had refined itself into weariness, and cultivated itself to surfeit. Sin had blighted all. What did the world want when the Savior came? What does it want now? What do we want? "Sirs, I would see Jesus!" He knows me better than any one else. His words drop as the small rain, and as the gentle dew and the healing balm. I want Him; He is my Savior.

I may now speak to some whose life-duty it is to represent Christian thought in its latest forms and in its best aspects. Using that function in the spirit of Christ, they may confer inestimable advantage upon the Church and upon the world; but if they say, This is all, this is the beginning and the end; my form is the only possible form; I speak in the name of human reason and human conception: this is the whole mystery of God,—believe them not; they are hirelings and not shepherds, that is the worst kind of popery; it is the popery that is not surrounded by the dignity of a historic sentiment; it is the popery of personal vanity and ignorance. "Unto you this day is born . . . a Savior." Ministers of Christ, that is your gospel. God give you and me grace to preach it! Believers in Christ, that is your gospel. Do not you be making your little mechanical creeds and orthodox contrivances and narrow ecclesiastical gateways. Let all men feel that the church is not a debating club, is not even an academy formed for the higher disputes of metaphysics and philosophy. Let not the world get the impression that only scholars can find their way to the Cross. Oh, sinner, ignorant, blind, there is one traveler that can find his way to the Cross. What is his name? The broken heart. W. S. LONG.

Chapel Hill, N. C., January 3, 1922.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

Seven hundred and thirty-one dollars from our goal. Seven more days to reach it! Wednesday, January 18, we will close our books for 1921. We want to reach this goal. Will you see to it that we do? If your church does not get its Thanksgiving Offering in before that time the door will *not* be closed, but mail it in and it will come in the 1922 report.

Contributions

Waverly Christian church, box containing hose, towels, pillow cases, two nice quilts, sheets, etc. Lake Side Mills, Burlington, N. C., one bolt 53 yards cloth for overalls. Neuse Manufacturing Company, 296 yards chambray. Willing Workers Sunday school class, Flemington, N. J., one nice quilt. Women's Guild, North Christian church, New Bedford, Mass., thirty pillow cases.

CHAS. D. JOHNSTON, *Supt.*

A LETTER

Dear Uncle Charley:—How are you and your little folks getting along? I hope old Santa treated your little folks as good as he did me and my little sister. He filled our stockings full. I could not go to church today on account of the rain and sleet. I am sending you a dime for your little folks. My little sister is three years old and I am five. Your little friends.—R. L. Horton, Jr., Mary Ruth Horton.

Uncle Charley does not hang up his stocking any more—his hair is too thin on top and too silvery around his ears for Santa to notice him any longer, but he enjoys helping "old Santa" to fill the little children's stockings to make them happy. I am glad "old Santa" was good to you and filled your stocking full. I remember when I hung up my stockings, and how anxiously I waited for morning to come so I could see what "Santa" put in them. It is great to live the child life with such great expectations.—Uncle Charley.

FINANCIAL REPORT FOR JANUARY 18, 1922

Amount brought forward \$26,669.96

Children's Offerings

Mary Ruth and R. L. Horton, Jr., 10 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Pleasant Hill (A), \$1.53; Six Forks, \$1.00; Pleasant Cross, \$3.47; Liberty (Va.), \$5.07; Ebenezer, \$1.25; Salem Chapel, \$2.25; New Lebanon, \$1.00; New Lebanon Baraca Class, \$1.00; Ingram, Va., \$4.00.

(Eastern Virginia Conference)

Holy Neck (for last quarter of 1921), \$24.00; New Lebanon, \$5.00; Centerville, \$2.00; Wakefield, \$2.72; Berea (Nansemond), \$10.00.

(Virginia Valley Conference)

Timber Ridge, 83 cents; Winchester, \$7.40.

(Georgia and Alabama Conference)

Beulah, Ala., \$1.72; Richland, Ga., \$1.00; total, \$75.24.

Heating Plant for Baby Home

Twentieth Century Baraca class, Suffolk Christian church: J. E. Eley, \$15.00; J. W. Nurney, \$25.00; total, \$40.00.

Special Offerings

Standard Oil Co. (to correct error), \$14.23; Junior Philathea class (on support of girl), \$2.50; total, \$16.73.

Baby Home Fund

Mrs. Jas. G. Faulkner (on pledge), \$5.00.

Thanksgiving Offerings

Mrs. E. B. Huffines, \$5.00; Mrs. L. I. Cox, \$5.00; Mt. Zion (Ala.), \$2.25; 20th Century Baraca class, Suffolk church (New Year gift), \$75.00; A. F. Richards, Suffolk, Va., \$5.00; A. C. C. Office, Dr. J. E. Burnett, Sec., \$13.35; Mr. and Mrs. B. B. Gwaltney, \$2.00; Leaksville and Bethel churches (Christmas), \$9.40; Pleasant Grove, N. C., \$5.34; Waverly, Va. (Thanksgiving and White Gifts), \$72.96; Mrs. Sallie E. Holland, \$2.00; Home Missionary Dept., Omer S. Thomas, Sec., Dayton, Ohio, \$30.25; Old Zion (Va.), \$16.00; L. P. Dixon and others, \$60.00; Dry Run, Va., \$30.03; Wolfeboro church, New Hampshire (Birthday Offering), \$2.50; Oakland, Va., Christmas Offering, \$29.13; Oak Level, N. C., \$5.58; Newport, Va., Christmas Offering, \$4.25. Total, \$365.04.

Total for the week\$499.11
Grand Total\$27,169.07

A SAMPLE LETTER

(The letter below is a fair sample of many received. We print only a part of it—and for ethieal reasons omit names. We now have the three children referred to in the letter in our Orphanage.—C. D. J.)

DEAR MR. JOHNSTON:

Some few days ago my wife wrote to you in regard to the matter of getting six of the — children into your institution. These six children are aged from two to eleven years. They are very bright, and we are proud to say that we have been able to place the three youngest in the Thomasville Orphanage. This leaves three very pretty girls aged from seven to eleven years.

Mr. Johnston, I would not attempt to picture to you the conditions under which these three girls exist. They have a father living, but he is just naturally ignorant. He does not know what cleanliness is, and if he had a million dollars he could not live decently because he does not know how. Of course the good people minister to these three girls, but it is just like easting pearls into the pen with swine because they do not have any one to teach them, or show them how to use nice things. Some of our good women have gone into this home and serubbed floors and furnishings, bathed children and furnished clean garments, but it lasts only for a few hours because they are too small to know how to keep themselves without some one to live with them and instruct them.

The sad part of this situation to me is the fact that these children are human beings without a ehancee in this great land of liberty. Under present conditions the most that we may hope to make of them will be eriminals and prostitutes; and I am now writing to you in their behalf to know if you will rob the jails of them and give them a chance to become homemakers, and highly respected women? I have faith enough in God Who gave them life to believe that if you will take them to your institution, the additional funds necessary will be pro-

vided in some way. If you have no room for them we would be glad to have them sheltered in a decent out-house where they would be under good discipline and Christian training.

If you have no beds we will be glad to furnish beds for them or send you money to buy the kind of beds you want. A decent eow-shed with nice surroundings would be a mansion compared with having to live the filthy, unkept life that has been thrust upon them now.

Sincerely,

December 31, 1921.

Do you want our people to know the Bible way of giving and eonseeration of substanece to God? Then write Stewardship Secretary J. O. Atkinson for literature that will help. It will only cost you a postal eard and you ean get all you need, and it is the best to be had in print on the subject.

At the recent annual meeting of the Federal Council of American Churches, which convened in Chicago on December 14, one of the most important questions raised was that of inter-racial relations. The presentation of the subject was in itself a concrete embodiment of the Christian ideal. On the same platform were heard four leaders from the heart of the South, two white and two black, seeing the question of race relations from a Christian and common point of view.

Below may be found a little coupon that will eonvenience you in remitting for your renewal. So many have used this that we repeat it occasionally for the purpose of convenience. Sign your name and give your address, pin your check or money order to it, mail it now, and credit will be given immediately upon its receipt. We need funds and trust that many will be thankful enough this week for THE SUN to send their renewal.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

CHRISTIAN ENDEAVOR DAY

On February 5, the Sunday nearest to the second day of the month, the birthday of Christian Endeavor, Societies all over the world will celebrate the forty-first anniversary of the founding of the Christian Endeavor movement. A program has been prepared for the day by Rev. Robert P. Andeson, entitled, "Around the World with Christian Endeavor," which shows the great progress made by this organization as it has worked "For Christ and the Church."

Christian Endeavor was started in a little Congregational church in Maine, February 2, 1881, with no thought of the movement ever being used outside of that one church. Because it was a method by which the church may help its young people, however, the Christian Endeavor Society of the Willston church began a mighty movement. Today it is found in every country on the globe, has 80,000 Societies with 4,000,000 members, who belong to 87 different denominations. And Christian Endeavor is still growing. During the past year there were 476 new Christian Endeavor Societies reported in "Dixie," and the officials have reason to think that not nearly all new Societies were reported. During the past year more than two hundred "Dixie Christian Endeavorers became Life Work Recruits, and many are now in school preparing for their life work. Truly hath Christian Endeavor redeemed many young people from the hand of the enemy; "and gathered them out of the lands, from the east, and from the west, from the north, and from the south."

In no better way can we celebrate Christian Endeavor's birthday than by planning forward steps in our own work. We honor the day best when we adopt definite plans which will mean the deepening of the devotional life of our young people, and offering to them opportunities for effective Christian service.

LUCY ELDRIDGE.

A UNIVERSAL SIN

(Herald of Gospel Liberty)

There is no other sin so universal among men, as they grow older, as that of losing their vision. Not all older folks yield to it; but those do who do not keep growing, learning new truths and new duties every year. And there is no other sin so cumulative in its hindrances to the gospel, so deadening to the movements for the betterment of mankind, as that disposition to become satisfied with life as it is and to justify things as they are—as if they were God's best and ultimate choice for this world in which so many of His children must live. Nor is there any other sin so enervating to the spiritual life of an individual, so deadening to his soul, as that sordidness which comes with the increase of the years to whoever is not continually keeping faith and keeping pace with the progress of the Kingdom of God.

PROGRAM

Fifth Sunday Meeting to Be Held at Antioch Church, Chambers County, Alabama, January 28 and 29, 1922

SATURDAY MORNING

10:30—Organization. 11:45—Devotional period, led by Rev. G. D. Hunt. 11:00—Preaching by Rev. W. T. Meacham.

AFTERNOON SESSION

1:00—Devotional service by Rev. S. L. Waldrop. The Men and Millions Forward Movement: (1) The Best Plan for Collecting Pledges, by Rev. J. D. Dollar; (2) What Are We to Gain by the Movement? by Rev. C. W. Carter; (3) How May the Woman's Home and Foreign Missionary Societies Aid in the Movement? by Mrs. Warren Hood. How May the Pastor Keep in Touch With His Delinquent Members? by Rev. J. H. Hughes.

SUNDAY MORNING

9:30—Some Methods for Increasing the Sunday School: (1) Enrollment, by J. W. Payne; (2) Attendance, by J. F. Baird; (3) The Missionary Activities, by Rev. W. B. Knowles. Sunday school. 11:00—Preaching, by Rev. J. H. Hughes. Adjournment.

We hope that there may be a representative from every church in the Alabama Conference at this meeting. Whether you are sent as a delegate or not, come if you can.

EXECUTIVE COMMITTEE.

The nation has been asked to give a million barrels of flour to the 15,000,000 starving people of Russia, to be distributed by the Quakers, who for a year have maintained relief in Russia. Every miller of the country has been approached and asked to give, and the great flour weekly papers, *The Northwestern Miller* and *The Modern Miller* have editorially commended the appeal, and have given free pages of advertising to it.

DUTY TO THE FOREIGN-BORN

There are some fourteen millions of foreign-born in the United States, of whom two millions are in New York City. Exact figures as to the use of English are not available, but it is estimated that almost one-half of the foreign-born cannot read English and about one-quarter cannot speak or understand the simplest sentences. We owe it to ourselves, if to no one else, that those who are anxious to learn our speech and our ways shall not be denied the opportunity.

TO-DAY

Thomas Carlyle

Lo, here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?
Out of Eternity
This new day is born;
Into Eternity
At night, will return.
Behold it a foretime
No eye ever did;
So soon it forever
From all eyes is hid.
Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

FROM MISS WILLIAMS IN PORTO RICO

Such a nice, newsy, personal letter to me from Miss Williams is at hand that, though I know she never intended print to have it, it must be given THE SUN, and Miss Williams shall have a letter of apology by this mail.

Salinas, Porto Rico, January 2, 1922.

DEAR DOCTOR ATKINSON:

Your letter of the 21st ult. with check for \$25.13 for sale of beads sent Mrs. Rowland received December 31, and I thank you so much for your help in disposing of the beads.

I owe you another letter which, in the rush of Christmas work, I could not find time to answer. The words of commendation of the work I am trying to do help more than you have any idea. None of us work for praise. I feel that we all work as we feel the Master is leading us, and it is heart-breaking to see so little results, but we have faith that some time the harvest will come, and with our own knowledge of how hard we work to accomplish so little there has always been the feeling that the friends in the homeland felt we could do more. I am glad you and Mr. Minton saw our field, and that at least two people in the States realize something of our difficulties.

I wish you could have been at our Christmas services at the Playa, the very first Christmas celebration ever held there. Since you were here we have organized our work both at the Playa and Salinas. Three classes in the Playa Sunday school, Primary, Intermediate and Adult, and here in Salinas five classes—one Primary, Intermediate class of girls, Intermediate class of boys, class of young people, and class of old people in the adult division. Enrollment with the Cradle Roll and Home Department, 112. Total enrollment when you were here was less than half that number. More and more I appreciate the work Rev. T. E. White did here, and I wish it were possible for him to return to Porto Rico. I feel he could do more good here than any three men new to the field.

I wish you could see my little girl—one of my kindergarten children that I am keeping and feeding up after a spell of fever. I have taught her to kneel and say her prayers, to say grace at meal time, and when I put her to bed tonight with her doll she began to sing, "O Cristo Mio." She is only five, and is a very poor child, but there was a beautiful dress in a box from Winchester, Va., that just fit the child, and the church there sent me \$5.00 for my own Christmas present, and so I used it to buy shoes, stockings, etc., and have the little one dressed like an American child, and she is so sweet I just don't know how I will ever stand it to let her go

back to the hut where her people live.

I was in Ponce today attending a workers' meeting—the first time I have been in Ponce since the day I met with you and Mr. Minton at Mr. Barrett's house—and today, as then, I had to leave before we were half through our work.

Our Mission Board granted me a furlough this year—to take, or not, as I wish—and I am finding it hard to decide. I want to stay here. I feel I am needed here, and I am so homesick for the States. I don't know if I will have strength of character to stay at my post of duty or not—the home land is calling, calling until that furlough is a very great temptation.

The people in the States sent me many boxes filled with clothing and toys, and I feel that this has been yours and Mr. Minton's work. I usually received a letter saying that after hearing Dr. Atkinson (or Mr. Minton) tell of my work in Salinas, they wanted to have a share in it and so were sending me a box. The result was that in December I distributed 112 garments, many new, all in good condition, and at Christmas time distributed seventy-five dolls,—nicely dressed ones, too; forty-four rag dolls made by my own girls for children under two years of age, seventy-four scrap books—twenty-four made by my girls, fifty sent from the States; and gave out to the boys forty-six toys, some rather expensive ones; and have a splendid line of things here in the house, among them being a fine stereopticon machine, but no slides, as yet, of Bible pictures. This I want to be used in all of our churches.

I have been reading with a great deal of interest your account of your trip. Hope it may appear in book form. Just such letters as yours will do much in sending our church people down here for winter months in the place of them taking the trip to Florida, and if only a few would come, what an inspiration it would be to us all!

Wishing you and your family a Happy New Year,
I am, Respectfully,

OLIVE G. WILLIAMS.

Miss Williams is greatly devoted to her work in Porto Rico, and is giving it her full strength and talents.

A SUNDAY SCHOOL EXPERIENCE

Superintendent O. V. Cokes, of the New Lebanon Sunday school, Surry County, Va., writing of an experience his Sunday school has enjoyed, says:

For two or three years we have been taking an offering once a month for Missions. I can say with others that it was a hard task to raise enough funds to keep up the expense of the school, but I finally I got our people to vote to give our offering of one Sunday a month for the Orphanage, and our collections doubled. Then came the call for one Sunday a month offering for missions and finally I succeeded in getting them to take this. So now the first Sunday is for the Orphanage, third Sunday for missions, and we get enough out of the other Sundays to meet expenses and more; and the

collections of first and third Sundays total more than those of second and fourth. So it pays to help others.

It does take a little faith on the part of a Sunday school that is barely able to meet its current expenses to vote to give as much to others as to self, but the schools that are trying this are finding that their faith is well founded, and as Superintendent Cokes and scores of others are saying, it pays even for the Sunday school to help others.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— JANUARY 22, 1922

Elijah's Flight and Return.—I Kings 19:1-21.

Golden Text.—I waited patiently for Jehovah; and he inclined unto me, and heard my cry.—Ps. 40: 1.

TO THINK ABOUT:

God cares for His own, and with the "still small voice" brings a message in times of discouragement and trial and disappointment. His children need to keep in close touch with the Divine power that the "voice" shall not go unheard and unheeded. As Christians we need to be more courageous, as defined by Marian Maclean Finney:

"Courage for the big task, and for all the hard tasks, too?
Courage for the hours when I scarce know what to do?
Courage for the things that fret and wear my life away,
Just to fight the war with worry every single day?
Courage for decision in all matters great and small?
Courage to be wise and true in problems each and all?
Courage? Yes, through faith I clearly now can see
Grace is sufficient every day for even me.
Courage? Yes, because through faith I hear His tender voice,
Coming low and sweet: 'Fear not, my child, but just rejoice.
Yield thy way to me in perfect trust, and ever know
I will surely guide thee in the way that thou shouldst go.'"

CHRISTIAN ENDEAVOR TOPIC—JANUARY 22, 1922
Do Christian Principles Apply to Buying and Selling?—Proverbs
20: 10, 14; Amos 8: 4-6; Luke 6: 38.

SUGGESTION:

Read the books, "In His Steps" and "What Would Jesus Do Today?" for the motto of this meeting, applying it to the activities of the commercial world. Discuss "The Golden Rule as a Business Principle."

RELIGIOUS EDUCATION NOTES

"Vision will be clarified and some of the rough places will be made plain if the highest ideal of service can be raised above all other interests. Religious education exists for the training of Christian character. Sunday schools, week-day religious schools, Daily Vacation Bible Schools, *et al.*, exist for the welfare of the child in Christ's Kingdom. Decisions reached in the radiance of Christ's Cross of Service are safe."—*Church School.*

Is your church looking forward to Children's Week, April 30 to May 7? This week observed in our churches to arouse our people to the very real needs of the children for Christian education, will mean much to all of our work. Let us realize the truth of the slogan adopted for this week this year: "The race marches forward on the feet of little children." Is your church moving forward? Will your church be doing a greater work in the years to come? The children of today must lead that work. Will they be ready for the responsibility?

* * *

The pastor who fails to make the most of the opportunity to train the young people misses his supreme opportunity to advance the Kingdom of God. The golden period of the year for this work is from January to Easter.—*Frank M. Sheldon.*

* * *

Our work in the Sunday schools of the Christian Church for 1922 may be summed up in the two words, "Increase and Efficiency." This means Sunday schools reaching the largest number of people possible with a program adapted to the needs of all.

* * *

Rev. A. W. Andes, of Harrisonburg, Va., reports two active Christian Endeavor Societies in his field, in the churches at Timber Ridge and Whistler's Chapel. Reports this week from the Societies at La Grange, Ga., and Noon Day, Ala., tell of a progressive work at both places.

* * *

The First Christian church of Norfolk, Va., Rev. J. F. Morgan, pastor, is entitled to a place on the Honor Roll of churches, having three Christian Endeavor Societies, Senior, Intermediate and Junior.

* * *

A Daily Vacation Bible School lasting three weeks, soon after the close of the public school session, for three hours each day, equals in time alone one year and a half of ordinary Sunday school instruction. The Board of Religious Education is eager to see at least two of these schools, and many more if possible, carried on in each of our Conferences this year. This can be done very successfully with the co-operation of interested individuals in our local churches. If your school is already planning such a movement for this year, will you not kindly write the Chairman of the Board of Religious Education (Rev. W. T. Walters), or the Field Secretary, about your plans? If you are interested in the movement, and desire the very great blessings which a Daily Vacation Bible School can bring to your children and to your church, will you not write us and let us help begin the work in your midst? Mrs. Hazel Straight Stafford, an expert in this work, declares: "The majority of Daily Vacation Bible Schools now in existence have had their origin in the efforts of a single interested, enthusiastic individual. A match properly placed and ignited may start a large conflagration." Thousands of such schools have been successfully held in all parts of this country and in many other nations, and are found to furnish a sane solution to many problems.

CHURCH NEWS

ONE PREACHER TREATED RIGHT

Our call to the pastorate of Graham and Providence Christian churches, and the acceptance of the same, was an adventure for pastor and people, not knowing each other.

On learning that the churches needed a pastor more than a preacher, we accepted the call, leaving time to reveal to them the extent of their disappointment.

Leaving the summer climate of Tampa, Fla., and traveling northward more than eleven hundred miles in less than four days by auto, we arrived in Graham, N. C. Only those who have made the sudden change in climate can imagine how cold it seemed here, but we surely had a warm reception from the members and friends of the two churches on our arrival, and have been royally entertained in their homes while waiting for our goods to arrive. When they arrived they put them into the parsonage without cost to us.

After receiving such a welcome, imagine our surprise when the members and friends of the two churches, the first night we had planned to stay in our new home, came in a body and gave us one of the most dreadful poundings you ever heard of a preacher and his family getting. We did not have any black eyes, as Mr. Jiggs usually gets, for they did not have any rolling pins, but they threw at us a whole grocery store and several farm implements. When they had gone we pulled ourselves together enough to see what they, in their haste to get away, had left behind, and it amounted to \$45.00, consisting of coal, wood, pig, breakfast foods, potatoes, canned fruits and vegetables, flour, pickles, beans, lard, butter, honey, sugar, syrup, cake, pork sausage and ham, oranges, grapefruit, apples, coffee, cocoa, etc. We would like to make mention of each person who has shared with us the comforts of their homes and who contributed to the pounding party, but space will not permit. We will say that we were agreeably surprised and wish to thank each person for all the comforts be-

stowed upon us, and always remember our latch string hangs outside. It was also a great pleasure to meet Mr. Lester, former pastor, and Mr. Riddle, acting pastor, during the holiday season, and to have them in our services. May God bless them in their work.

S. L. BEOUGHER.

WAVERLY, VIRGINIA

Christmas at Waverly, Virginia, as has now been our custom for several years, was celebrated by a White Gifts service. Our people have liked this idea so much that (though there is given a little entertainment when our very small children receive gifts) they vote unanimously that the "White Gifts" be our main service for the celebration of Christ's birth.

This year, during the solemn stillness following a prayer by the pastor, and with a beautiful background of white and green on which the congregation could feast their eyes, Jesse West, Jr., came forward and read the sweet story, "The Littlest Son," by Dixie Willson, which was enjoyed from start to finish. The story was interspersed with sweet choruses, duets and solos appropriate to the occasion, and the bringing of gifts for our Orphanage by each Sunday school class as the number was called by the reader. Quite a number of gifts, from a tiny envelope with money in it, to a large bundle with a quilt inside, gave the overloaded table an interesting appearance.

We love this service and shall continue its use as long as our people here feel as they do about it.

On Wednesday afternoon of Christmas week we drove up to Centerville to be present at their Christmas service. A most enjoyable program of recitations and songs had been prepared, and was rendered in happy style, from tiny tots to dear old Santa, as he came to unload the gayly bedecked Christmas tree. The little children were happy, and the grown folks, too, for the Christmas spirit was everywhere, warming hearts of old and young.

Spring Hill had to postpone their prepared program on account of bad weather, but with a touch of green and red and the Christmas bells here

and there the pastor delivered his Christmas sermon, feeling that peace and good will were abounding among his people.

Many kind friends remembered pastor and family, and his bountiful Christmas dinner was due to the thoughtful acts of those he seeks to serve.

JAS. L. FOSTER.

GOOD TREATMENT

When Hines' Chapel, Apple's Chapel and Monticello churches decided to call the writer as their pastor, forming the Guilford pastorate, at a stated salary and with the understanding that each church was to have two preaching services monthly, nothing else was understood to be received as compensation from these churches. Since we have been located among these good people, they have not, to our knowledge, held a public meeting to decide differently as to what their pastor should receive, but every one seems to have arrived at a new decision.

It was only the first of last October that we gave expression to the joy experienced by the bountiful pounding given by the members of Hines' Chapel church, and nearby neighbors, but since that time the spirit of pounding has not decreased. On December 22 the pastor had the misfortune to get his right arm broken, and those who have had the experience know that the suffering is severe. The news spread rapidly and soon the home was overflowing with neighbors and kind friends who had come to share life with us by their willingness to do anything they were called upon to do. Not only did these friends come to share life by offering their services, but by bringing with them the Christmas spirit in the form of a continued pounding. When we say a "continued pounding," we mean it in the true sense, for we have received chickens, ham, potatoes, pork sausage, backbones and spareribs, preserves, and many other things. It may be clearly seen that the good people of these churches have decided not only to pay their pastor the stated salary, but to board the family as well.

To everyone who has rendered such valuable service, who remembered us with the Christmas spirit, and who divided so graciously of their storehouse, we want to say, again and

again, Thank you, and may we be able to prove ourselves more efficient servants unto those whom we are called upon to serve.

REV. AND MRS. C. E. GERRINGER.
McLeansville N. C.

CALLED HOME

POOLE.—Mrs. E. J. Poole departed this life December 14, 1921, after a continued illness since August 18. She was a great sufferer, and yet, she was patient and filled with the spirit of Christian endurance until the end came.

Before marriage Mrs. Poole was Miss Sallie Sanderford, daughter of Deacon Sanderford, of Mt. Hermon church. She professed faith and joined the church in early childhood with her parents. In later years the family moved to Auburn and united with the Auburn Christian church, where she remained an active and faithful member until the passing hour.

A godly, consecrated, Christian woman is gone. A home is left in sorrow, and grief-stricken father, daughter and son are left behind, while a community is left poorer, for her life was a Christian example and blessing to all who knew her. The funeral service was held from the home, Thursday, December 15, by the writer, her pastor, and the remains laid to rest in the family burying ground, under a mound of beautiful flowers which expressed, in a small way, the esteem in which she was held.

She leaves behind, a husband, one daughter, Ethel, and one son, Henry; one sister, Mrs. Annie Woodard, one brother, W. M. Sanderford, and a host of loving friends who mourn their loss. God bless them all.
J. VINCENT KNIGHT.

YOUNG.—Charles Lewis Young died on Sunday afternoon, December 25, 1921, at his home, 946 Jamestown Boulevard, Larchmont, Norfolk, Va.

Mr. Young was a native of New York State. He came to Norfolk when he was 21 years old, and as a young man was employed by the Imperial Guano Company, which firm he, together with his brother, Lincoln Young, and cousin, J. R. Young, bought out and continued under the name of Imperial Company. He sold out in 1909 and retired, but later took up the automobile business, being one of the first owners of machines in this city.

He was married to Bessie Francis Portlock, daughter of Franklin Portlock and Eugenia Tatem Portlock, sister of the late Judge Portlock.

Mr. Young is survived by his widow; two daughters, Mrs. Frank S. Pace and Miss Fanie May Young; one brother, Lincoln Young, of Los Angeles, Calif., and three sisters, Mrs. J. B. Brown and Misses Francis and May Young, both of Norfolk.
X.

CORNETT.—Little John Richard Cornett, two-year-old son of Mr. and Mrs. Homer W. Cornett, of Columbus, Ga., came to an untimely death on the afternoon of December 28, 1921, at 2:30 o'clock. He died as the result of phosphoric poisoning

following the swallowing of a small quantity of fireworks. The youngster got possession of some of the fireworks Christmas day and swallowed it. He was ill Sunday but Monday his condition was considerably improved. Monday night he became quite ill, and died Tuesday afternoon, after he had been unconscious for more than an hour.

He is survived by his father and mother, also a sister and a brother. Little John Richard had an unusually bright mind, and was a favorite among the children as well as among the grown people.

The passing of this young life has broken many tender cords; but his going has made heaven richer. God had a mission in his life, and no doubt he completed his earthly mission before God took him.

“How brief the stay, as beautiful as fleeting,
The time that baby came with you to dwell;

Just long enough to give a happy greeting,
Just long enough to give you all farewell.”

He has been called to the abode where immortals are, where unbounded love reigns; and the new radiance and richness and glory of heaven created by his presence should draw his loved ones unto him.

Funeral by the writer, and the body was laid to rest in the Riverdale cemetery.
R. F. BROWN.

LAMBETH.—It is said that death loves a shining mark, and it seems to be true. It was true in the case of little Sarah Elizabeth Lambeth, the young daughter of Mr. and Mrs. J. M. Lambeth, Reidsville, N. C. She was born April 3, 1920, and passed away on January 5, 1922, after a brief but awful suffering from a sudden attack of membranous croup. After human help had done its best, she passed peacefully away on Thursday evening, near 6 o'clock, having been ill only about 24 hours.

Elizabeth was a most unusual child. Though less than two years old, yet she was in conduct seemingly as mature as an adult. In the home she was rarely known to cry or to make any objection to whatever came to her in her little life. At church, regularly, when present, she was as quiet as a grown person, and in fact, a great deal more so—at least in many cases. The over-much attention which the people of the community gave her, for she was a general favorite, seemed never to spoil her.

She was a bright and lovable child, and her going away has grieved many outside of the family circle, and within the circle of her loved ones there is a void which cannot be filled. We repeat, she was a most remarkable child.

The funeral service was conducted from the home of her parents on Friday afternoon, January 6, by the pastor of the Reidsville Christian church. May God bless the memory of this dear child.
J. P. B.

FOR SALE

I have three lots fronting the Elon College campus from the south which I would sell. The lots could be made to give 70 or 80 feet front by about 250 feet deep, or broader front for more money. Or would consider building house for party on long rental. There are but few lots fronting on the campus for sale now. If interested write J. L. Foster, Waverly, Va.
1-18-4t

THE CHRISTIAN SUN
(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

One Year\$2.50
Six Months 1.25
Three Months65
In Advance

PUBLISHED EVERY WEDNESDAY AT
BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

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

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

The Omitted

By REV. J. O. ATKINSON, D. D.

Field Secretary of Missions, Southern Christian Convention



T was the Communion day in our church, and the service proceeded as usual. My thoughts were all of my unworthiness and Christ's love to me until the pastor asked the question which nobody ever notices, 'Has anyone been omitted in the distribution of the emblems?' Then it seemed to me I could see millions of men, women and children rising silently in China, Japan, India, Africa, in all the countries where they need our Lord, but know Him not, to testify that they have been omitted in the distribution of the emblems of His broken body and His shed blood. And they can take these emblems from no hands but ours, and we do not pass them on. . . ."

So relates a devout church member. In the light of present-day facts it is not out of place to meditate on such a theme a moment. Next Sunday when your preacher or deacon offers the emblems of the broken body and shed blood of our Lord, it may be well to bear in mind that there are fifty-eight millions of people, more than half the entire population, here in the United States who will be omitted. This is that number who are not members of any Church, and I am not speaking of the added numbers who belong to the Church and will not be at the Communion table. It has been nearly two thousand years since our Lord gave His parting command to His followers, "Go and make disciples of all the nations." Yet there are more people in the world today who know Him not than were on the earth when He was here. There has been steady growth of Church and Christian prestige and power, but the increase in the world's population has exceeded the increase in adherence to the gospel of our Lord.

Our Savior is waiting on us and it must be His anxious, longing heart that impels the minister at the Communion table to inquire, "Has anyone been omitted in the distribution of the emblems?" Can we enjoy as we should enjoy this solemn, sweet and sacred service, while thousands and millions are omitted in receiving the emblems on no other grounds whatever than our indifference, cold-heartedness and neglect?

VOLUME LXXIV

BURLINGTON, N. C., JANUARY 25, 1922

NUMBER 4

IN NON ESSENTIALS
LIBERTY

IN ESSENTIALS
UNITY



IN ALL THINGS
CHARITY

EDITORIAL

THE CHURCH OF YESTERDAY—AND THE CHURCH OF TODAY

Recently a colored minister of the Methodist Church wrote Bishop McDowell the following: "No man respects a beggar. I am tired of being looked upon as a beggar in my church. To me the Centenary plans are too complicated for colored people. We have allowed 'rousement' to play too great a part in our church life; we have never been taught to tithe or give systematically. The old method of church work with its 'rousement' and begging will not meet the requirements and spirit of this reconstruction period. The Church of yesterday lived on the community; the Church of today must serve the community."

We wonder if many of our white ministers can improve on this colored brother's diagnosis of Church ailments and needs. The Church will never be able to quit its "rousements" and begging until it teaches stewardship and practices tithing. Tithing is God's plan for conducting His financial side of His business among men, and that plan has never been improved upon, and likely never will be by man. When the Church quits begging and begins to tithe it can and will then stop living on the community and begin to serve the community. The seventh of a man's time and a tenth of His increase are holy and belong to God. When man so considers and thus uses them he will quit pauperizing himself and the Church, and will serve his community, his Church and his God. One of the great objectives now of our Men and Millions Movement is to double the number of tithers in the Church between now and May 1. Will we pull together and do this great and good thing?

All our financial obligations and pledges to Church enterprises and support can and will be met if we will as a Church begin to tithe. Unless we do tithe we must go on begging, begging, begging—and living on the community instead of serving it.

GOOD WILL

Good will is a financial asset. To have the good will of a community or an individual is to have a financial asset. But good will is worth more than money. Good will is the most valuable asset of business. It is the most valuable asset in any walk of life. W. W. Woolworth and Company, 5 and 10 cent stores, estimates good will at \$50,000,000; N. K. Fairbanks and Company (owned by American Cotton Oil Company), makers of "Gold Dust" washing powder, "Fairy Soap," etc., carries good will patterns, trade marks and contracts at \$23,000,000; the American Tobacco Company carries its brands, trade

marks, patents and good will roughly at \$54,000,000; the Coca Cola Company carries trade marks, good will, etc., at nearly \$25,000,000; the American Safety Razor Company carries its good will at \$7,370,309; Endicott-Johnson Corporation carries its good will at \$7,000,000; May Department Store Company, \$15,015,226; Studebaker Corporation, \$19,807,277; Butterick Company, \$13,893,271; Cluett, Peabody and Company, Inc. (makers of Arrow collars and shirts), \$18,275,000, and Remington Typewriter Company, \$14,181,383.

THE APPROACHING CONVENTION

The Southern Christian Convention is soon to meet. The time will soon be here—May 2—and we need to begin thinking, planning and praying that we may have the best, most progressive and far-reaching session in the history of our work.

There are many problems of much importance to be solved at the next Convention, and this is generally understood. Too often the Convention's membership does not have time to rightly study the various problems after they are presented. It seems fitting, therefore, that THE SUN should open its columns and invite correspondence on different phases of our work to be presented at the Convention. We gladly do so and hope that the opportunity may be worth while.

In this connection the Board of Publication of the Convention voted at its meeting of January 12 to mail to all ministers and delegates-elect a copy of the report made by the Editor and Publishing Agent. This has been done, but it does not exclude others from seeing the report. A copy may be had by asking THE SUN's Editor. The Board also invites correspondence upon the issues that it is to consider.

"DAY-BREAK EVERYWHERE"

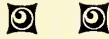
This quotation comes to us from having seen or heard it somewhere. "Day-break everywhere!" Happy and thrilling thought! The sentence reminds us that it has been night, or else no day-break could come. Shout the news—that it is day-break in all the world. And is this not true? We think so.

The Far East is seeing the sunrise of material and spiritual progress; the western world is being remade and recharged with a new spirit; Central Europe is slowly coming from under the spell of class domination—and the whole world is being reborn with a brotherhood spirit. Surely it is break of day everywhere. More people going to church, reading the Bible, seeking salvation, and endeavoring to serve humanity.

The world is bad. Yes, all that, but it could be worse. It is growing better all the time. Skeptics and critics, few as they are, are getting fewer. Presses that once turned out questionable matter are now serving man in a most acceptable manner.

"Day-break everywhere!" Sure! The war dogs are sneaking home, and the military high-brows are seeing the need of missionaries instead of soldiers. The world is seeing itself as one nation—a united nations—and not a divided world.

Yes, it is "day-break everywhere." Tell the pessimist to call himself a Rip Van Winkle and wake up from his slumber and help the world to make for itself a glorious day everywhere.



BOARD OF PUBLICATION MEETS

The Board of Publication of the Convention met in Burlington January 12. The members of the Board are: D. R. Fonville, Chairman, Burlington; J. P. Barrett, Reidsville, N. C.; J. D. Kernodle, Graham, N. C.; W. J. Graham, Burlington, N. C., and W. E. Lindsay, Mount

Airy, N. C.. All members of the Board were present. The following were present, by invitation, as deliberative members: G. O. Lankford, P. H. Fleming, J. O. Atkinson and C. D. Johnston.

The Editor and Publishing Agent presented a full report of the work of his office, the present cost of maintaining THE SUN, and showed an approximate budget for the next biennium. The report was ordered to be sent to all ministers and delegates to the next Convention. The Board had before it two things—the thought of a new editor, and a plan of meeting the deficit, which is now being met by the Men and Millions Forward Movement funds. No nominee for editor was presented, and no definite plan decided upon as to meeting the deficit. Several plans were taken into consideration and the Board decided to investigate, consider, and outline some plan for a later consideration.

THE IMPASSIONED EVANGELIST

TO feel the thrill of a great love and to be profoundly interested in men and things is not bad form, it is Christ-like. To warm up to a publican and to warm over a Pharisee is the kind of business which thrills the heart of God. He said there was one thing all men needed, and that was conviction. We have our foibles, our weaknesses, our indifferences, our by-plays and our avocations.

The crying need of the world is a few first-class convictions. And what is a conviction? Is it not something that makes a convict of you; that is, something that fastens a man to one thing so that he is not at liberty to roam everywhere to no purpose? Then he can say, "This one thing I believe; this one thing I do."

A Christian without conviction is powerless and is a contradiction of terms. A Christian that prefers plans of salvation to salvation itself, that raises definitions of the nature of Jesus above surrender to the joy-giving Savior is a travesty on the Son of God.

The seal on Adam Clark's grave is a candle burned down to the socket. Underneath are the words, "In living for others, I am burned away."

Carlyle's last message, whispered to a friend, was, "Give yourself royally."

Aristotle said, "No great genius was ever without some admixture of madness."

It was this joy in service, this uncalculating devotion which has proven itself mighty to change the hearts of men, and the age in which it has lived. It was not Erasmus, the polished, the learned, the vacillating, the mightiest intellect of his time, but it was rough, yearning, burning Martin Luther who made Germany.

In his last sermon Joseph Parker said: "As long as the Church of God is one of many institutions, she will have her little day. She will die and that will be all. But just as soon as she gets the spirit of Jesus until the world thinks she has gone stark mad, then we shall be on the high road to capture this planet for Jesus."

One fears that in some quarters the pulpit has lost its nerve and forgotten the evidence of history, that whenever Christianity has been most convincing she has been most victorious, and whenever she has been most apologetic, she has been most futile; and also that it is the schools within Christianity which are constructive and aggressive, and not the schools that are critical and eclectic which have chiefly affected their generation.

If, as some think, our fathers were too sure about everything, it would be an immense gain if some of their children were absolutely certain of anything.

It would be a great disaster if the intellect of the Church should be so occupied in recasting the form of the Scriptures as to have no strength left for declaring the Gospel which they contain.

Is it not time that the strength of the ministry were withdrawn from purely intellectual exercises, from purely intellectual investigations and destructive criticism and given to evangelism?

Have we not had enough of recanting? Is it not time for some confessing?

—REV. CHAS. L. GOODELL, D. D., in "Heralds of Passion," George H. Doran Co., Publishers.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part XIII.

By REV. J. O. ATKINSON, D. D.
Field Secretary for Missions

TUESDAY p. m., September 27, 1921.—The visit today to our preaching place, pastor, and people at Santa Isabel revealed much. We Christians have been resolving and planning and commencing to begin to get ready to build a house of worship here for many a long year. We are still at it—very still. There is as yet no church here—nothing like one. We own a corner lot just off the plaza 100 by 100 feet. This ample and commanding site now has on it a building about the age of the Morro Castle, seemingly, and far more dilapidated and ancient looking. There is a hall of this pristine wooden structure that seats about forty people when all behave themselves and do not fall through the worn-out floor, and then there are four other apartments which one may, by a stretch of the imagination, call rooms, if one really wished to be genteel and generous about it. In these rooms (?) they have as many Bible classes and as many members in these classes as they will hold on Sundays. It is a fact. They have in this building a Sunday school of sixty-two children and twenty-five adults. My conviction is that if these pupils on any Sunday morning would get beside this building they would not have to exercise any great amount of Samsonian strength to pull it right over on themselves, nor do I think that they, like Samson, would have to “die with the Philistines” in the downfall of the building. It would not be much of a downfall. They tell me Miss Mishler lived in one room of this remarkable building, and won many boys and girls to Christ in the other rooms which she used then, as they are still doing, for religious assemblies. There are 1,400 people in Santa Isabel; the old Catholic church is quite dilapidated and without priest or services; and ours is the only Protestant church in, or anywhere within miles of the town. The town and surrounding country have been apportioned to us to reach for Christ and the Church, and if we do not do so, no others will.

I found growing on our lot here in Santa Isabel a glorious quenepa (knapa) tree, also a great old wild grape tree they call Nuva Sylvestro, three cocoanut trees (which tradition says Miss Mishler planted with her own hands), a towering, thick shaded Mango, a Higuera tree (has gourds on it as big as pumpkins), a lovely bread tree, and some date palms. In fact, the only ungainly thing on the lot is the building which we inappropriately call our chapel.

From Santa Isabel we motored around much on Barrett's Ford. Not far off we passed a corn field. It

looked fine, green and beautiful. The corn was about six inches high. They were working it out for the first time, and with good luck it should be ready for good fodder-pulling, and a corn shucking by the last of December. We passed many cane fields also. The men were ploughing with four oxen to the plow, and they (the men, not the oxen) get sixty cents a day for their work—when they can get work. Hundreds of people are out of employment here for lack of work, and there is much suffering. They are feeling the financial depression here even more than we in the States. At Paso Seco we Christians have a small hall with six benches, and a desk that Rev. T. E. White made when he was on the field here. White preached here twelve or fifteen years ago, and they still honor and love him. We have no organized church here, and no members; but we could have with proper effort. There have been many conversions to Christianity, and there is yet much interest. At Penuelas I became more interested in the scenery than in houses, peoples, or places. It is one typical Porto Rican and tropical scene. I stood on the dam of a great reservoir. The water was gushing like mad, fuming, fretting, and foaming, as it rushed through pent-up channels out to irrigate neighboring cane fields. Not far off, to the east, velvet-carpeted mountains pierced the clouds; southward, and hard-by, ebbed and flowed the green waters of the irritable Carribean Sea; to the west, for unending miles, were green stretches of waving, billowy cane fields, and spreading far northward were the ample orchards of royal and cocoanut palm. One of the virtues and glories of Porto Rico is that in so many places one can find it condensed and epitomized, drawn together in small area so one can see the picture of the whole and stand in awe and reverence before it.

I saw today a *barbas* tree. Now *barbas* is the Spanish for bearded, and this tree lives up to its name. It really has a beard, several of them, hanging more or less gracefully down for six feet and in great clusters. I have an idea that Aaron's beard was no longer, larger, or more real than this. The only difference is that this tree is green and has a yellow beard, while I imagine Aaron was very ripe and had grey beard. And I saw today and examined more closely the flamboyant tree—that tree which really means “a blaze of fire,” and is certainly as red and brilliant as its name indicates. Each flamboyant blossom has five petals, or leaves, three-fourths of an inch across. Four of these petals are a brilliant red, but one of the five is yellow and white. It is indeed variegated and beautiful—indescribable.

At Hauea (pronounced Jawka), we have preaching services in a rented hall, with five benches, seven to the bench. The hall is ten by twelve feet. The village has 100 or more people and is two miles from Santa Isabel.

We had supper tonight with Rev. Aquino Ojeda, our native and now resident pastor at Santa Isabel. He gave

us *aron-con-pollio*, *agna cata*, roast beef, fried sweet cakes, guava jelly and a hearty welcome to his home and board. At 7:30 we had services in the chapel. The whole town, including mayor, city aldermen (if they have any), constable, police, their wives, children and kindred all were there. Minton made a good talk about how much he desired to see them have a new church and how hard he was working to get the people to build them one. He plead also for their help, and urged co-operation in the project. Barrett interpreted. I tried to give a few feeble remarks, but made poor outs at the business. Martin was at home and talked in the jabberish of the natives, and they all listened. It was a fine meeting. There are men and women of promise and intelligence at Santa Isabel, and we must build here—the sooner the better.

After services we had one glorious ride through a moonlit summer night and millions of mosquitoes back to Ponce. We passed people along the road camping. The way they camp here is to stop their ox-cart in the middle of the road, tie the ox out to graze, get on top the cart or under it, and lay themselves down to sleep to the more or less melodious tune of humming, hungry mosquitoes, while the sleepers are being gnawed and sawn into, and get inoculated with malaria and fever germs.

WEDNESDAY A. M., September 28.—Canas is a *barrio* near Ponce. Our chapel here cost about \$225.00 and was built by money contributed by the natives. Near the church were two beggars. It would be difficult to find a church, or any other building here, near which were not two or more beggars. But these two were interesting. One, the man, was in a cart and has a shaking head and body—has had them thus for thirty years. He was struck and stunned by lightning when about thirty years old and he has been shaking over it ever since. Guess I would shake awhile, if able, after being lightning-struck. He hires a boy to pull him in a cart. An old hag of a woman, puffing away at a cigar stump, followed after. She was shaking too, but from nervousness—I suppose over too abundant indulgence in cigar stumps. It was a sorry-looking outfit, and Minton's kodak took them to task. Beggary in Porto Rico is a profession. Beggars have their regular stands or make their regular rounds twice a week to receive food and money from their patrons. Many of them prosper and would not exchange their profession on any account. One told this story today and said it was true and accurate: One beggar had cataracts on both his eyes. By virtue of this fact, and by dint of continued begging, he now owns a farm purchased from his "earnings." One of the mission doctors not long since offered to remove the cataracts with a surgeon's knife. The beggar declined the offer and swore that the wicked missionary was trying to take from him the means of his employment by which he supported himself and family. All of which may be put down to the credit of generosity among the natives of this wonderful island!

We stopped today and saw the glorious coffee in process of drying and curing. When the grain is red on the

bush it is time to pick. Beaten or shelled from its pod, each of which contains two grains, it is spread out on thin cloth or sacks laid on the ground, to dry. After a few days in the hot sun, the faulty grains are picked out by hand, the best is separated from the inferior, and then horses or great trucks are laden with it and sent off to town for marketing. Coffee is gathered from September till February, and is one of the thriving industries of the island. One can buy the very best grades before being roasted at fifteen cents the pound—and it is worth it. But the bush on which the coffee grows has to be shaded from sun and shower by a large, friendly tree. This is true to life and to human nature. It is the part of some to toil and labor and give the fruits of their labors to the world; while it is the portion of others to furnish the friendly protection and the shielding arm for such labors. The coffee bush represents youth; the protecting shade tree, maturity and old age.

(To be continued)

PLAIN TALKS TO PLAIN PEOPLE

Are your eyes open? If not, pray the prayer of David, as recorded in Psalm 119: 18, in which he pleaded thus before the Lord:

*"Open thou mine eyes, that I may
Behold wondrous things out of Thy law."*


To get one's eyes open to truth,—that is the need of this day; and we fear there be few that offer such a prayer, or that have such a desire. There are many dear, good people, good after a second hand way, who are blind to truth, the truth of God's Word. Oh, for a praying people, a people who, knowing of their blindness, so far as spiritual vision may be concerned, will betake themselves to prayer, praying that their eyes may be opened to see—to see the TRUTH, as it may be given in the Word of God. Occasionally I see people who have read, or they have heard, the teachings of so-and-so, and they think it just fine, when in truth according to the Bible they are very far from the truth; they do not see the error which is being palmed off on them, and they think it is just fine. The book they read, or the man they heard, was just "pulling the wool over their eyes," leaving them to think that what they were saying was true, when, in fact, it was, to say the least, so mixed with error that it was what you might at least call truth badly poisoned, and so unfit for use, and yet there are hundreds of good people who think that this truth poisoned with error is fine, just the thing they wish. But they do not seem to know that it is poison to the life of the believer who accepts the teaching. And is it not true that false teachers are more abundant than ever before? If you wish to know the Bible idea of the way real believers should treat a false teacher when he comes to your home to give out error, then turn to 2 John 7:11. What are you going to do the next time one comes to your home? Will you do as the Bible plainly indicates you should do, or are you going to be a coward and let him do what the Bible says he should not do? Pray much over the matter before you side with the man who is going around to give out error.

"Brother Barrett will you answer a question for me? Why do you have so much to say of unbelief, higher criticism, worldliness, etc., in the churches?" I am very glad to answer that question. I say what I do of these things in the churches because they are so common in the church life of today, and that is not all, for there are many other things sapping the life of the church today, and so few men actually stand against them. Unbelief is so common on every hand. There are men who have been under Christian influences practically all their lives, and yet they do not hesitate to declare that they do not believe this or that, although the Scriptures abound in passage after passage which declare this true. But to them there seems to be no difference, if the Bible does teach it, if they disapprove they unhesitatingly say, "I do not believe it." I knew a man who was a deacon in the church and high up in its affairs, yet he did not hesitate to say that he did not believe in the resurrection of the body, and he did that in the face of the fact that the Bible again and again declares the truth of the resurrection of the body. To him it seemed to make no difference whether the Bible said this or that, as to the resurrection, for one he did not believe it; and all that in the face of the teachings of the Bible. The same is true of higher criticism. There are many, even in the ministry, who, on the authority of some poor man, that shall die, declare that he does not believe this or that statement in the Bible. And as for worldliness, the Church is full of it, and of course it cannot have power to do the Lord's work so long as it is full of worldliness. And shall I, as a poor, humble creature, shut my mouth and give no warning to the people who are thus led about by the will of man? God helping me, I will not. The people who are dear to me must be warned—they must be shown the dangers of such errors, and I must do my best to show them. But they will not like me! That is so, I suppose, but I would a hundred times rather have the dislike of man with the favor of God, than to have the favor of man and the disapproval of God. That is why I speak against such things. Do you blame me? If so, why?

J. PRESSLEY BARRETT.

Reidsville, N. C.

ELON LETTER

 THE Editor of THE CHRISTIAN SUN, in a report to the Board of Publication dated January 12, 1922, asks this pertinent question: "Why should the Church support a publication at an enormous expense for the writings of less than a dozen men and women, with few exceptions?" Why?

Because it must. We must maintain our stomach for the body. It is a very expensive proposition to do so, but we must do it or die. When the stomach is diseased, nourishment for a few days may be administered through the skin or injected directly into the blood, but this measure is only temporary. If the stomach does

not soon resume its normal function as the chief digestive organ and distributing station of nutriment to the physical system, the body dies.

What the stomach is to physical life, the Church paper is to the churches. A local church may continue for an indefinite time without a Church paper, but without it denominational enterprises will die. The Orphanage, Missions, the College, the various Boards, the Conferences and the Convention must all have a medium of approach to the Brotherhood. The Church paper is the most promising method of doing this so far invented. It is conceivable that other methods might be found to achieve the desired result better, but at present we do not know them. If you want to kill our general enterprises, just eclipse THE CHRISTIAN SUN totally and then wait. The Christian Church must have a medium of communication, *must have it*—that is all there is to it, no matter what it may cost.

So I shall not deal with the matter of cost further than to say that the probable deficit of \$8,000 annually which Brother Riddle prophesies in the same report looks reasonable. He includes no unnecessary item. A falling market may eliminate a part of the total, but each item would still appear. We ought not to expect our Editor to furnish at his own expense office, office equipment, fuel, telephone, light, and the other items he details as now unprovided for by the Convention for the conduct of *our paper*. No matter what THE SUN may cost, we must have THE SUN. Perhaps we shall appreciate it more, the more it costs us, on the principle that men love their wives in accordance with what they cost them.

I am, however, tremendously interested in Brother Riddle's question as it relates to "the writings of less than a dozen men and women." I would say THE CHRISTIAN SUN is worth its cost to me just for the writings of W. W. Staley. What the sayings of Poor Richard were to Franklin's famous *Almanac*, that the Suffolk Letter is to THE CHRISTIAN SUN.

But, however, and nevertheless, barring the fact that I am one whose name regularly appears in THE CHRISTIAN SUN, the Editor is right. It is a pity that more of our leaders do not write for the paper. Yet I recall with what trepidation I wrote my first contribution to THE CHRISTIAN SUN. I was living at Kenly, N. C., and wrote on "Great Writers of the Christian Church." It did not appear the next week, but since no word came from the great Editor I still had hope of seeing my production in print. The next week it appeared, and glory! the Editor wrote in his "Notes" an item to the effect that the writer had since his graduation been giving himself to the study of our Church literature, as the particular article proved. Well, I wanted to frame that paper, but the good wife, being a lady of judgment and taste, did not wish the parlor walls disfigured. I keep the joy of that first essay into the realm of real authorship green to this day.

Nobody asked me to write. I just wrote. But modest men are not so disposed to advertise their ambitions. So we are under obligation or necessity to find a way

of jumping them out of their beds of ease. If the Editor will consider himself a hound and his would-be contributor a rabbit, the thing may yet be accomplished which we all know is very, very necessary to the best service our paper should render the Church.

And I am glad the Editor has become a real wolf of a hound-dog in his mad pursuit of those who are at ease in Zion, a-reading of the Suffolk Letter, the Elon Letter, and the other "regular stuff" of our paper, and a-producing nothing themselves—sponges, so to speak. Yes, sir, he is after them, a preacher one week and a layman the next, to write something for the front page of THE CHRISTIAN SUN. That is fine. I've been writing for THE CHRISTIAN SUN for twenty years and nothing I ever wrote ever appeared on the front sheet. But this year I am to stand in the doorway over my own name and introduce the people with a bow or a bump to the contents within. Look out for me. I shall do my best. The Editor has jumped me up and I am madly careering to my destiny. Yes, Brother Editor, your idea is a fine one. I will write one before long. Let everybody else do the same.

W. A. HARPER.

KEEPING THE FAITH

TODAY we hear a great deal about the faith and the keeping of it, and I wonder how often we stop to think what constitutes the faith and the keeping of it. To some it is the adherence to a creed or set of principles as laid down by somebody somewhere. To others it is an indefinite thing.

We talk about the faith of the fathers, and think it heroic to defend it. But to defend what? What is the faith of the fathers? "Faith," the Apostle says, "is the substance of things hoped for, the evidence of things not seen." Taking that for a definition, it seems to me that keeping the faith would be nothing more nor less than living up to the truth we know.

If keeping the faith is living up to the truth we know, then, if I kept the faith yesterday, and have done no more today, I have been untrue to God today. The moment we live up to the truth we have, God makes a new revelation of truth which is also to be lived up to. If I have not lived up to the truth I know, I have not kept the faith. Since truth is a progressive thing, the faith and the keeping of it is a progressive experience.

Christ came to reveal truth, but it is evident that the world was not ready for the whole of truth and that He did not reveal the whole of it. "I have yet many things to say unto you," He said to His disciples as they sat together in the upper room, "But ye cannot bear them now." The Bible is the book of truth, but it does not contain the whole of truth. God has not been silent these two thousand years. He has spoken many times since John penned the "Amen" to the book of Revelation. He has revealed many of the things which His disciples were not then able to bear.

The time is fast passing away when men justify their acts by verses of scripture, and the time is even now with us when we measure our conduct, not so much by what the Bible says, as by what God is, as revealed by His photograph, the Christ. This endeavor to live up to the standards of Christ has brought about the recognition of womanhood, has produced the protective legislation for childhood and the welfare organizations, and has wrought marvelously in the transformation of social relationships of which Jesus and the Biblical writers never spoke. They came as a result of keeping the faith.

In every age and in every land prophets have been misunderstood. They have paid the penalty of living ahead of their time. It meant persecution and oftentimes death for the prophets of old; it sent Paul to the block, Peter to the cross, and imprisoned John on Patmos. Even in our own day and in our own land, to live ahead of one's time and to possess more truth than other men makes a man misunderstood, brands him as a heretic, and brings sweeping down upon him an avalanche of criticism; yet men have dared to keep the faith, to live up to the truth they knew.

No matter what a man may believe, no matter what new thing he may enunciate, I dare not say of any man, "He is a heretic," for it may be that he has kept the faith better and obtained more truth than I. The experience of the past may be the experience of the future, and what we stigmatize as heresy today, may be unchallenged truth of tomorrow; and we, in our endeavor to keep the faith, may be striving to live up to it.

SION M. LYNAM.

Elon College, N. C.

SUFFOLK LETTER

THIS letter is not a sermon nor an official deliverance, but a personal word to the thousands who signed cards during the Men and Millions Campaign. Conditions have changed since the obligation was assumed, but the obligation, in most cases, was not above normal requirements for the Lord's work. Very few people subscribed according to the monetary conditions and prices for labor and products at the time the obligations were written. The need for payment is just as great now as when the canvass was made and the promises were recorded. The question of payment of the Men and Millions obligations is the question with which we have to deal at the present time. There are two elements in this obligation: The one is commercial; the other is moral. All men recognize that a promise over one's signature is binding until it is paid or cancelled; and few such obligations are cancelled. The human nature in such a promise is illustrated in the parable of the Lord who forgave his servant a debt of ten thousand talents, because he had not means to pay; and that same servant went out and cast his fellow-servant in prison because he was not able to pay him an hundred pence. But this human spirit should not enter into the payment of Men and Millions promises. The spirit of forgiveness should rather be applied to members who *cannot* pay; but this will apply as an exception.

Most of those who made promises to pay *can* pay, even if time has to be extended. This *can* and *will* be done where necessity makes it wise to do so; but even this does not excuse those who are *able* to pay. There is a moral obligation in the promise that is not limited by *five years*. It is as permanent as individual faith or profession. A profession of faith in Jesus Christ is not for a specified *time*, with release at the expiration of that period. It is a life-matter. It involves the whole being. Moral obligations have no self terminations. Men and women who marry cannot terminate the marriage vows at will. Their religious termination is by death of one of the parties. It is not self-determined. Obligations to God are permanent and sacred. "When thou vowest a vow unto God, defer not to pay it." "Better that thou shouldst not vow, than that thou shouldst vow and not pay." Inability to pay is often moral slackness. It is fair to assume that God will help those who honestly try to keep their pledges. "While the earth remaineth, seedtime and harvest * * * shall not cease"; but the tiller of the soil can prevent *his own* harvest. In other words, man helps God to keep His pledge—His word; and God helps man to keep his pledge—his promise. It is a solemn risk to make a promise to the Lord's Church and then try to release self from the obligation. In the case of the Men and Millions pledges, *three things* should be kept in mind: (1) keep the obligation alive in your heart; (2) if *necessary*, take more time than first named, but be sure to meet it; (3) try to pay according to the system named on your card of obligation—weekly, monthly, or yearly. The better system you follow, the easier and surer will be the payment.

One more suggestion fits into this obligation. Do not make it *secondary*, but put it on a *par* with other obligations and try to meet them on the basis of *equality*. Do not put this off for the last, but let it share with other promises and other expenses. All the Lord asks is fairness; but He does require that much in our religion. In fact, He usually makes our obligations to Him *first*. "Seek ye *first* the Kingdom of heaven." Two things more are important in giving to God: (1) Right feelings toward others. "If thou bring thy gift and rememberest that thy brother hath aught against thee, go and be reconciled to thy brother, and then come and offer thy gift." (2) That small gifts in the eyes of men may be the largest in the sight of God. Jesus saw "the rich casting their gifts into the treasury, and He saw a certain poor widow casting in two mites, and He said, This poor widow hath cast in more than they all." Do not fail because your promise is small. The world is composed of atoms, and the good of the world of small deeds.

W. W. STALEY.

J. O. Atkinson is Secretary of Stewardship and Tithing. If any of our churches, ministers, deacons, laymen, wish the best literature to be had on the subject, either to read or distribute to church members, write your request—and the literature will come *gratis*.

A STEWARDSHIP CAMPAIGN

The writer having been designated as Secretary of Stewardship and Tithing, and requested to conduct a campaign in our churches designed to deepen the sense of stewardship and double the number of tithers by May 1, is wondering, first of all, if the pastors and the churches really care for such a campaign. He is wondering if the churches are willing to try and if the pastors are willing and ready to co-operate. He is convinced in his own mind that the Church of the present needs nothing quite so much as it needs such a campaign; that "drives" for this and that have irritated and all obligations to Church and benevolences seem burdensome. What men and women need now is not irritation nor renunciation, but reconsecration. When money was easy and possessions plentiful, we could give as "we happened to have" at the time, and we usually had. But now our God is calling us, through our need and lack, to a new sense of our responsibility to Him, and a consecration of ourselves and our substance to His cause and Kingdom.

When people become tithers and really practice it they have a profound sense of co-partnership and a feeling of consecration to Him who is able to help and to save to the uttermost.

There have been given us three great words by the three great civilizations. The Greeks gave us the first, "Know thy *self*." The Romans gave us the second, "Know thy *power*." Christians gave us the third, "Know thy *God*." The first was self-knowledge. The second was self-realization. The third was self-denial. We have not yet learned the third. Our Christian civilization wastes a tenth in luxury and indulgence. What it needs for redemption is to consecrate a tenth to Kingdom service. Then the knowledge of our Lord will soon cover the earth as the waters cover the sea. All of our increase and all our belongings become sacred and holy as we separate a definite portion for our Lord's use.

But, back to our wondering. Shall we pastors see this and teach this together now? Do the churches wish a deeper consecration to God and the Kingdom? Can we as a free and democratic people really co-operate in any program for God and His cause? We wonder. Can it, shall it be done?

J. O. ATKINSON

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MARCHING OR MARKING?

Secretary W. W. Pinson, of the M. E. Mission Board, thinks that the recent war has taught us a new lesson about our old hymn. He says: "We have been singing, 'Like a mighty army moves the Church of God.' Can we sing it now? We have seen how a great army moves. It levies its billions of dollars, and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities over-night, and takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye and send them to face cannon. Men go singing by the million to 'the red rampart's slippery edge.' If we dare sing like that, we must set an undreamed-of standard of loyalty to the Prince of Peace. We have not been marching; we have been marking time."

EDUCATIONAL

(Editorial Note.—In the January number of North Carolina Education President W. A. Harper had an article on "Shall the Bible Be Taught in the Public Schools?" He named three plans of religious activity among high school students and three for students of colleges and universities. We take pleasure in reprinting the six plans named by President Harper.—C. B. R.)

1. *The Wenner Plan.* This plan calls for the dismissal of children from the public school on Wednesday afternoons that they may go to the church of their parents' choice for religious instruction. No children are forced to go. But those who remain in the public school are given elective work in civics, Americanization, ethics, or memory work, from which those electing the religious work are excused. With this plan also the Daily Vacation Bible School during the summer works well.

2. *The Winchester Plan.* This is also known as the Federal Council Plan. It calls for the co-operation of the churches in conducting a school or schools as the size of the community may require. The school is inter-denominationally organized, financed, and officered, and is of course contiguous to the public school, so that different grades may at different hours be excused for the religious instruction, which thus comes as often as three times per week rather than once as in the Wenner Plan. The schools of Gary, Ind., illustrate this type.

3. *The Athearn Plan.* This is also known as the Malden Plan, because in Malden, Mass., it has had its best exemplification. The plan calls for a Board of Religious Education of the Community, whose members are chosen because of their special fitness, corresponding to the Board of Education for the Public Schools. The funds to support such a system of religious education come from voluntary gifts on the part of individuals or organizations. It differs from the Winchester Plan in that the control resides in the community rather than in the churches. The relationship of such a system of religious education to the churches would be paralleled by that of the Y. M. C. A. and the Y. W. C. A.

There is room for all three of these plans with local modification during these days of experimentation. It is conceivable that the various communities may perpetuate schools of all three types and that still other types may arise. The point for us to recognize is that the churches are busy at their problem, are competent to solve it, and that the State does not have to usurp their inherent function in this direction.

HIGHER EDUCATION

So also is the Church adjusting herself to solving the problem of the religious education of students in

State institutions of higher learning. The Church will always maintain her denominational schools to train her own leaders. She must do it. Experience shows they can be had in no other way. But the Church has an obligation, too, to the students in the State institutions. They are entitled to motivation for life in terms of Christian Brotherhood and truth. From these schools will come more than half the nation's leadership. It would be foolish, unstatesmanlike, unChristian to play hands off here. Of course whatever is done will be with the approval of the particular institution, but the motion here too should be made by the Church and not by the State, not in the spirit of criticism, but of anxious co-operation. For be it said the churches need the State institutions as much as they need the churches. Approached in the spirit of Christian Brotherhood, the State institutions will not resent the proffered assistance of the Church in a work which by the fundamental law of the land they cannot function.

Here again three plans are being tried.

1. *The Dormitory Plan with Student Pastor.* The denomination desiring erects a dormitory on the campus of the State school or contiguous thereto and supports a pastor, who mingles with the students of that denomination who are expected to reside in the dormitory, guiding them vocationally and instructing them in voluntary Bible work.

2. *The Dormitory Plan with a Resident Professor of Religion.* This plan goes further than the former, in that the teacher does all the student pastor did, offering for credit toward degrees courses of study approved by the institutional authorities, the number of such courses being of course limited.

3. *The Inter-denominational Plan.* In this plan the denominations provide for a chair or chairs of religious instruction at state institutions, teaching of course the fundamentals of the religious faith on which all are agreed, and side-stepping the mooted, divisive issues, parcelling out the budget of expense on an equitable basis, determined by the directors they have themselves elected to manage the administration of the plan, the institution of course approving in advance and then accepting the courses offered for credit toward degrees.

Now for a campaign for tithers. Was there ever a better time and one more needed for this than now?

* * * * *

In our Men and Millions Campaign for tithers 163 churches put on the campaign and secured 2,513 pledged tithers. There were sixty-four churches that failed to report any tithers.

* * * * *

Stewardship and Tithing—let's make this our slogan from now till May 1.

WOMEN AND THE KINGDOM

WOMAN'S BOARD MEETING, EASTERN VIRGINIA CONFERENCE

The Woman's Mission Board of the Eastern Virginia Christian Conference met at the Christian church in Suffolk on Saturday, January 7. All members were present, namely: Mrs. C. H. Rowland, Mrs. M. L. Bryant, Mrs. I. W. Johnson, Mrs. J. E. Cartwright, Mrs. W. V. Leathers, Mrs. L. W. Stagg and Miss Mary Andrews. Dr. J. O. Atkinson and Dr. W. W. Staley attended the session.

Meeting was called to order and devotional exercises led by the President, Mrs. C. H. Rowland.

Dr. Atkinson went over the work of the field with the Board, and spoke particularly of our mountain work and of the imperative need of a church building in Santa Isabel.

Mrs. Bryant, the treasurer, read her report showing the work done by each Society in the Conference.

Mrs. Leathers discussed the Young People's work. Their goal for this year is \$2,000. The Home Special goes to the Orphanage and the Mountain work, and the Foreign to Santa Isabel.

The goal for the Woman's work is \$4,000. The Home Special goes to the Richmond church (\$1,200), and the Foreign to Japan.

Miss Andrews asked that all funds of the Cradle Roll be sent to the Orphanage Baby Home at Elon.

Mrs. Cartwright spoke of plans, as Superintendent of Literature, to arouse more interest in her department.

It was voted to have the District Rallies as follows: Southampton and Isle of Wight, Mrs. J. A. Williams, Superintendent—April 4.

Nansemond and Gates, Miss Jennie Willis Atkinson, Superintendent, April 5.

Wakefield and Waverly, Mrs. L. B. Faison and Mrs. B. E. Livesay, Superintendents—April 6.

Norfolk, Mrs. J. E. Cartwright, Superintendent—April 7.

Dr. Atkinson and Miss Iola Hedgepeth will speak at each of these rallies.

Motion was made and carried to ask that the Program Committee put on a period for Mission Study at the Chantauqua to be held at Ocean View in July.

Time for the Missionary Conference was set for October 6; place, Berea (Nansemond).

The meeting adjourned, subject to the call of the President.

MRS. L. W. STAGG, *Secretary.*



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

Amounts Received—Woman's Societies

Berea, Nansemond	\$ 19.71
Bethlehem	5.50
Dendron	7.30

Dover	9.80
First, Norfolk	4.20
Franklin	10.60
Holy Neck	27.70
Ivor	4.60
Mt. Carmel	12.70
Newport News	6.35
Oakland	11.80
Portsmouth	13.65
Rosemont	25.15
Suffolk	72.10
Third Church, Norfolk	39.45
Wakefield	11.80
Windsor	5.51
Total	\$287.92

Young People's Societies

Burton's Grove	\$ 2.95
Dendron	5.28
First, Norfolk	35.00
Franklin	5.00
Liberty Spring	5.30
Suffolk, Girls	12.40
Union	17.00
Dover	45.00
Total	\$127.93

Willing Workers' Societies

Berea, Nansemond	\$ 1.61
Mt. Carmel	1.52
Newport News	3.37
Total	\$ 6.50

Totals

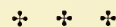
Woman's Societies	\$287.92
Young People's Societies	127.93
Willing Workers' Societies	6.50
Total	\$422.35

MRS. M. L. BRYANT, Treasurer.

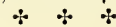
41 Poplar Avenue, Norfolk, Va.



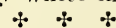
Pope Benedict, head of the Catholic world, died in Rome January 22.



John Kendrick Bangs, lecturer and humorist, died in Atlantic City, N. J., January 21.



The life-sized figure of a woman carved in a solid rock was recently found by campers in a remote corner of Crater Lake, National Park, Oregon. It has been impossible to learn, so far, when the carving was done, or by whom. The initials M. A. Y. and markings which appear to be 1843 are seen nearby. This region was practically unknown by white men in 1843.—*Exchange.*



DEAR CONTRIBUTOR:—I am very sorry that I mistook the "S. S." in your article for steamship. I understand now that you meant for it to be *Sunday school*. Mr. Webster does not justify "S. S." for Sunday school, but for *steamship*. Then, too, good brother, Sunday school is worth spelling out. Next time, spell it out. And this, Mr. Contributor: tell your stenographer that good usage dictates that we spell *school* with a small letter.—*The Editor.*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

THE GOAL OF SIX THOUSAND DOLLARS REACHED

We set our goal for the Thanksgiving Offering at \$6,000.00. Owing to the financial conditions and the very bad crop last year, some thought we would never reach it. While it has taken much work, concentrated thinking, and persistent effort, we have reached the goal; and in the joy of it we have forgotten all about the work it took.

I had faith enough in our Church to believe we would reach it, and that faith has been made stronger. We have never failed to reach a single Thanksgiving goal, and this one makes the fifth one.

My financial report this week ends the year 1921, and the grand total shows what we have accomplished in a financial way. We want to thank the Sunday schools for making their monthly contributions each month for the support of the work here. We want to thank the churches for the special Thanksgiving and Easter offerings. We want to thank the pastors for their sympathy and loyal support. We want to thank each and every one who has had a part. By the loyal support of all, we have been able to do a larger work. May God's richest blessing rest upon each and every one who had a part in the work.

Contributions

Ladies' Aid Society, Pleasant Union church, N. C., 18 pair hose, 2 sheets, 3 sweaters, 3 toboggans, 2 suits underwear, 2 quilts, 2 pair shoes, gingham, shirts, etc.
Salisbury Cotton Mills, 262 yds. chambray for shirts.
Ladies Aid Society of Shallow Well church, 3 quilts.

CHAS. D. JOHNSTON, Supt.

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FINAL FINANCIAL REPORT FOR DECEMBER, 1921

Amount Brought forward\$27,169.07

Thanksgiving Offerings

Shallow Ford, \$25.00; Mrs. W. C. Pierce, \$3.00 Mrs. B. F. Black (Sunday eggs for 1921), \$12.00; Sandusky, Iowa, Christian church (additional), \$6.50; Poplar, Ill., Sunday school (Birthday offering), \$1.55; Miss Minnie Lohr, \$3.00; A. W. Norwood, \$50.00; Mrs. T. W. Parks, \$2.00; Reidsville Sunday school (Birthday offering), \$4.00; Union (Va.), church and Sunday school, \$12.00; Centerville, Va., \$5.00; First Christain church, Greensboro, N. C., \$400.00; Lebanon, N. C., \$5.00; Mrs. F. M. Wright, \$5.00; New Hope, N. C., \$24.25; Mrs. T. B. Beal, \$1.00; Mrs. Ruffin Holt, \$1.00; Christiana, Ala., church, \$1.50; High Street (N. J.), Christian church, \$2.00; Union (Surry), \$10.00; Franklinton, N. C., \$38.05; Oak Grove, Ga., \$3.50; Beulah (N. C.), \$10.00; J. E. Masters, \$3.00; "A Friend," Kittrell, N. C., \$5.00; Happy Home, \$3.00; Ether, \$20.00; L. A. Sharpe, \$5.00; Rev. and Mrs. C. E. Gerringer, \$5.00; Young Ladies' Class, Christian Temple Christian church, Norfolk, Va., \$4.50; T. C. Amick, \$5.00; J. D. Oldham, \$10.00; D. W. Brown, \$10.00; C. Humphreys, \$5.00; W. V. Huffines, \$5.00; Mrs. R. S. Kennett, \$5.00; Walnut Hills Sunday school Cradle Roll department, Dayton, Ohio, \$10.00; Cash, \$11.00; Youngsville Christian Sunday school, \$6.60. Total, \$738.45.

Total for the year 1921\$27,907.52

FINANCIAL REPORT FOR JANUARY, 1922

Sunday School Monthly Offerings

(North Carolina Conference)

New Elam, \$2.52; Union Grove, \$6.00; Ramseur, \$3.95; Eure's, \$6.25; Catawba Springs, \$7.08; High Point, \$1.25; Berea, \$2.49; Durham, \$9.53; Burlington, \$55.91; New Providence, \$3.41.

(Eastern Virginia Conference)

People's church, \$12.55; Mt. Zion, \$2.05; Berea (Norfolk), \$5.00; Suffolk, \$25.00; Progressive Bible class, Suffolk church, \$5.00; Dendron, \$5.15; First church, Norfolk, \$4.95.

(Virginia Valley Conference)

Linville, \$2.00; Mt. Olivet (G), \$1.68.

(Georgia and Alabama Conference)

Wadley, Ala., \$1.00. Total, \$162.77.

Special Offerings

First Christian church, Huntington, Ind., \$9.46; First church and Sunday school, Swansea, Mass., \$4.67; A. M. Allred (on support of children), \$10.00; G. L. B. Penny, guardian for Rose Rogers, \$32.89; W. H. Thomas (on support of children), \$25.00; Margaret F. Clark (on support of little girl), \$28.00; R. W. Thompson (on support of children), \$20.00; Lawrence S. Holt (endowment fund), \$300.00; "A Friend," (on support of a child), \$15.00. Total, \$445.02.

Children's Home Fund

Mr. and Mrs. W. C. Whitaker (on pledge), \$15.00.

Total for the month \$622.79

THE BULLETIN

Judge E. L. Goodwin, Boston, Mass., a member of the Board of Trustees of the C. P. A., died January 14. He was known to many readers of THE SUN.

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Dr. G. O. Lankford conducted evangelistic services at Elon last week. Reports bring the message of a great meeting.

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Rev. J. W. Wellons has been sick since Tuesday of last week. He is reported as improving as we go to press this (Monday) afternoon.

✦ ✦ ✦

Our Graham and Providence churches, under the leadership of Rev. S. L. Beougher, are progressing nicely. THE SUN's Editor was a visitor and worshipper with the Graham congregation last Sunday. The audience was larger than we had ever seen there. Brother Beougher preached a splendid sermon, and from every source we hear complimentary words in his behalf. He is ably supplemented in his work by a talented wife and daughter.

"THE CHURCH IN THE PRESENT CRISIS"

BY WILLIAM ALLEN HARPER, LL. D.

"I like the book because it is constructive and forward looking.—Dr. Francis E. Clark.

"There is hardly a chapter or even a subject but that it might be the theme of an entire volume."—Dr. Peter Ainslie.

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RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

**INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON—
JANUARY 29, 1922**

Elijah in Naboth's Vineyard.—I Kings 21: 1-29.

Golden Text: Be sure your sin will find you out.—Num. 32:23.

LESSON THOUGHTS:

Sin brings its own punishment.

Grievous sins are rooted in selfishness. Lives are blighted and kingdoms ruined because of selfish motives leading to wicked deeds.

"We who are working in the Sunday school have an unlimited opportunity for training in unselfishness through social and missionary education. Training in unselfishness and in Christian service is the business of the Sunday school."—*Lucy Stock Chapin.*

"Better be a stoned Naboth, standing for the right, than stealing, lying, murdering Ahab, eaten of dogs."—*Bishop Warren.*

"The unprincipled man usually gets what he goes after, only to find that on the way he has lost the biggest thing of all—his character."—*Boylan.*

"For what is a man profited, if he gain the whole world, and lose or forfeit his own self?"—Luke 9:25.



CHRISTIAN ENDEAVOR TOPIC — JANUARY 29, 1922

What the World Owes to Foreign Missionaries.—Matt. 28:16-20.

MISSIONARY MEETING

This topic offers to every Missionary and Prayer Meeting Committee a splendid opportunity for a program rich with accounts of the deeds of the world's greatest heroes, our foreign missionaries. Through the earnest, unselfish endeavor of consecrated men and women, 12,000 of them supported by the Protestants of the United States and Canada, the world is being blessed daily through the spread of Christianity and all the enlightenment which it brings with it. Preaching, teaching, healing, these "soldiers of the Cross" have obeyed the greatest command of the Master, helping the world in the strength of the divine promise, "Lo, I am with you always, even unto the end of the world."

"The foreign missionary is the link between nations which ties them up in one bond of brotherhood."— R. P. Anderson.



"CARRY ON"

"Believe in your mission, greet life with a cheer;
There's a big work to do, and that's why you are here."

In these fitting words the poet, Robert W. Service, urges his comrades to "Carry On" in the great work of making the world better. His counsel to "labor with zest and give of your best" is timely for Christians today, who are striving to see the principles of their Heavenly Father the ruling power in the lives of the boys and girls who are growing up to be the rulers of the

nation and the leaders of the Church. Is this your attitude toward the work you are asked to do in the Church? We need men and women who realize that they have a mission in life, and that the Church has a mission which they must help fulfill. We need men and women who will meet problems every day with a heart of cheer and a will that cannot be overcome. We need men and women who know that there is much to do, and who really long to do their part in the great work of the Church of Jesus Christ in all the world.

"There's a big work to do" in 1922, in the Christian churches of the Southern Christian Convention. Our opportunities are very great. The challenge is to go forward along all lines. In the spirit of Paul, may we declare: "I can do all things in Him that strengtheneth me," and with the Christ to guide and help us, take our places in the church and Sunday school, do our work in the Missionary and Christian Endeavor Societies, giving our best to Him who has given us all we have.



SUGGESTED BOOK LIST

A suggested book list for the Sunday school library has been issued by the Sunday School Board of the Christian Church. This list gives books which will be helpful to workers in all departments of the Sunday school, including the Cradle Roll, Beginners, Primary, Junior, Intermediate, Young People, Adult, and Home Department, together with a list of twelve general Sunday school books. If every officer and teacher of your school would purchase one of these books, a splendid nucleus for a Workers' Library would be made, and by adding a few books at a time, very soon a well-equipped library would be the possession of the Sunday school. The familiar statement, "There is no inspiration without some information," has been proved true many, many times. Sunday school workers with more information, such as a carefully selected Workers' Library offers, would do a more effective work. Send to us for the Suggested Book List, and begin to work for your library, and your Sunday school, which means for your boys and girls.

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MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

ONE-DAY SCHOOL OF MISSIONS

Our good women are planning to have a "One-Day School of Missions" in the churches this spring. The plan is to group the churches into districts and each district come together at some convenient church of the group and give the day to the study of missionary methods, aims and undertakings.

The Board of the Eastern Virginia Woman's Conference met in Suffolk Saturday, January 7, and arranged for their conference group meeting. There will be four "One-Day School of Missions" in this Conference, in that number of districts. The Southampton and Isle of Wight District, Mrs. J. A. Williams, superintendent, Franklin, Va., will hold its session on Tuesday, April 4. The Nausemond (Va.) and Gates (N. C.) District, Miss Jennie Willis Atkinson, superintendent, Suffolk, Va., R. F. D. No. 5, will hold its session on Wednesday, April 5. The Wakefield and Waverly District united, Mrs. B. E. Livesay, Waverly, Va., and Mrs. L. B. Faison, Wakefield, Va., superintendents, will hold their session jointly on Thursday, April 6. The Norfolk District, Mrs. J. E. Cartwright, 80 La Salle Avenue, Norfolk, Va., superintendent, will hold its session on Friday, April 7.

The North Carolina Board is to give the date of its sessions as soon as can be arranged. And our Woman's Boards of the Virginia Valley Conference and of the Georgia and Alabama Conferences are to arrange groups also, we are assured, in which to hold their One-Day School of Missions this spring. Practical programs of real study and suggestiveness are to be put on and these are to be days not only of inspiration, but of information and construction.

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GREENSBORO, NORTH CAROLINA

The Mission Secretary had the privilege of worshipping Sunday, January 15, with our congregation at the First Christian church, Greensboro. The Sunday school is under the direction of Superintendent W. B. Truitt and is a veritable bee-hive of energy, industry and activity. It is a fine school, wide awake and doing something. A large congregation, the best we have ever seen here for regular worship, assembled for the 11 o'clock service. The pastor, Rev. H. Russell Clem, gave a strong sermon on "The Christian's Use of the World." The pastor was beginning a series of ten evening sermons on Sin. Our people of Greensboro are finding Brother Clem most acceptable and they are rallying to his support, and gladly co-operating in his plans for progress. The outlook at Greensboro First church is very hopeful indeed.

SUNDAY SCHOOL DONATIONS FOR MISSIONS

December, 1921

Tide Water Sunday School Association, Norfolk, Va., \$150.00; Burlington, N. C., \$64.09; Burlington, N. C., \$83.72; Third Avenue, Danville, Va., \$4.96; New Providence, \$1.90; Liberty (Vance), \$18.25; Timber Ridge, \$1.00; Reidsville, N. C., \$2.97; Rosemont, \$6.66; New Lebanon (R), \$2.00; Wentworth, McCullers, N. C., \$2.50; Wadley, Ala., \$1.20; Elm Avenue, Portsmouth, Va., \$3.91; Henderson, N. C., \$6.99; Richland, Ga., \$1.15; Pleasant Grove (Ala.), \$.21; Beulah (Ala.), \$3.12; Winchester, Va., \$7.29; Pleasant Hill (A), \$2.00; South Norfolk, Va., \$11.06; Berea (N.), \$12.00; Shallow Ford, \$1.93; Noon Day, \$1.68; New Providence, \$3.50; Graham, N. C., \$1.87. Total, \$395.96.

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MISSIONARY PLAYS AND PAGEANTS

The Mission Secretary has just received samples of some most excellent pageants, plays and missionary entertainments well adapted to any Missionary Society or Sunday school class that may wish to present one. The following, at prices named, can be had and no Society can make a mistake in putting on either:

- "Ma-Li, the Daughter of Ito." 10c.
- "When I Was Sick." 10c.
- "The King's Highway." 7c.
- "Rainbow Pageant." 10c.
- "The House of Brotherhood." 25c.

We especially recommend the first, "Ma-Li," as it is easy of reproduction, and yet most illuminating and convincing in its effect. But all are good. Every Missionary Society, whether of young or old people, ought to give a pageant occasionally. Nothing helps more.

✦ ✦ ✦

SUCH A LETTER HELPS

Just at this time when we are taxed to the utmost for funds to finish up our splendid Mountain School building, supply the rooms with desks, blackboards and other equipment, and the Sunday school part of the building with substantial folding chairs and other equipment, such a letter as the following not only helps materially, but inspires further effort:

"DEAR SIR: I saw Miss Iola Hedgepeth's letter in THE CHRISTIAN SUN. I am enclosing a check for five dollars for the Mountain Work. I hope you will receive it and that it will be a little mite to help along with the good work. I am interested in this Mountain Work and hope it will continue to grow. I hope you will soon have all the money that is needed for the work. Yours truly,"

• (The above is from a young lady of Harrisonburg, Va., who does not care that her name be given.)

Freinds are inquiring what is most needed in our Mountain school now. The answer is ready and should be known to all. Namely, money, financial help. After the building is completed, paid for and equipped, help in kind will be needed; but just now there is no need for our Mountain Work comparable to that of money; other than, of course, the friendly interest and prayers of the people everywhere for the great and good work Miss Hedgepeth and Miss Midyet are doing.

SOLEMN VOWS

JOHNSON-JOHNSON

At the residence of the bride's parents, Deacon and Mrs. T. W. Johnson, near Waverly, Virginia, William Pate Johnson, of Richmond, Va., was married to Miss Gladys Cornelia Johnson. This was a quiet home wedding only members of the parental families being present. Mrs. J. L. Foster played the wedding march. The bride carried beautiful flowers, the gift of the groom, and wore a beautiful tailored traveling suit. They left immediately on their wedding tour. Mr. Johnson is a fine young business man of Richmond, and Mrs. Johnson is one of Waverly's popular ladies. The ceremony was performed by the pastor, November 21, 1921, at 4:30 p. m. Many friends wish them long life and great happiness.

J. L. FOSTER.

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WEST-HAYES

At the Waverly Christian parsonage, January 1, 1922, at 7:30 p. m., William West Harrison, of Waverly, Va., and Miss Annie L. Hayes, of near Stoney Creek, Va., were married by the writer. Mr. Harrison is a well known young man of Sussex County, and Miss Hayes is a popular young lady of her community. This was a surprise marriage and only one friend of the bride and groom, and the pastor's family, witnessed the ceremony.

The bride and groom are spending a few days at the home of the groom's parents, Mr. and Mrs. Willie M. Harrison, of Waverly, Va. Later they will be at home near Stoney Creek.

J. L. FOSTER.

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The following marriages have been performed by the writer since December 6, 1921:

December 7, 1921, Earl Ingram and Miss Mary Virginia Burrow, both of Dendron, Virginia.

On the afternoon of December 17, 1921, Owen Whitmore and Miss Nan-nie Collier, both of Dendron.

Clinton Siewers Hester, of Greensboro, N. C., and Miss Virginia Lou Warren, of Surry, Virginia, on December 24, 1921.

At Surry Court House, Surry Co., Va., on January 5, 1922, Wilbur Evans Seely, of Wakefield, Va., and Miss Christine Marie Cofer, of Surry, Va. They will make their home near Wakefield, Va.

At the home of the bride, Surry County, Va., on January 14, 1922, Willie Harold Cox and Miss Nancy Bell. They will reside at Elberon, Surry County, Virginia.

W. D. HARWARD.

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The following were united in marriage at the home of the officiating minister, Rev. H. H. Butler, Suffolk, Virginia:

December 26, 1921, John Hobdy Godwin and Miss Gladys Ione Pierce, daughter of Mr. and Mrs. George F. Pierce, Windsor, Va.

December 27, 1921, John T. Smith and Miss Della May Speight, daughter of Mr. and Mrs. Joseph G. Speight, of Gates, N. C.

December 29, 1921, Clyde E. Cummings and Miss Ada B. Uzzell, daughter of Mr. and Mrs. W. G. Uzzell, of Zuni, Va.

December 29, 1921, Moses Hugh Williams and Miss Lester C. Joyner, daughter of Mr. and Mrs. Jesse Joyner, Suffolk, Va.

January 3, 1922, Curtis Lee Edwards and Miss Elsie May Godwin, daughter of Mr. and Mrs. John T. Godwin, of Windsor, Va.

January 4, 1922, William H. Hill, of Sunbury, N. C., and Miss Addie Lesley Jones, of Gatesville, N. C.

January 7, 1922, Asa Joyner, of Franklin, Va., and Miss Annie M. Scott, daughter of Mr. and Mrs. Calvin Scott, of Franklin, Va.

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McCARN-STOUT

Miss Nina S. Stout and B. H. McCarn, of Liberty, N. C., were married at the home of the bride's parents, Mr. and Mrs. J. E. Stout, of Moffitt's Mill, N. C., on January 1, 1922. Only

a few friends and relatives were present to witness the ceremony, which was performed by the writer.

Mr. McCarn is principal of the graded school at Coleridge, and Mrs. McCarn is a teacher in the same school.

The many friends of this couple wish for them much happiness.

G. R. UNDERWOOD.

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COX-CRAVEN

Carl Cox and Miss Isabelle Craven, both of Asheboro, R. F. D. 1, motored to the residence of the writer on Sunday afternoon, January 8, 1922, and were united in marriage. They were accompanied by two friends only, Arthur M. Cox and Miss Elyer Richardson, of Asheboro, N. C.

The bride and groom are popular young people of Pleasant Ridge church, and many friends wish them happiness through life.

T. J. GREEN.

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GLASSCOCK-GLASSCOCK

On Sunday evening, January 8, 1922, Henry Glasscock and Miss Bertha Glasscock, of Halifax County, Va., were married by me in Virgilina. This is an industrious couple, well liked, and begin life with the best wishes of a number of friends for their happiness as they travel life's journey together.

C. E. NEWMAN.

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SEAT-MURRAY

William Drewry Seat and Miss Lula Murray were married at my home, Virgilina, Va., on Monday evening, January 16, 1922. Mr. Seat is a first class mechanic in Virgilina, and his bride is the splendid daughter of Benton Murray, of the same place. Both are members of Union church. They will make their home in Virgilina. May they be happy and useful in life.

C. E. NEWMAN.

FOR SALE

I have three lots fronting the Elon College campus from the south which I would sell. The lots could be made to give 70 or 80 feet front by about 250 feet deep, or broader front for more money. Or would consider building house for party on long rental. There are but few lots fronting on the campus for sale now. If interested write J. L. Foster, Waverly, Va.
1-18-4t

CALLED HOME

GRIGGS.—Mrs. Sarah Elizabeth Griggs departed this life on December 12, 1921, at the age of 67 years. She was a good Christian mother and leaves to mourn their loss five sons and two daughters.

Her funeral was conducted at the home of her son, John Griggs, on Chestnut St., Suffolk, Va. She was a member of Cypress Chapel Christian church, and her remains were laid to rest at Cypress Chapel, Va. Dr. W. W. Staley assisted in the service. May God's richest blessings be upon the bereaved ones.

H. H. BUTLER.

BROOKS.—Mrs. Martha Brooks wife of the late M. V. Brooks, departed this life December 18, 1921, at the age of seventy-three years, five months and sixteen days.

She had been a member of the church at Parks' Cross Roads for about 30 years, at which place she was buried beside her husband. May the Heavenly Father comfort her loved ones.

T. J. GREEN.

ROUNTREE.—Charles E. Rountree, aged 42 years, departed this life at his home, Suffolk, Va., on December 26, 1921. He was a member of Bethlehem Christian church. He leaves a devoted wife, five children, father and mother, Mr. and Mrs. John S. Rountree, one half-sister, and many friends.

His funeral service was conducted at his home by the writer, assisted by Dr. W. W. Staley and Rev. Mr. Clark, of the M. E. Church, and his remains were laid to rest in the church cemetery at Bethlehem. The Lord bless the dear bereaved ones.

H. H. BUTLER.

WHITE.—Little Joseph Arthur White, son of Mr. and Mrs. Jodie White, of Ramseur, N. C., departed this life December 27, 1921, at the early age of one year, five months and sixteen days. Burial at Parks Cross Roads by the writer.

May the father and mother and loved ones take comfort in the words of the Master who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

T. J. GREEN.

JOHNSON.—At the home of her daughter, Mrs. John D. Howell, Suffolk, Va., Mrs. Mary K. Johnson died December 30, 1921, aged 64 years. She was a dear good Christian mother and will be greatly missed. She leaves two daughters, Mrs. John D. Howell and Mrs. A. C. Kelly, of Suffolk; two sisters, Mrs. W. J. Edwards, Suffolk, and Mrs. C. H. Duck, of Boaz, Va.; three brothers and one half-brother.

She was a member of Mt. Carmel Christian church, and her funeral was conducted from there by her former pastor, assisted by Dr. Staley and Dr. Rowland. Her remains were laid to rest in the church cemetery. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

POWELL.—Mrs. John Arthur Powell died at her home on Chestnut Street, Suffolk, Va., on January 4, 1922, aged 34 years. She was a member of the Suffolk Christian church. She leaves a devoted husband, seven children, two half-brothers and one half-sister.

Her funeral service was conducted at her church by the writer, assisted by Dr. I. W. Johnson, and her remains were laid to rest in Cedar Hill cemetery. God bless the dear bereaved ones.

H. H. BUTLER.

STUART.—Helen Lucile Stuart, daughter of Mr. and Mrs. J. H. Stuart, died January 4, 1922, aged twelve years, nine months and fifteen days. She was confined to her bed only a short time when death came.

She had a loving and winning disposition and will be greatly missed in the church and Sunday school work. She was secretary of the North Highland Christian Sunday school for more than a year, and a member of the L. W. class. A father, mother, two brothers, and a sister and a host of friends are left to mourn their loss.

Services conducted by the writer, and remains laid to rest in Riverdale cemetery. May the Lord bless and comfort the bereaved ones.

A. H. SHEPPARD.

HOOK.—Mary Virginia Hook, widow of the late H. P. Hook, was born November 29, 1848, and died January 6, 1922, aged 73 years, one month and seven days. She united with the Timber Ridge Christian church in early womanhood, and remained a faithful member until death. Surviving are three brothers and three sisters, her husband having died about seven years ago. She will be missed in the church and community, as one of her disposition always is. Funeral services were conducted at Timber Ridge, January 8, 1922, in the presence of a large gathering of relatives and friends who deeply mourn her departure. Though she is gone we rest in hope of meeting her again where partings will be no more.

A. W. ANDES.

SHIFFLETT.—Charles Henry, the little son of Erman F. Shifflett, Shenandoah, Va., died January 7, 1922. The child was two years, four months and fifteen days old. The funeral was held and the interment made at St. Peter's Christian-U. B. church, Tuesday, January 10. May He who giveth and who taketh away comfort and strengthen the sorrowing parents. The funeral service was conducted by the writer, Brother Shifflett's pastor.

R. P. CRUMPLER.

COOK.—Mrs. Rebecca J. Cook was born May 24, 1855, and died at the home of her son, near Palmyra, January 7, 1922. Her age was 66 years, seven months and thirteen days. Sister Cook was a member of the Lutheran church, a good woman, and highly respected. She is survived by seven children, all grown to manhood and womanhood. The deceased was a great sufferer for several years prior to her death, but bore it all patiently. It was her request that I preach her funeral, which I did at Palmyra, January 9, 1922. The remains were laid to rest in the cemetery at Bethel Lutheran church several miles away. May God comfort the sorrowing loved ones.

A. W. ANDES.

HOLLAND.—Holmes Earl Holland, son of Mr. and Mrs. W. B. Holland, grandson of Deacon P. C. Holland, died January 10, 1922, aged three years. Services were held at the Holland cemetery, conducted by the Rev. L. F. Paulette, of the Holland Baptist church, and the writer.

JAMES H. LIGHTBOURNE.

BRAY.—John Adams Bray, son of Jordan and Jennie Morris Bray, was born near Cluster Springs, Halifax County, Virginia, September 19, 1833 and died January 12, 1922, aged 88 years, three months and 23 days. He was left fatherless at the age of six, and later became the chief support of his mother, three sisters, and younger brothers. On October 8, 1857, he married Miss Sarah Seat, of Hyco, Virginia. To them were born five children. One son died in infancy, and R. Thomas Bray died September, 1897.

At the beginning of the Civil War he and his three brothers volunteered. Three of the brothers were wounded, and the fourth was captured at Gettysburg and died in prison. John A. was a member of Company K, Third Virginia Regiment, Longstreet's Division. He received a serious wound in the left leg at the battle of Gaines' Mill, and lay on the field from Friday afternoon till Saturday afternoon, when he was found by a companion of his company who had been given special permission to search for him. He was taken to a Richmond hospital, but not until Monday was the limb amputated. Complications had set in and a third amputation was necessary later, leaving him scarcely a stub of the limb. He finally recovered so he could be brought home. Then, after months of suffering, he began life over again practically penniless. The remainder of his life was given to farming. He was a hard worker and a good manager. He said his part was to work and look for results to the Higher power. He died clear of debt and left a very creditable estate.

On August 21, 1867, his first wife died, leaving four children. August 6, 1868, he married Miss Sarah Margaret Tuck, of Virgilina, Va., who died June 28, 1900. To this union were born eight children. The surviving children are Mrs. G. W. Stovall and Mrs. W. P. Vaughan, of Virgilina, Va.; Mrs. C. W. Tuck, of Blackstone, Va.; Mrs. E. T. Dixon, Mrs. J. D. Whitt and Mrs. H. W. Tuck, of Nathalie, Va.; also Misses Ida and Elsie Bray, and J. H. and B. E. Bray, of Nathalie. There are 29 grandchildren and one great-grandchild.

Brother Bray professed faith in Christ before the War and united with Union Christian church, and was baptized by Rev. J. W. Wellons. Thirty years ago he was made a deacon. In 1897 he moved from Virgilina to near Nathalie, Va., and in 1910 Liberty Christian church was organized, for the existence of which church he is responsible more than any other person. He was transferred from Union to Liberty as a charter member and deacon, and never missed a roll call till January, 1922.

The funeral was conducted at Liberty church on January 13, and the burial in the church cemetery. A god man, faithful in all of life's duties, has gone to his reward. He will be missed in the home, his community and church; but the influence of such a faithful, upright life will live on.

C. E. NEWMAN.

MISCELLANEOUS

A PROCLAMATION

Whereas, there is great suffering among the Jewish people of Europe, thousands of whom are reported as being entirely destitute and in a dying condition, due to the lack of food and other necessities; and,

Whereas, our own land has been blessed with a prosperity that not only guarantees our own safety, but which enables us, and should impel us, to share our bounties with our less fortunate fellow human beings in other lands:

Now, therefore, I, Cameron Morrison, Governor of North Carolina, do hereby set apart by this Proclamation the week beginning Monday, February 6, and ending Sunday, February 12, as Jewish Relief Work. I ask that all newspapers of the State give wide publicity to this week, devoted to such a worthy cause; and I especially ask that on Sunday, February 5, notice be given in all the churches that the following week will be observed as Jewish Relief Week, and that the ministers, Sunday School superintendents, and teachers, and others, urge their people to seize this opportunity of helping the suffering and contribute to the relief of these worthy distressed people, so far as their means of relief will permit.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the State to be affixed.

Done at our City of Raleigh, this the sixteenth day of January, in the year of our Lord one thousand, nine hundred and twenty-two, and in the one hundred and forty-sixth year of our American Independence.

CAMERON MORRISON, *Governor.*
By the Governor:

WM. H. RICHARDSON,
Private Secretary.

CHARLES W. MCPHERSON, M. D.

Eye, Ear, Nose, Throat

OFFICE OVER CITY DRUG STORE

Office Hours: 9:00 a. m. to 1:00 p. m.
and 2:00 to 5:00 p. m.

Phones: Residence 158; Office 65J
BURLINGTON, NORTH CAROLINA



One of the Helpless Little Ones of Europe
Whose Lives We Are Called Upon to Save

WHAT IS A DIGLOT?

A diglot is a Bible or a Testament or smaller portion of the Christian Scriptures printed in two languages in parallel columns. At any rate that is what it means in the language of the American Bible Society. These two-language books are prepared as a means of Americanization and Christianization of the immigrant within our gates, and have been used with great success in all parts of the country. The Society now has more than thirty-three such diglots in which English and some other language are printed in parallel columns. These include Bohemian, Bulgarian, Chinese, Finnish, French, German, Greek, Hebrew, Hungarian, Italian, Japanese, Persian, Polish, Russian, Spanish, Turkish and Yiddish.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

One Year\$2.50
Six Months 1.25
Three Months65
In Advance

PUBLISHED EVERY WEDNESDAY AT
BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C.,
as second-class matter.

Business Regulations

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

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

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

We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one-half cent a word.

Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE
CHRISTIAN CHURCH

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

The Church

By REV. R. F. BROWN, *Pastor*

Rose Hill Christian Church, Columbus, Georgia

THE Church is a divinely appointed medium for the dissemination of truth, the furtherance of the Gospel, and the discipline of Christ's followers. The divinity and the mission of the Church guarantee its perpetuity. God is not concerned about the duration of the Church. He knows it will continue. But He is concerned about its mission. Its possibilities are infinite. It is the only institution that can adequately diagnose the present-day ills and apply an effective remedy. It alone can inject the forbearing, tolerant spirit of Christ into the clashing, resentful, unholy life of our time. It offers the cure for the misunderstandings, mistrusts, misgivings, and the deliberate mischief-making which upset and demoralize the common life of today. It stands alone in its ability to dismantle the industrial, social, political, religious and international strife of the world. It imparts the spirit of brotherly love, sympathy, and good-will among individuals, classes, groups, and nations.

If the turmoil of the world is ever quelled, it will be quelled through the message of the Church. Its message is unmistakably clear. It proposes to supplant suspicion with trust, strife with harmony, trouble with happiness, sorrow with smiles, shadows with sunshine, scornful words with considerate statements, sombrous mood with a cheerful disposition, vengeance with love, and chaos with Christ. Only the Church can pour the healing balm on the troubled waters that threaten to engulf humanity. In clear, positive, ringing tones the Church condemns wickedness, crushes rebellion, and saves the rebel. It has the power to effect a reconciliation between the rich and the poor, capital and labor, the employer and employee; and establish a Christian democracy among men. It introduces man to God in order that he may be changed from what he is to what God wants him to be.

Blessed is that Church that realizes its mission and delivers its message to this spineless, vacillating age.

VOLUME LXXIV

BURLINGTON, N. C., FEBRUARY 1, 1922

NUMBER 5

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

PASTORS AND TITHING

In the campaign to secure more tithers in our churches during February, March and April, much, very much, depends upon our pastors. It is presumed that they themselves believe in and practice tithing. If they do not they are certainly missing much of the joy and power not only of preaching but of giving. As sure as we live, tithing is God's plan for us, in our financial dealings with Him, and His kingdom; and we never get the greatest joy out of giving until we adopt the principle and live by the practice of tithing. The Bible will convince any one of this who is open to conviction and will study it carefully on the subject.

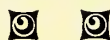
Now, if our pastors will preach this divine plan of financing the Kingdom we will more than double the number of 2,500 tithers in our Convention. We should and can have at least 5,000 pledged tithers this year. A few sermons, addresses and much prayer will secure them. We should seek to make February and March count in an educational way, and then have some week in April as sign-up week. Ample literature and pledge cards are available for the campaign.



A FORERUNNER OF GROWTH

The forerunner of growth is the press, and the forerunner of the Church's growth is the Church press. The growth of the Church always follows the trail of the press. No people ever develop to their capacity, or even make progress satisfactorily, until they have harnessed the press and put it to work. A Church constituency that produces literature makes progress for Kingdom service that is known and recognized by the world.

The progress of Christianity is fifty years behind in America because individuals have had to pioneer with Church journalism. By so doing the resources of the Church press have been limited, and this has curtailed the usefulness of the press.



A REMINDER

Some weeks ago, President W. W. Staley, of the Convention, asked that each Conference Secretary send him the name and address of all delegates-elect to the Convention from his Conference. Also President Staley requested that chairmen of committees of the Convention send him, for program purposes, an outline of what the committees desire presented.

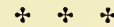
Have you, Brother Secretary, complied with the request—and have you, Brother Committee Chairman, sent the information?

PRESERVING "THE CHRISTIAN SUN"

The last session of the Southern Christian Convention ordered that the volumes of THE CHRISTIAN SUN be bound. Since that time THE SUN'S Editor at intervals has been endeavoring to get this mass of unorganized history together. The task is yet unfinished, but we are far enough along to have a number of volumes already bound. The finished work is a credit to the bindery that is doing the work, and adds greatly to the worth of the files of the paper.

The difficulties encountered in trying to get the volumes of THE SUN together add much to the argument that the paper should have a permanent home.

(We move that all editors who do not keep a complete file of THE SUN and have the same bound at the close of each year be fined one thousand dollars, the same to be applied to the deficit on the paper.)



Speaking of bound volumes of THE SUN, here is a plan that would mean revenue to the paper and at the same time be value received for those who may desire the service: If there are one hundred persons in the Church who would like to have a complete volume of the paper each year, without going to the trouble of keeping their own papers and having them bound, and would be willing to pay the small sum of ten dollars for this volume, the Editor could easily and conveniently keep one hundred copies of each issue and have that many complete volumes at the end of the year. This would mean a revenue of \$1,000.00 annually, less the cost of extra copies and binding.



SILENT FORCES

So much is said about silent forces, and yet we do not seem to grasp the opportunities they present. The Church paper is a silent force. Its circulation may be limited, but an average of five persons read each copy of an edition of a paper, we are told. In this way the Church paper reaches and influences more people than any dozen preachers. No one would think of withdrawing support from a dozen of our ablest and best men, yet some of us, without seriously thinking, withdraw our support from our own CHRISTIAN SUN.

Stand by THE SUN. If you cannot renew now, write us freely and frankly and say that you will pay some time during the year. This is not to encourage anyone to get behind with his or her account, but THE SUN must go into the homes of our people, or its mission will be defeated.



A preacher may have a study and not study. He may have a thousand books (to look at) and yet they do him no good. Looking through them is *not* studying. A half-day spent in the study is not study. Reading the papers is not studying. Studying is a form of mental exercise that is too well known for us to repeat what it is.

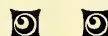
A CALL TO PRAYER

In these days of world-wide unrest and commotion, with changes going on everywhere that seem to rock the very foundations of society, and indeed, of our religion, it is well that the Sunday school forces of North America express their answering allegiance to Jesus Christ, the Savior of the world, the same yesterday and today and forever. That fact and that faith are back of the urgent request that every church and Sunday school member unite in earnest prayer that God will lead in all the arrangements for the Sixteenth International Sunday School Convention at Kansas City, Missouri, June 21 to 27, and be present in power by His Holy Spirit in this crucial hour of the world's history, that the Sunday school hosts of North America may be consecrated to His service, and see their opportunity as never before.

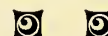


GIVE YOUR PASTOR A CHANCE!

The demands made upon the modern minister are both varied and intricate. He is supposed to be a specialist in practically every field connected with Church life. And he is driven at his task from day to day, seven days a week, with very little opportunity for reasons of refreshing, either by way of knowledge or inspiration. He must always be giving out knowledge and inspiration. How valuable it would be for him and for your entire church if a group of men and women should decide to finance for him a trip as delegate to the Sixteenth International Sunday School Convention at Kansas City, Missouri, June 21 to 27, 1922. What joy it would give him! And with what new zeal and enthusiasm he would tackle your Sunday school problems on his return! It takes only one of you to start such a movement. Nominate yourself as that one, interest a few others, and go right at it. It will be one of the wisest investments that you ever had a part in. Don't wait to let your inclination dwindle into inaction. This is your opportunity to help your pastor render greater service to you all.



We have been told from ages past that the idle brain is the workshop of the devil, and that the idle hand is dangerous. We see every day the consequence of unemployed labor. We see the consequence in physical, in moral and in spiritual degeneration. The man who is without work first neglects his home, neglects himself and soon society neglects him. His will becomes, like his muscle, flabby. He loses courage, energy, independence, and he is soon eating the bread of idleness. Perhaps the greatest discipline of the world is the discipline of work. When you deny a man the privilege of work you deny him the privilege of development in spirit, in mind, and in body.



The garden of the heart must be planted in flowers and not briars if the face is to shine and win its way in the world.

EDITING AND PUBLISHING A CHURCH PAPER

Talks With Our Readers—No. I

INTRODUCTION

There are many things connected with editing and publishing a Church paper that are wholly foreign to nearly every reader. It is my purpose during the next several weeks to discuss a few things under the above heading. If those who are deeply interested in the welfare of our dear CHRISTIAN SUN will be patient enough to follow me in this series, somehow I feel that many of us will have a better understanding of the issues involved in caring for a Church periodical. Note that I am writing in the first person, the purpose of which is to play the part of a regular contributor while these articles last. My first article is

THE FIRST ESSENTIAL

The first essential of a Church paper is a *need*. Great things, worth-while things, come into being because of a real need.

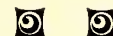
The Church—the denomination—needs a medium of communication, and that is why we have such publications as *The Herald of Gospel Liberty*, THE CHRISTIAN SUN, and others. No publication should be started because of a public *demand* alone, for the public can be mistaken. There must be a real need.

The *need* of a Church paper embodies the bringing together, in thought and assembly, the minds of believers that they may work toward a common end; that principles of the Church may be spread; that undertakings of what the Church is doing may be known to all concerned, and the general public; that leaders may have a chance to educate and give instruction to those who follow and cooperate. And finally, that need must, above all, be to glorify and magnify the Christ.

Our Lord, it seems to me, if He were here on earth, would no more sanction an excess of Church papers than He would too many local churches.

The need, then, is the justification of a Church paper's existence. My readers will agree with me on this, and my next talk will be the beginning of some of the inside facts and operation of a Church paper.

C. B. RIDDLE.



YOUR PRAYER LIST

Do you have on your prayer list the young men who are in colleges and seminaries preparing for the ministry? These young men are our future ministerial leaders and need our prayers, our encouragement, and support.



HAVE YOU?

Have you ever tried tithing your income, or have you just decided you were giving a tenth and considered yourself a tither? Keep books on the subject for 1922 and see how you come out.



CONTRIBUTIONS



SCENES AND IMPRESSIONS

IN PORTO RICO

A Diary—Part XIV.

By REV. J. O. ATKINSON, D. D.
Field Secretary for Missions

WEDNESDAY, September 28.—Every creek, river or running brook one crosses here, one finds women sitting in the edge thereof doing the family wash. They have a flat wooden tub which they have torn from a palm or some other tropical tree; and then when the washing is done they spread the clothes out on rocks or grass to dry. I have not seen any clotheslines in Porto Rico.

The city of Yauca, through which we passed today, is strikingly unique. It has 6,000 people and is situated on a hillside, for the most part. It is a mixture of hill and valley, mountain and cane field, green palms and red houses, purple lawns and blue buildings. It is the truth. There are long rows and neat archways of cocconut and royal palms, guarding and giving a friendly shade to large dwellings painted red, blue, pink, green and purple. One does not have to wait for a rainbow in Porto Rico to see the seven colors. One may just look out on the houses of town and city and there they are, not only the seven, but seventy colors.

On our way from Yauca to Ensenada we passed through wide and unending cane fields. The plowmen were in groups of four each. And each plowman had four yoke,—that is, eight oxen—hitched to the great old plow he drove to the beam in the mellow soil. There were, then, thirty-two oxen pulling four plows. These four men, besides holding their plow to the fallow, yelled and swore at the stolid yoke, or rather at the boys who rode and goaded them. Sitting perched on the yoke that bound the oxen in twos was a boy of twelve to fourteen to each yoke who cheered the stolid animal to livelier walk with his incessant song, or goaded him to quick step with a pointed steel spear till the hip joint or fore shoulder ran red with blood. And to every group of six or eight was a "major domo," who on his small horse hurried the work along and kept all going as best he might. Stolid ox, swearing plowman, singing lad, hurrying *major domo*, a hundred of them in a field, constitute farming on a large scale, and make one wonder if one has not really gone back in history to real *ante-bellum* days.

We went to the Guanica Central. Now a Central is a sugar-making establishment, and this Guanica affair is an institution whose lines go out into all parts of this habitable earth. This is the third-largest sugar-making plant in the world. The plant, with its building, machinery and equipment, cost the snug sum of \$7,500,000. And the same Central owns lands and sugar cane plan-

tations that cost them another seven and a half millions. They have about 6,000 acres in sugar cane here, and grow nearly as much in San Domingo. And they only grow a small fraction of the cane they grind. They buy all that is grown for miles around and own their own railroads, which run out into the fields to haul the cane in. Their factory here is driven by great dynamos that generate 6,000 horsepower. There are seven vacuum pans of thirty-five tons capacity each, and four evaporators that evaporate 15,000,000 gallons of cane juice at the time. The capacity of output is 5,500 tons of cane, which yield, on the average, 550 tons of beautifully granulated and snow-white sugar each day. They run day and night during the grinding season of six months in the year, but stop Sunday at noon for twelve hours to clean up and take a fresh start. There are 500 men employed about the plant, and they shipped out about sixteen million pounds of sugar last year. The main offices of the mill are in New Jersey and New York, but under an American name. From these American offices the sugar is sold and the money is handled.

But the sugar industry is at a standstill now. This Central has hundreds of tons of sugar on hand for which it could have got twenty-six cents a pound, but which now sells at four and a half cents the pound—and slow at that. This Central would have "gone broke" but for large undivided profits and big credits on hand. It has lost millions and is still losing, but will likely weather the storm and swing around all right. So the assistant superintendent, who was our pilot through the plant, advised us.

We hasten on to San German (call it Her-mann). In this town of 5,000 people we light upon an eating house at 1 p. m. We reach upstairs hotel by stone steps and find the cooking and dining room filthy enough, though the table linen was fairly decent. We had "eggs one side," rice, beans, coffee, and *Le Chosa*—a kind of preserves, sweet and palatable.

The plaza at San German is narrow, but it is overlooked by the most interesting Catholic church to be found on the island. The building is over 400 years old, and looks the part. One reaches the entrance by ascending thirty to fifty stone steps. Grass is now growing on these steps, and the church is not only old, but dilapidated and forsaken. The Protestants are doing a thriving missionary work here—our Presbyterian brethren having an elegant church and manse and a wide-awake congregation. The Catholics seem to be put out of business here, judging from the appearance of their ghost-like and spooky-looking church.

But the biggest thing I have seen, heard of, or read about in Porto Rico is J. W. Harris and his "Polytechnic Institute." Now this man Harris is an institution himself, and would make anything go. That sugar plant that we visited today, with its multiplied millions, is

nothing compared with Harris. It is worth a dozen trips all the way across the Atlantic and back, even if one had to swim, to see Harris and talk with him about what he is doing. To meet him in working clothes, one would take him for an engineer or a farm hand. To talk with him about education one would take him to be a half-dozen university presidents all made into one. To see him in the school room, one knows he is a great teacher. To sit with him in his palatial home, one discovers that he is a prince. And everywhere one sees him, one knows him to be a man of God with great ideas for Kingdom service, and the heart and mind to put those ideas into practice.

People in Porto Rico vowed that a co-educational school would be a breeder of vice and immorality. Harris has proved that the opposite is true. People in Porto Rico declared that the rich would not work with the poor, and those who had money would not care to learn to work at anything. Harris has proved the opposite. He has a school of 277 pupils—young men and young women. Some are rich and some are poor. But all work with their hands at least two hours each day. They study books in the school-room; but out yonder in the fields they are learning improved methods of farming. Harris is teaching these Porto Rican boys what a real hog is and how he may be raised; what a dairy is, and a garden, and chickens, and what a real cook kitchen and dining room look like. Why, this man is putting up one school building that is costing \$75,000. It has in it 120 tons of steel, all sent here from the States. The plan of his farm, dairy, work-shops and school buildings call for an expenditure of \$2,000,000. Porto Ricans of San German are now raising \$100,000 to put into his plant. He and his school will be worth ten times that to them in a few years. The plan was so stunning, outlandish, enormous, that no Mission Board would back him at first. Then Harris lined up with the God of heaven and flung his great heart and all that he was into the enterprise. He and God have won out. Now some of the wealthiest men and women in the States are behind his enterprise, and the Presbyterian Board has come across and is pouring their tens of thousands into it. I put President J. W. Harris, of the "Polytechnic Institute" of Porto Rico, down as one of the truly great and wonderful men of whom one often reads but seldom meets. He says his present urgent needs are for four cottages for teachers to live in, a girls' dormitory, a boys' dormitory, a dining room and bakery, water-works, and a few such incidentals, to cost a total of \$288,500. And here is predicting that Dr. Harris will soon have these wants all supplied, and then be wanting twice that much more and getting it. All the men and women of faith and prayer are not recorded in the eleventh chapter of Hebrews, long as that chapter is, nor did all die with the patriarchs. Some are still living—and this man Harris is one of them. There is simply no telling what one man can accomplish in this world when that man flings himself with all he is and has upon the resources of God.

From San German we started late in the afternoon to Mayaguez, but had gone only four or five miles when

we were stopped by a flood. Rivers being short here, and rushing down from nearby mountains, a traveler never knows when he will be cut off in his journey and have to turn back. Today, finding the road a flood for miles ahead of us, we faced about and fled homeward as fast as ever our Ford could bring us. We made the return in two and one-half hours, and felt happy on reaching Ponce and Barrett's home by late nightfall.

The deep cuts along the road we traveled today were stone and showed signs of slow and heated formation. I have an idea that the Atlantic Ocean and the Caribbean Sea had a terrible war against each other some centuries back, and this island rose up here to separate them or to guard them from further affrays. At any rate, Porto Rico, like the ship that Paul went to Rome on, is stuck in where two seas meet. I do not know how Porto Rico came to pass, unless God just planted it out here between these two seas to show how beautiful His handiwork could be.

We did not get back to Ponce in time for prayer-meeting, but Mrs. Barrett tells us fifty-one were present, this being about the usual number. Some of our prayer-meetings in the States do not surpass this in numbers.

We talked till 10:30, and then bade the Barretts, and our other good friends, the mosquitoes, an affectionate good-night. *(To be continued)*

ELON LETTER



UNCLE WELLONS has been sick for a week—not seriously ill, but confined to his room. And thereby hangs a tale. This saint of the Lord cannot do without his daily Bible lesson. He cannot read lying down, so I have the joy of reading to him. It has set me to thinking, and especially so that one so versed in the Scriptures, and now in his 97th year, still feels the daily need of renewing his spiritual vigor at this copious fountain of inspiration.

Personally, I have read the Bible daily since, as a Sophomore in college, I signed a covenant to do so. The more I read it, the more it means to me. Each time I read a passage again, it has a different meaning. This is as it should be. The Holy Spirit speaks to us through its pages, leading us into God's truth according to our capacity and experience to understand. If the reading of the Bible always meant the same to me, I should be sure I had made no progress, experienced no growth in my Christian life. The fact that I increasingly understand it witnesses of the Spirit's presence in all life, encourages me to look to my Father for wisdom and strength and confidence when my own powers do not suffice my needs.

It is my conviction, too, that the Church today stands in great need of a revival of Bible reading. How to secure it is a question for the pastor of each congregation to decide. No stereotyped method will work the desired result universally. Certainly the pastor will preach from his pulpit and urge in his pastoral visitation the unique place of the Bible in the Christian life, and he will suggest personally to individuals various methods of reading the Bible. Every member of the Christian Church should read the Bible through con-

secutively, beginning with Genesis and concluding with Revelation. We should do this because it is our creed, our rule of faith and practice. I suspect, however, that some who have once accomplished this feel that they can then desist from daily Bible reading. But they cannot afford to do so. Other methods of reading should then be taken up—the topic method, the book at a time method, the outlining a book as you read method, and all the various version methods, the historical method, for example, to mention only a few. The pastor knows these methods; let him explain them fully to his people around the family hearth. Let him enlist them in one or another of them.

Some pastors encourage the whole membership to adopt a uniform set of daily Scripture references—those, for instance, prepared for the Sunday school lesson or for the Christian Endeavor prayer-meetings, or those issued for the International Bible Reading Association. There is an advantage in this—co-operative Bible reading, like co-operative prayer, adds greatly to unity of thought and action in Christian service and life.

Other pastors select a book of the Bible from which they will preach a series of sermons. The congregation is asked to read the book through once before each sermon of the series. The Sunday school library, during the series, is profitably supplied with good commentaries on the book, and where thought desirable, each family is urged to purchase two or three books bearing on the selected book. I heard of at least one preacher who went the whole limit, asking his people to vote on a text from each chapter on which they might desire him to preach. Needles to say, it put him on his mettle, and that as the series advanced the interest and attendance grew.

I am not recommending any specific method nor aiming to exhaust the subject by suggesting all the ways that have been successfully employed. I shall be satisfied to get our people to thinking along the line of reading the Bible, whether individually or in connection with the family worship, or both. Of this I am absolutely sure—we stand today greatly in need of a genuine revival of Bible reading. I pray God we may have it. I know that the Holy Spirit yearns to open up to those who read the Book copiously and prayerfully new and deeper insight into the fundamentals of Christian living. We need this insight, as the basis of our inspiration for work in the Master's service. Let us read, and let us work.

W. A. HARPER.

There is a responsibility—a responsibility which the conscience of the world is waking up to—and that responsibility is this: That when a man is out of employment there is a burden and that burden rests upon the society in which he lives. The laboring class of the world lives on such a close capital that a few days out of employment begins a crisis in the life of the individual and in the home and soon spreads itself into society.

PLAIN TALKS TO PLAIN PEOPLE

HERE is a question which I wish to submit to every reader, no matter how high or how low he stands in the Church: *Is your experience as a Christian deep and full?* In other words, Are you really and consciously making progress in the divine life? Is your Christian life a real life, or is it a mere formality, cold and without real enthusiasm for God in the salvation of souls? No child of God ought to be content with the mere formalities of the Christian life. We need to know where we are standing and what our goal is. Are we laying up treasures on earth, or in Heaven? See Matthew 6: 19-21. The Church cannot make progress save as her members, individually and collectively, make progress. Think it over and see whether you are helping the Church to move forward or not, and then do your best to help her.

* * *

Did you know that blood shed by a murderer cannot be wiped out? That is what I was recently told by a policeman, who has had a good deal of experience in such matters. When a man is murdered, his blood stains remain where his blood falls. The Lord Jesus was murdered, but His love and His blood cannot be wiped out—they stand as an abiding testimony to the great work His death wrought in behalf of souls. Astronomy is changing, as the discoveries of science change, but the love of God is the same; it changes not. Physics may change in its basis, but the basis of love changes not. Geology may present a new feature now and then, but the love of God is always the same—there is no change, the blood of Christ changes not—it always avails for the penitent sinner. We can hold on to our faith in the atoning blood of Christ, since it never changes.

* * *

It is commonly held that the day of miracles is past. Sometimes our common belief gets mixed up with error, and then what? Well, we must face the fact and get out of our unbelief the best we can. The day of miracles is not necessarily past—it cannot pass till God's power becomes limited, except if the time should come when God has no further use for miracles, which is not likely to come to pass in this age of unbelief. Dr. Joseph Parker, who was once one of London's great preachers, is quoted as having said on one occasion:

"The day of miracles has only gone for a moment: it will return when faith returns. If ye had faith as a grain of mustard seed, ye would say to this mountain, Be ye cast into the depths of the sea,—and it would fly from you like a thing affrighted."


But the day of faith is not gone with all peoples—some are still holding to the great basic principle of Christianity, and therefore a miracle might occur today if there were real need for it, especially in answer to the call of faith might it come, and there are people who have faith in God and in His Son and in His Holy Spirit. Therefore we believe in the possibility of miracles today. Remove unbelief on the part of God's people, and things new and old will come to pass. May God teach His people how to pray!

Is it ever right to compromise the truth? Some say it is, that at times and under peculiar conditions compromises are inevitable. For instance, one writer—a man of great ability and of world-wide reputation—declares such to be a fact, and then to prove it, he quotes Joshua 15: 63, which reads: “As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day.” That was not a compromise at all. The children of Judah did not dwell with the Jebusites of choice, nor because they were willing to do so, but because they could not help themselves. When a man does a thing because he cannot help it, it is no compromise on his part, for he does it only because a superior power forces him to do it, and that does not constitute a compromise, as I understand it. Do not let that incident become an excuse for a compromise with wrong. There is nothing in it to justify such a claim; at least, not as I see it.

J. PRESSLEY BARRETT.

Reidsville, N. C.

SUFFOLK LETTER

IRECRACKERS, a species of fireworks, invented, no doubt, by the Chinese, and introduced into Europe by the Italians, came to the western world on the tide of westbound civilization. They represent degraded fireworks, which, originally, had high uses in expressing the heroic feelings and services of mankind. They were once used as night signals on land and sea, and for various purposes in war. The Japanese have invented daylight fireworks, consisting of bombs which explode high in air, and discharge jets of colored smoke in the form of birds, fish, trees, and human beings. The Chinese and Japanese surpass all other nations in pyrotechnics.

Fireworks at the right time, and celebrating worthy events and subjects, have their place in human society in celebrating historic events worthy of remembrance; but firecrackers are a degradation of fireworks, as jazz lowers the standard of music.

The celebration of the Fourth of July, 1776, with fireworks, is a patriotic expression of Independence proclaimed by *three million* poor, but sovereign people, *one hundred and forty-six years ago*. If patriotism had increased as fast as population and wealth, this nation would be the mightiest on earth. But we have degraded the meaning of many great principles, and lowered the standard of many great occasions. Fireworks have been degraded to firecrackers, and government has been reduced to a business proposition; and religion to enjoyment and social service. The air is full of college yells and ball vociferations, days and nights are made hideous by unearthly sounds of firecrackers. No composer has attempted to put firecracker sounds into music; if attempted, it would not add to the harmony of the world, nor inspire true patriotism; and no sounds are worthy that cannot be translated into harmony.

The *North* celebrates the Fourth by the use of firecrackers; the *South* celebrates Christmas by means of the same vulgar explosives. These two important events, the birthday of the world's greatest Republic and the world's Redeemer, deserve a more dignified and reverent observance. The gunpowder age should yield to the age of peace. Sense and not sound should receive public sanction. Feelings of patriotism and piety should honor the Fourth and Christmas, and the rising generation should be taught lessons of gratitude and loyalty to the *State and Jesus Christ*. The *North* is *right* and the *South* is *wrong* in the use of firecrackers, if to be used at all. The Fourth celebrates political independence; Christmas celebrates the birth of the world's Savior. The Civil War is over, and the South should go back to the Fourth of July for its noisy and firecracker celebration; but Christmas should be observed in a religious fashion. Angels set the standard for us, when Jesus was born, with their “Glory to God in the highest, and on earth peace, good will among men.” I hope the *South* will come back into the *Fourth of July* Union in its use of firecrackers, and that the whole nation will celebrate Christmas as Bethlehem suggests and deserves. I could pray that a spontaneous edict might arise from the whole South saying that no firecrackers shall be sold or used on Christmas, 1922. The Mayor of Kinston, N. C., issued such an order before the last Christmas, and it was obeyed. He touched the right key for the *South* and I honor him for his courage. Let us no longer celebrate the birth of the Prince of Peace with the relics of barbarism and war. Keep the firecrackers till the Fourth and sing praises on the Twenty-fifth.

W. W. STALEY.

AN INQUIRY

I have been waiting to hear something from that referendum vote that was to be taken by the Executive Committee of the North Carolina Conference on the question of dividing the Conference, but not a word has appeared in *THE SUN*. Certainly a question of so much importance is not to be dropped without a word. I received a blank ballot a few days after the adjournment of Conference and sent in my vote as requested. I was at Bethlehem last Saturday to hold church conference, but the secretary had no instruction concerning the matter. Why have the churches not been notified? I think both ministers and churches should be allowed to vote on the question, and that their votes should be published in *THE CHRISTIAN SUN* at an early date.

The objections to one Conference will, in the main, hold against two if divided as proposed. Two would give us a territory with extreme ends as far apart almost as the ends of the one conference. Two shoe string Conferences would never work satisfactorily. If a campaign of silence is to be waged I will say nothing more now.

J. W. HOLT.

Burlington, N. C., January 21, 1922.

(We refer Brother Holt's inquiry to the Secretary of the North Carolina Conference.—*Editor*.)

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

PISGAH, ALABAMA

Rev. J. W. Elder is pastor of our new church here, and has been since its organization. From reports, he has done an excellent work. The congregation now worships in its new and handsome building. In a letter dated January 20, Brother Elder says: "We are getting along very well here at Pisgah with our church work. We had fine services last Sunday. Just as soon as we get our organ paid for we want to give one Sunday a month offering to the Orphanage and one to Missions." This is a fine resolution for a new church, and one which we wish all our Sunday schools, both new and old, would adopt. Why some of our well established schools still feel too poor to give as much to others as to self—that is to say, one offering a month to Missions and one to the Orphanage—is more than we can understand. However, the increasing number of our schools that are loyally falling in line with the decision of the Convention is very gratifying.

✦ ✦ ✦

HOW WE DO NEED THE NEW BUILDING!

"*Fancy Gap, Va., January 20, 1922.* My dear Dr. Atkinson: We had the largest attendance at Sunday school last Sunday since I have been up here, and I just wanted to tell you about it. Our attendance had been quite low for the three or four previous Sundays. I think this was due to the cold weather, though. Snow lay on the ground last Sunday, but it was warm, nevertheless. If you had been here you would have seen forty-two of these mountaineers filing out of our little school-room when Sunday school was over. Forty-two who need guidance and training along the right lines! Yet there are many others who need this same guidance and training, and they were not there! Next Sunday, if possible, we want to have fifty present.

"Our new schoolhouse is looking fine nowadays—inside and out. I believe that I have visited nearly all the homes around here and have received a warm welcome at each of them. Sincerely, Emily Midyett."

What a pity it is our new building has been so much delayed! One who has seen the shabby, outworn, unpainted house now used for our Sunday school and day school wonders how forty-two pupils can get inside of it for any purpose of school or study. But we are soon to have the new building ready, thinks Miss Hedgepeth. A truly great work awaits us in the mountains, and one that is appreciated by the mountaineers.

Get people in the days of adversity and business depression to tithe their income when it is small; and then in the day of prosperity when their income is great they will not depart from it.

BOOK REVIEW

"THE CHURCH AND THE PRESENT CRISIS"

(By President W. A. Harper, of Elon College)

I have just finished reading Dr. Harper's new book, "The Church in the Present Crisis," and I am going to read it again. It is full of meat, but more than that, it is full of spice as well. I like the frank, man-fashion way with which Doctor Harper faces the Church of today. Every Christian ought to get this book and read it through twice. He does not set up any straw man, but clearly defines and frankly faces the real issues with which the Church is confronted in this year of our Lord 1922, and as frankly and as fearlessly suggests the way out. You may or may not agree with him in every conclusion, but you will be forced to say that he has not feigned an issue or feared to face it.

His definition of a real Christian and his interpretation of some fundamental doctrines may take the breath away from some men who think in grooves, but to the real Christian student and statesman his messages along these lines are as refreshing as a summer's breeze and as invigorating as the facing of a blizzard. Personally I thank God and take courage for the privilege of thinking his thoughts after him, and while I do not go with his mind to the finality of every detail, yet I feel myself out in the open field of a real man's religion and rejoice in the prospect of seeing and hearing all about me and going my own way with a glad heart that I have met a man who does his own thinking and believes that I should do mine.

There is hope for the Church if we will think and feel and act in the present crisis, and Doctor Harper's book will surely stimulate your thought, strengthen your will, and make you feel more than ever that "*One is your Master, even Christ, and all ye are brethren.*"

HERMON ELDREDGE.

"The Church in the Present Crisis" sells for \$1.75 the copy and may be secured through C. B. Riddle, Publishing Agent, Burlington, N. C.

"THE CHRISTIAN ANNUAL"

The Christian Annual was mailed last week—a copy to each of our ministers, and each church's quota to the church secretary. If any minister has failed to get his individual copy, or any church its quota, I shall be glad to receive early notice.

C. B. RIDDLE, *Editor.*

Burlington, N. C., January 30, 1922.

The conscience that insists on protecting the life of the toiler from starvation must also protect it to the extent of satisfying the deep feeling of working and living.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

NEW YEAR'S OPPORTUNITIES

The year 1921 is in the past. The new year 1922 is upon us. We cannot change anything in the year 1921, but we may profit in the year 1922 by the errors we made in 1921. The New Year brings new responsibilities, new duties to perform, and new opportunities to grasp. It should be our aim to grow better as the years go by, and live closer to God. We should put forth our best efforts to do the work He has for us to do, and be faithful servants in the Master's vineyard.

Our love for the Master is shown by the works we do. If we love Him we will want to do something to show our love for Him. He will place the opportunities in our pathway and it will be up to us to make use of the opportunities as they confront us. As each of us look back over the year just passed, we can see many opportunities we had to do something in the Master's name. But how many of the opportunities did we make use of? Then when we think of our own individual life and take inventory of just the acts of kindness we did during the year just past and the sacrifices we made (real sacrifices) for others, how few in number we will find to our credit! If we will count the opportunities we had and charge them to our account, and then give ourselves credit for just what we did, I suspect we would hide our faces in shame.

Our mansion in the skies will not be built from the things we ought to have done in life, but from the things we do in the Master's name. When we learn to forget ourselves and place God first, and fill each day of our life with kindly deeds of service for the Master, the Mission Board will no longer be cramped for funds to carry out plans for a larger work in the mission field; the Orphanage Superintendent will not have to make appeals each week for funds to meet the expenses of the institution; and the fifty or sixty little orphan children now on the waiting list crying for a place in the Christian Orphanage will be heard, and every member in the Christian denomination will want to make some sacrifice that sufficient funds will be supplied to meet the great needs; every church and Sunday school will want to be and will be on the list of contributors.

Let us make 1922 the best year in the history of our Church.

CHAS. D. JOHNSTON, *Supt.*

✱ ✱ ✱

A LETTER

Dear Uncle Charley—I want to join the band of cousins. I enclose a dime for this month. I am a little girl of nine years, and am in the fourth grade. I go to Catawba school. Hope all the little people are well.—Zula Buchanan, Apex, N. C., R. F. D. 2.

We are so glad to have you join the Band of Cousins. We want you to write each month this year. I am going to look for your letters.—“Uncle Charley.”

FINANCIAL REPORT FOR FEBRUARY 1, 1922

Amount brought forward\$622.79

Children's Offerings

Zula Buchanan, 5 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Morrisville, \$2.00; Bethlehem, \$3.11; Palm Street, Greensboro, \$2.50; Henderson, \$7.51; Wake Chapel, \$5.52; Mt. Hermon, \$1.76.

(Eastern Virginia Conference)

Union (Surry), \$1.00; Rosemont, \$13.80.

(Virginia Valley Conference)

Leaksville, \$2.00.

(Georgia and Alabama Conference)

Kite, Ga., \$3.17. Total, \$42.37.

Special Offerings

B. N. Duke (on support of children), \$200.00; Miss Elizabeth Brothers (for board, etc.), \$18.00. Total, \$218.00.

Thanksgiving Offerings

Beulah, Ala., \$8.14; Hebron, Va., \$6.50; Mrs. M. C. Stafford, \$11.00; Christian Light, \$9.42. Total, \$35.06.

Total for the week\$295.48

Grand Total\$918.27

SUPPOSE

Let us take it for granted that a pastor, or, we will say, the Captain of Men and Millions in the local church, really wishes the members to know the Biblical way of giving, and what the Bible teaches about tithing. Then let some intelligent young man, or young woman, be asked to make a five minutes' talk in the church on each of the following subjects:

1. God calls upon men to worship Him with their substance.
2. The tenth is the proportion used in Scripture records as having been used in giving.
3. The tenth was given in Scripture as an acknowledgment of God's ownership and man's stewardship.
4. The tenth is the only percentage mentioned in Scripture in connection with giving.
5. Jesus sanctions the tithe and emphasizes its spiritual meaning.
6. Paul bases his exhortation for proportionate giving upon the tenth.
7. Giving the tenth is business-like. Haphazard methods will never meet the Kingdom needs.
8. Giving the tithe is a safeguard against covetousness.
9. It carries the promise of God for spiritual blessing and material prosperity.
10. The Church will continue poor and have to beg until Church members adopt the tithe and give according to plain Bible teaching.

Then suppose such young person elected to speak on these topics should say that information and literature were lacking. Then suppose that person were to write the Secretary of Stewardship requesting such help and literature, what would it cost?

Answer: Just the request, that's all, and sufficient literature right to the point, too, would be sent by next mail.

Suppose pastors and captains try this in their churches and see what happens.

J. O. ATKINSON.

MONEY AND THE KINGDOM

FOUR DISCUSSIONS BY REV. J. O. ATKINSON, D. D.

PLACING GOD AND THE KINGDOM FIRST

The writer had a friend who for several years past, since he began in business, in fact, has faithfully practiced tithing. He is very successful now, and quite wealthy, but he has in no wise gone back on first principles. Now this friend declares that when one comes in and pays off an obligation to him, his first thought upon receiving the money is not himself, nor his family, nor his debts, nor any other personal affair; but of God. He knows that God is going to get a tenth of it, at least, to advance His Kingdom in this world, and his first thought in receiving the money is of God.

This is the very heart and soul of tithing. It is simply putting first things first.

There is a very important and emphatic Scripture which says, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added."

Now that is exactly what tithing does for one. It puts God and His claims and His Kingdom first in our business and in all our financial affairs.

There is a class of people, some of them good church members, who say, "All that I have belongs to God." Such people remind me of an incident related to me while in Porto Rico. The Spaniards are a very affable, courteous and hospitable people. When you visit in their homes they not infrequently say, "All my home belongs to you." One visitor took the hospitable and lavish Porto Rican host to really mean what he said. There was a painting in the guest chamber which the guest very much desired. He decided that since all in the house had been given him by his host, he could surely have this one picture as his very own. But lo! when the guest made known his intention the host was very angry. So those who, with words, acknowledge that "all they have belongs to God" usually retain all themselves when there is a suggestion that God would like a little portion of His own to use for advancing His Kingdom.

The surest, soundest and safest way to put God first is to separate a portion, grant the first fruits to Him. The way to put God first in any business or undertaking is to adopt and practice the principle of tithing.

* * *

FAITHFUL WITH ANOTHER'S

There are two Scriptures which, taken together, not only convince us, beyond all question, that tithing is God's law for us, and is also necessary if we care really to have and enjoy that which we call our own. Leviticus 27: 30, 32: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And the tithe of the herd, or of the flock, even of whatsoever passeth under

the rod, the tenth shall be holy unto the Lord." So the tenth is the Lord's (though in our rebellion and selfishness we may for the time rob Him of it. It does not belong to us.) Now, with this evidently in mind, our Lord said, according to Luke 16: 12, "If ye have not been faithful in that which is another's, who shall give you that which is your own?" If we are not faithful as stewards in administering our Lord's tenth, how do we expect Him to give us that which He wants us to have as our own to possess and enjoy? By giving the tenth we prove our faithfulness in handling His money: By robbing Him of His tenth and appropriating it to our own use, we are faithless certainly as touching one of the fundamental facts of Scripture, and human and divine law.

* * *

OUR GOAL BY MAY 1

In the Men and Millions campaign of 1919 we secured in our Christian churches of the Southern Convention 2,513 tithers. If the Movement had done this and nothing else it would have been worth far more than it cost, both in money, effort and energy.

But no work is good enough to be let alone. No man or organization among men can afford to rest on its laurels and be content with past achievements. If tithing was worth while in 1919 it is worth while now. It is God's law for man's giving. The individual and the Church who practice it, prosper.

That our Church may go forward in a work so well begun, an effort is to be made to double the present number of tithers in our Church by May 1. It will take preaching, teaching, praying, to do this. But a united effort and one consecrated to God can bring it to pass.

Will not all our ministers and all interested and loyal laymen who read this resolve here and now to do his or her part in reaching this goal by the time appointed? It will be glorious for our Church, and for the Kingdom. Together, beloved, and we shall, by God's help and favor, reach the goal, and in that act glorify Him whose we are, and Whom alone we seek to serve.

* * *

HE GREW RED

"I believe you ought to see these," said a pastor to a bank president. He laid on the desk the weekly offering envelopes of the banker and of a wash-woman. Each contained fifty cents. The banker fingered the envelopes and grew red. He made a new pledge on the spot proportioned to his income. People who tithe do not have a remorse of conscience that makes them grow red on comparison with others.

There was never a better time than now to begin tithing. We are living in a period of adversity and financial depression; and if we cannot now make up our minds that the Lord shall have one-tenth of all our increase, when can we hope to do so? It is God's plan for us, and it sometimes takes adversity to make us adopt His way and give up our own.

THE BULLETIN

Rev. P. T. Klapp closed a successful revival in our High Point church last week.

* * *

Rev. R. P. Crumpler, Luray, Virginia, writes that he was engaged in a series of evangelistic services at St. Peter's church, January 9-19.

* * *

Rev. J. F. Morgan, pastor of the First Christian church, Norfolk, Va., has accepted a call to our Winchester, Virginia, church and will go to Winchester, we understand, in the spring.

* * *

The People's church, Dover, Delaware, Dr. R. C. Helfenstein, pastor, received fifty-six members into church fellowship on a recent Sunday, making a total of one hundred sixty-one during the past year.

* * *

Rev. L. E. Smith, D. D., pastor of the Christian Temple of Norfolk, Thirty-third Street and Llewellyn Avenue, celebrated his third anniversary yesterday as pastor of that church. Dr. Smith's sermons, morning and evening, were of the evangelistic type. He preached with force and power, presenting plain gospel messages that reached the heart and caused many of his hearers to yield when the invitation was extended. There were the two services yesterday, and forty-four united with this church as a result of the day's effort. Nineteen of the forty-four joined through transfers of letters from out-of-the-city churches, and twenty-five joined on profession of faith.

The evangelistic campaign started two weeks ago at the Christian Temple, when one hundred and twenty-five of the church members pledged themselves to do personal work, and it will continue until Easter Sunday, each Sunday's service being evangelistic in nature. It is anticipated that this church will become a powerful factor in its community and in the city, in its endeavor to win individuals for Christ through personal work.—Virginia-Pilot, January 23, 1922.

* * *

A GREAT CATASTROPHE

Saturday night, January 28, all Washington, D. C., and the nation, for that matter, were shocked by the instant and accidental killing of more than one hundred persons who were watching the scenes in the great Knickerbocker theater. The roof of the building, under the weight of snow, gave way, and the whole group of more than two thousand persons were thrown into hysterical bewilderment. Nearly one hundred persons perished at once, and others died later. The total deaths reported at this writing (Monday night) is 108, with possibly many more to be added to the list.

OUR BIGGEST OFFER

The Christian Sun has 150 copies fiction to give away absolutely free. Read and act!

Do you read fiction—stories of the world's best and most popular authors? If so, here is your chance to get a dollar volume of fiction absolutely free.

All who renew to THE CHRISTIAN SUN during the month of February by sending \$5.00 for two years will receive by mail a dollar volume of fiction. Remit today—Don't lay this notice aside—act now.

We have 150 volumes of this fiction, and first in, first served. Now is your chance—grasp it!

* * *

BIG BOOK SALE

We have contracted for a big supply of story-books for children, ages eight to fourteen, and at a price that breaks all records in book prices. These books have from one hundred to two hundred pages, and are handsomely bound in cloth. They are by well known authors. We bought these books so that we can sell them at 25 cents the copy and pay the postage.

Never in the history of our work have we had such bargains in any kind of books.

Send your order today. It will pay you to buy these books and keep them for Christmas presents a year hence. In ten days after this notice reaches the public we anticipate selling the whole supply.

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RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— SUNDAY, FEBRUARY 5, 1922

Elijah Taken Up Into Heaven.—II Kings 2 :1-18.

Golden Text: Be thou faithful unto death, and I will give thee the crown of life.—Rev. 2: 10.

LESSON THOUGHTS:

Faithful service wins divine approval.

The work of the judge on the bench, of the statesman in the legislature, of the minister in the pulpit, and of the missionary on the foreign field, must be carried on. Who will prepare himself to succeed to these places of trust? Is your church training leaders for places of responsibility and opportunity? The work must go on.

* * *

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 5, 1922 Christian Endeavor Around the World.—Psalm 107: 1-3

CHRISTIAN ENDEAVOR DAY

Forty-one years ago Christian Endeavor was born in a revival in a village Congregational church. Today it is a world organization, with a world vision and program, moulding countless lives. A writer some months ago, discussing in *The Christian Endeavor World* the secret of the success of Christian Endeavor, asserted: "Christian Endeavor has abolished the old passive Christianity where one sat and sang one's soul away in everlasting bliss, and has substituted a practical, active Christianity. It has put the young to work for the Church and the religion it has preached, recognizing that faith without works is dead, and never more lethal than when it attempts to curb the youthful desire for action, for achievement, or even for evangelization." World-wide Christian Endeavor facts show the great work that the organization is doing today. Did you know that there are more than 70,000 Societies in the world, many of them in foreign lands; that China has 60,000 Christian Endeavorers working in 1,200 Societies; that the number of German Societies doubled during the War, and that during that period more new Societies were organized than in the twenty-five years previous; that the Greek Church of Russia is crying for the work because that land is feeling the need of a movement which will grip its young people; that there are more than 2,000 Societies in the country of India? These facts give but a glimpse of the great work which Christian Endeavor is witnessing upon its forty-first birthday. And all along its path of progress, Christian Endeavor has worked "For Christ and the Church," winning young lives to a deeper consecration and spiritual devotion, and giving to the youth of the Church tasks which have challenged their best service.

* * *

THE CHURCH VACATION SCHOOL

The Sunday school devotes about 1,000 minutes a year to teaching the Bible to the children of the Church. The State requires about 93,500 minutes for instruction in English, and 128,000 minutes for instruction in mathe-

maties in its public schools. This appalling contrast must make the members of the Church of America stop and think. To thoughtful persons, concerned for the future of the nation, it is apparent that, if our children are to live and act under Christian motives, some method must be found whereby the minutes devoted to the teaching of the Bible may be materially increased. Various plans have been suggested. Some advocate making the Sunday period longer. Others feel that week-day religious instruction is the only solution.

A third plan which has been growing in favor, because it has proved its practical worth in many places, is the holding of a Church Vacation School, for from two to six weeks during the summer vacation period. This plan has several commendable features. The opportunities of the vacation period are recognized, and instead of being a time for letting-up effort, this free time is utilized for more intensive work. The children are free from the public school program. Twenty million of them in our country have been released from regular duties, and for three months. Surely a part of this time at least can be used to good advantage by the Church. Parents are glad to have them occupied in a safe and helpful pursuit. Many public school teachers, who have the religious needs of childhood at heart, are at liberty to help in the Church Vacation School, and college students are given an opportunity to gain experience while helping in the work. The three factors, idle children, leaders with leisure time, and an unused church, are brought together for the upbuilding of the Kingdom of God and the uplift of His little ones. The testimony of thousands of adults and enthusiastic children is given to the value of the Church Vacation School.

Any church can have such a school. A church building, some children, many or few, a devoted Christian who loves children and is willing to devote some time to teaching them the truths of the Word of God, and some simple equipment, will make a Church Vacation School. Thoughtful and prayerful planning by one enthusiastic leader counts for more than anything else. And it is marvelous what can be accomplished. In one such school last year, held for but one hour a day for two weeks, because local conditions made a longer school impossible, showed results in the lives of the boys and girls, and made them call for another session. Churches and communities which hold the school one year are unwilling to leave it out of their annual program again. Make a Place for the Church Vacation School in your educational program for next summer and test its worth.

Most authorities agree that the best time for holding such a school is in the early summer time, soon after the close of the public school. Habits of school attendance have not been lost, the children are eager to be together, and there is less traveling and visiting than later in the season. In most schools the morning hours from 9 to 12 have proved most convenient, but, of course, the time must be decided with reference to local conditions.

The best committee possible should be chosen to work with the Committee on Religious Education, if your church has this valuable committee, to outline the work, provide equipment, secure teachers, make a program

and advertise the school. The program should provide for certain very important periods, including the period of worship, the period of instruction and the period of recreation.

The period of worship will include music, prayer, and Scripture reading, with probably a ten-minute talk by someone who can appeal to children; and make this part of the service contribute to their spiritual needs. The song service gives an opportunity to let the children know better the great hymns of the Church, and to enter into their spirit. One Vacation School chose each week one of these hymns, which they memorized and sang at the church service the following Sunday. This program of worship should be carefully planned, and devotionally carried out, for it is a very vital part of the work of the school.

The period of instruction may be divided, giving one time for the Bible story, and another for a missionary story. The method employed throughout the school is the oral method, and the Word of God and the life stories of our great missionary heroes and heroines furnish a wealthy storehouse of material for stories which will grip the lives of boys and girls. Publishing houses are at work issuing tests which will meet the needs of these classes. The instruction period must also include time for the reproduction of the story by re-telling, by hand-work, or by the dramatization of the story. The impression must be deepened by expression. A certain amount of memory work should be planned for each grade or group in your school also.

Recreation, or supervised play, has a place in the program of the Church Vacation School. The leaders of the school will recognize the contribution that suitable games and play can make in character development, and plan for this work.

The number of grades into which the school is divided will depend largely upon the workers available. Many country schools have been conducted successfully with one teacher, with an older girl to help with the expressional and recreational work. Other schools have been fortunate enough to have mothers, who were formerly school teachers, to help carry on the work. Your beginning may be on a very simple scale, but the important thing is to make the beginning in this work. The financial outlay will not necessarily be large, and is usually met by the Church, or by voluntary contributions.

In a very simple way, this is the Church Vacation School. We agree that more time is needed for religious education. That time is available in the summer. The question is, 'Will your church use this time which is at its disposal? Will you help your church to fulfill its obligation to childhood?'

We all are blind until we see
That in the human plan
Nothing is worth the making
If it does not make the man.

Why build these cities glorious
If man unbuilded goes?
We build the world in vain
Unless the builder also grows.

—Edwin Markham.

HOW THE MEN AND MILLIONS FORWARD MOVEMENT HELPS THE BOARD OF RELIGIOUS EDUCATION

The Men and Millions Forward Movement has made possible the meeting of an urgent need in this department of our Church work; *viz.*: the employment of a Field Secretary for full time. Miss Luey M. Eldredge, of Erie, Pennsylvania, was elected to this position and assumed her duties July 8, 1921.

The following is a summary of her work up to November 30: Conferences and Conventions visited, 8; churches, 22; Sunday schools, 12; Christian Endeavor Societies, 6; inquiries answered by mail, 53; personal letters written, 238; circular letters mailed, 1,366; Christian Endeavor Societies organized: Young Peoples', 4; Junior, 2; total, 6. Sunday school classes, 1; Teacher Training, 1; Home Department, 1; Cradle Roll, 1. Institutes held, 6; addresses delivered, 47, and 5 classes taught at the Seaside Chautauqua. In addition to this the *Handbook* has been issued and mailed, and notes furnished weekly to THE CHRISTIAN SUN.

This marks the beginning of our efforts. The number of inquiries received and the calls for personal service show the awakening interest of our people in this work.

The program for the coming year contemplates the holding of Institutes and Vacation Bible Schools throughout the Convention, and also an efficiency contest in our Sunday schools.

A portion of the expense is borne by the Sunday School and Christian Endeavor Conventions, and a part by offerings from the Sunday schools and Christian Endeavor Societies, but these are insufficient to maintain it at present, without the financial aid given by Men and Millions.

This department has also shared in the awakened interest in all lines of Church work, which was developed through the Men and Millions Campaign, and has been especially blessed through the enlistment of Life Recruits, many of whom are rendering active service in the Sunday school and Christian Endeavor work in the home church.

The work among our young people is so vital to our Church life and so far reaching in its effects that it is impossible to estimate the ultimate results in this one phase of the work of our beloved Church.

W. T. WALTERS, *Chairman,*
Board of Religious Education.

Richmond, Virginia.

The religion which would comfort the worker when dying must also protect him from death. The preaching which proclaims the value of the soul must also seek to realize that value in life. The employer who is willing to recognize the worker as an immortal spirit within the walls of the church must also treat him as such in the place of employment.

CHURCH NEWS

ELM AVENUE CHRISTIAN CHURCH

The following program was rendered at the Elm Avenue Christian church, Portsmouth, Va., Tuesday night, December 27, 1921:

Song: Joy to the World—Choir.

Recitation: Merry Christmas—Lizzie Felton.

Recitation: Dollie's Presents—Wilma Powell.

Solo—William Rhiner.

Exercise: Christmas Bells—Nine children.

Recitation: Best Claus—Mary Felton.

Dialogue—December Lesson.

Recitation: A Christmas Secret—William Elley.

Recitation: Christmas Songs—Elsie White.

Song—Four girls.

Recitation: Christmas Bells—Marie Gilligan.

Recitation: Santa Is Coming—William Rhiner.

Recitation: Christmas Troubles—Macie White.

Duet: Star of the Morning—Mrs. J. A. Baker and R. L. Baker.

Tableau.

Song—Choir.

Presentation of presents.

The above program, gotten up by some of the good women of our church, was very wisely planned and very beautifully and effectively rendered, for which both the children and the good women deserve a great deal of credit, and especially the women who labored so earnestly to make it a success. This is a young branch of the Church of Christ, but I earnestly pray that the spirit of Christ may so rule and reign in each heart that it may be a real branch of the true Church, and do much for the advancement of His Kingdom on earth.

ELISHA BRADSHAW, *Pastor*.

VALLEY LETTER

The revival meeting at Whistler's Chapel, which was held the latter part of November, brought good congregations to the services. Eleven young people gave themselves to the Lord and united with the church, and were baptized by immersion at the close of the meeting. There are many unconverted people yet in the community that ought to have been reached for

Christ, but our efforts in their behalf appeared to be in vain. We hope the seed sown will still bear good fruit in the conversion of others.

The following named churches of my pastorate observed beautiful and appropriate Christmas services: Bethlehem, Woods' Chapel, Timber Ridge, Mayland, Dry Run, and Concord. It was my happy privilege to attend them all except the one at Timber Ridge, and I regretted to have to miss that one. The services were all exceptionally fine. The pastor was nicely remembered at each service with a suitable token of esteem. At Woods' Chapel a nice pair of driving gloves was presented (very appropriate and useful in my case); at Bethlehem a dressed chicken, cakes, canned fruit, and the sum of \$10, were presented; at Mayland, \$15.50; at Dry Run, \$11.50; at Concord, two beautiful cakes, a dressed chicken, butter, eggs, and other things beautiful and delicious. Several individuals also remembered their pastor and family in a substantial way during the happy Christmas season. These various expressions of good will on the part of churches and individuals call forth our deepest gratitude, and serve to tighten the ties of friendship that bind us together as pastor and people. May our Heavenly Father bless them all and make of us all better workers in His vineyard during the year 1922.

A. W. ANDES.
Harrisonburg, Va., Jan. 12, 1922.

A WEEK OF PRAYER

At the suggestion of the Federal Council of Churches of Christ in America, and in accordance with the request of their pastor, the Christian churches at Leaksville and New Port, Va., observed the first week of January, 1922, as a week of prayer. We feel that this week of praise and prayer has greatly helped both churches. The attendance at every service was good at both churches. On Monday night, there were about twice as many at the Leaksville church as usually attend the mid-week prayer meetings here. On Tuesday night, the congregation was still larger. The congregation on Wednesday night was estimated to be one hundred. Not only was the attendance good all through the week, but there were abundant evidences of the presence of the Holy Spirit at every service. Many gave evidence of being full of the Spirit at each service, and took active part by praying in public

and by speaking on the topics outlined by the Federal Council of Churches, speaking of their hope in Christ, and testifying of their love of God and His Christ and of Christian service. Someone at Leaksville remarked that this series of prayer services was better than many revivals that have been held here.

At New Port, the members of the Church of the Brethren united with our people in these prayer-meetings. The services there were held alternately in the two churches—one night in the Christian church and the next night in the Church of the Brethren. We are very much encouraged at the spirit of harmony between the two denominations thus manifested.

R. P. CRUMPLER.

SURPRISED

On Tuesday evening, January 17, 1922, about 7:00 o'clock, a knock was heard at our front door. As we opened the door there stood a car at the end of the walk. It was from Mount Zion church. The car was loaded with Brothers Carden, Pace, and Ray, and a nice supply of eatables, such as canned fruits, pickles, sausage, steak, sugar, coffee, soda, butter, eggs, potatoes, etc. Many thanks to these good people of Mount Zion community. May the Lord richly bless ever one of them and help us to serve them better.

This is our seventh year as pastor of that people. For four years this church has paid its pastor more than the set salary, besides many gifts and presents.

Again we thank every one of these good people for their kindness.

J. F. APPLE.

THE HIGH POINT MEETING

A revival meeting began at High Point on January 16, and continued ten days. The writer assisted the pastor, Rev. J. W. Knight, and much good was accomplished. The weather was rainy and cloudy the first week, but notwithstanding this, the interest was fine. Some thirty or more professed faith in Christ and all of these were grown people. Seven united with the church—all heads of families, except one. Others are expected to join. The church seemed to be greatly encouraged as a result of this meeting.

Brother Knight is greatly beloved by his members and also by the members and friends of his church.

P. T. KLAPP.

FOOD AND RAIMENT

It may be that all preachers do not receive large salaries, but so far as I am able to learn, all of them that with an honest purpose, throw themselves upon His mercy, have plenty to eat and wear. I think I am not destined to grow rich with this world's good (neither do I crave it); but I am sure that the people among whom I labor are sure not to let me want for food and raiment.

Wentworth and Catawba Springs have given us fine poundings, consisting of almost all necessary things for the pantry and some for the pocket-book. Besides these splendid poundings there have been many smaller gifts, such as potatoes, fresh meats, butter, etc., received all through the year from various members.

Some of our Wake Chapel members, together with good Baptist friends, presented me with a handsome overcoat, a splendid suit of clothes, a good pair of shoes, shirt, collar, tie, and cuff links. My wife was not forgotten, and from Washington, D. C., came a nice hat to her from our Wake Chapel friends.

If I know myself I am thankful in my heart to the people for these good things, and grateful to our Lord for His bounty. May our Heavenly Father bless these givers with rich spiritual blessings and make me a better servant of the people for His sake.

Our faithful and loyal superintendent of Wake Chapel church, Brother A. F. Smith, has been confined to his room for about two months with paralysis of the left side. "Uncle Smith," as he is widely called, is improving, and is able to walk a little now by means of a stick and some one to aid him. We, the church and Sunday school, are hoping and praying for his early recovery. He is missed very much in the school, and many of the children have shown their love "with flowers."

J. LEE JOHNSON.

A LETTER AND ITS ENCLOSURE

Editor, THE CHRISTIAN SUN:

The enclosed was first intended for *The Uplift*, but a better thought came, and I am sending it to you so that more of "Uncle Wellons'" friends may see it. You will recall that I edited *The Burlington News* from 1888 to 1896, and it was through the columns of that paper that much of the discussion as to location of Elon went on.

If you find this available, mail me a copy of THE SUN containing it.

Very truly yours,

C. W. HUNT.

Charlotte, N. C., January 8, 1922.

(Enclosure)

Reminiscent

"UNCLE JIMMIE" WELLONS

The editorial in the last number of *The Uplift* about Rev. J. W. Wellons, aged 96 and preaching on his birthday, brings to mind many recollections of the long ago; for he is the very first preacher that I remember ever visiting my father's home, then in the "Harricane" section of Granville County, near the Wake County line. At that time I was about four years old, and in the dim vista I can recall being at the supper table with him, while a thunder-storm was on, just at nightfall. He was then in charge of two or more churches, one of which was Good Hope, near our home. The other was Pope's Chapel, still a well known church in Franklin County, about three and one-half miles west of Franklinton. In a year, perhaps longer, we moved within sight of Pope's Chapel, where "Uncle Wellons" was still pastor, and was for many years, as I grew to young manhood, and was a frequent visitor in our home all those years.

My church membership at Wesley's Chapel, Methodist, came out of a revival meeting at Pope's, my father, the late Rev. Moses J. Hunt, helping in the meeting. His home was at Franklinton, on a small farm east of the town. For many years I never came in touch with him, after leaving that section, but with the founding of Elon College (and I took a part in the laying of the corner-stone of the first building) and his giving up regular pastoral work he came to Elon, where his saintly presence is felt throughout all the denomination, as students and friends come and go. I have met him once or more.

Just to think of 96 years a servant of his Master, and all the years serving humanity! He never was considered an orator, but was always a very earnest man, interesting even to boys, and always clean in his personal life and ministrations. He and my father worked together many years, father making his work so as to be at Pope's Chapel the fourth Sunday in September each year when the annual revival meeting began; and about this meeting I could write a small book. The glorious times these two men had there preaching to their neighbors made bright spots in their lives. Father passed to his reward when 77 years of age. Had he lived as has "Uncle Wellons," he would have been 98 a few days before the birthday this good man celebrated January 1.

The fifth commandment reads: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." I know nothing of this good man's parentage, but if his early life was like his mature life has been, the fulfillment of the only commandment of the ten containing a promise has been wonderfully amplified in the life we are discussing. It has been many years since I sat under his ministry, but I believe that if I were awakened from sleep by the sound of this man's voice, in the pulpit, I could tell you in the dark who was talking. Here is wishing he will round out the 100th anniversary, still able to remember and enjoy his friends.

It was at Pope's Chapel, under the Sunday school superintendence of the late Calvin Winston, that I studied the Bible and the catechism in which was everything from the creation to the birth of Christ, which knowledge serves me to this day.

FOR SALE

I have three lots fronting the Elon College campus from the south which I would sell. The lots could be made to give 70 or 80 feet front by about 250 feet deep, or broader front for more money. Or would consider building house for party on long rental. There are but few lots fronting on the campus for sale now. If interested write J. L. Foster, Waverly, Va. 1-18-4t

DR. J. H. BROOKS

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EVERYTHING

A foreigner in Germany is not given a position unless he was a resident prior to August, 1914.

An American may start an industry in Germany, but he must give employment to Germans only.

The wife of a German whose husband's salary is as much as one thousand marks is not allowed to do public work.

More than 50% of the renewals to THE SUN are sent on the blank which we have been running for several months on another page.

Snow began to fall late Thursday, January 26, and continued until Saturday afternoon. In THE SUN's vicinity the average was about fourteen inches. In many nearby sections a greater depth was reported.

Germany has announced another big payment on her debt to the allies.

France has six living "unknown" Poilus. The men, their memories a complete blank as the result of horrors undergone during the war, are being cared for by the government, which is seeking to establish their identity. They have been visited by thousands of persons, but none recognized them.

Texas ranks first on the twenty-two principal crops and has half its value in cotton. Illinois is second with 43% in corn. Iowa is third, with 39% in corn alone, while Kansas has over 60%, and Nebraska 37%, of their crop values in wheat.

The typical negro has been described by the following lines:
 "But I forgib my in'mies, my heart is free from hate,
 When my bread is filled wid cracklin's and dey's chidlin's on my plate."

Why should not the same lines apply to the white man? Do not cracklins and chidlins put the average white man in an amiable mood? Let some editor tell us.—*Editor, North Carolina Christian Advocate.*

We answer in the affirmative.—*Editor, THE CHRISTIAN SUN.*

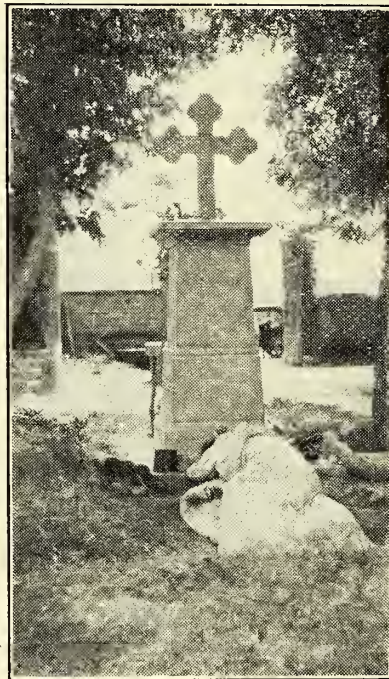
Headline—"Dante Lectures at Amherst." And as a bookstore window card announces, "Dickens Works here today for \$5."—*Boston Transcript.*

"How much are yer photygrafs?"
 "Twelve dollars for the first dozen, \$8 for the second, and \$5 for the third."

"Please gimme two out o' the third dozen."

A Nebraska man has been married by wire to a girl in Paris. The judge who married them went with the groom to the telegraph office, where the court asked the groom the usual questions, receiving affirmative answers. The judge then sent a cablegram to the bride in Paris, in which he asked the questions of the marriage ceremony. Seven hours later the answering cable was received, and the court declared the two man and wife and sent the bride a cable to that effect.

PERHAPS HIS LAST SLEEP



Worn out by the fruitless search for food and shelter, this little waif falls asleep, possibly never to awake, by the tomb of its mother. This is one of the many pitiful conditions seen in Europe.

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THE CHRISTIAN SUN
 (Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

One Year	\$2.50
Six Months	1.25
Three Months .....	.65
In Advance	

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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

We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one-half cent a word.

Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Heart or Mind ?

By MR. HERMON ELDREDGE, Erie, Pa.



HAVE heard somewhere of the little boy who saw a bird fall dead at his feet. The little fellow picked up the limp, lifeless bundle of feathers and ran to his mother, pouring his heart out to her as he buried his face in her lap and sobbed: "O Mamma, why was the birdie killed?"

And then someone supposes the little fellow to be a purely intellectual type, and instead of going as he did to his mother, he came very sedately and properly with the lifeless carcass in his hands, and standing respectfully in her presence, asked in a perfectly even tone: "Mother, I have just witnessed a scene which puzzles me and I have come with the request that you advise me why a sudden fatality has overtaken this bird?"

I have traced that difference of approach to God in prayer, and I wonder which gets the closer to God and the more apt to receive an answer, the one who coolly and properly, with perfect intonation and proper phrase and period, approaches our Heavenly Father, or that one who, in his sense of sin or feeling of need, may even forget the proper words and phrases and casts himself into the lap of God and breathes out his petition or his praise.

No one need to berate the possession of scientific knowledge as a background of true education, but to leave the heart out of the reckoning when we educate the man is a mistake so fatal that Doctor Wirt, of Gary, Illinois, has said: "Education without character is a curse to any man or nation."

*"The night has a thousand eyes, and the day but one.
But all this bright world dies, with the setting sun.
The mind has a thousand eyes, and the heart but one,
But all our bright world dies, when love is done."*

VOLUME LXXIV

BURLINGTON, N. C., FEBRUARY 8, 1922

NUMBER 6

IN NON ESSENTIALS
LIBERTY

IN ESSENTIALS
UNITY



IN ALL THINGS
CHARITY

EDITORIAL

Tonight---A Meditation

WE are meditating tonight as we write. The world is closed out, the fire burns and casts its shadow on the wall. There are hundreds of thoughts that come to us—the thought of war and peace; the thought of life and its happiness. Then, too, the thought of sorrow—the thought that one half the world does not know how the other half is living.

But possibly the greatest and best thought that comes to us tonight is that every man has around him the opportunity and blessings of a world. At our side we have the words of great men. In the various Church papers they delight and edify us each week with words of charm and power. We have just read some of the inspiring utterances of men who have moved and are moving the impulses of the world. These great minds are, by the use of the printing press, brought to us tonight. In the next room we hear the words of some of the world's sweetest singers. The golden voice of Caruso, a few months ago silenced in physical form, stirs our soul as we meditate. Science and invention have brought these things to us. Likewise millions of homes, deprived of the price and privilege of meeting the world's great writers and great singers, are enjoying tonight what we are enjoying because the minds of men have wrought so wonderfully.

We can mention more than a dozen of our *Exchanges* that bring to us delightful and dignified messages each week. To read their editorial pages is to meet these men under the most favorable circumstances. Many of them we know in person, and those whom we do not know in person, we feel that we intimately know because of their product.

But the utterances of the world's great preachers, the songs of the golden-voiced musicians, and the inspiring words of fellow-editors are not the only things that come to our minds tonight. These things are only among the many.

We are thinking tonight of the men and women, the boys and girls, who week after week find pleasure, delight and edification in reading THE CHRISTIAN SUN. They write us that they do, and it is for lack of space and sufficient room to hide our face that we do not print these messages that we so much appreciate.

We are thinking, too, of our Convention officials who are charged with the delightful work of looking after the general causes of the Church. Our Mission Secretary with his beaten paths over five Conferenees, with his urging and stirring messages in behalf of Missions. His heart and soul are in the work.

Our Orphanage Superintendent pleading week after week for the helpless and homeless. His efforts are untiring; his energies are never spent. He represents a noble cause that is being backed weekly by a noble people. To uphold his hands is to help him who is a father to the fatherless.

Our own College President standing at the helm of our educational work, guiding in a mighty strain the policy, the perplexities, and finances of the institution that means so much to our Southern work and to mankind in general. Support him we must with our prayers and patronage. Behind him we see in the shadow tonight a loyal and untiring faculty whose influence and work find their way to the uttermost parts of the earth. They are content to be practically unknown to the outside world; they are willing to live there and labor that young manhood and young womanhood may come to its full fruitage and a benediction to humanity everywhere.

And the noble women, God bless their kind and prosper their cause. They go forth in the Master's name and put the men to shame. Pity though it is that they had to almost ask for a place. We have many Marys and many Marthas. They represent service and sacrifice and are willing to do at all times no less than the best.

We are just writing—just writing tonight and thinking and thinking and thinking of good people; of good friends; of wholesome fellowship and the things that make a world better.

Yes, our pastors, noble heroes they are, content with small salaries, brave in service and spirit, giving their best that the gospel shall be preached to the uttermost parts of the world. God raise up their successors, and may the cause never fail for the lack of the spoken word!

Mind, wonderful thing it is. A moment ago we were thinking of the homeland, and now, in our imagination, we are in the foreign field. Our missionaries—God never made better or greater hearts. Those of us at home think not enough and concern ourselves about those who have denied themselves of the comforts and conveniences of a homeland that mankind everywhere might be lifted up into the sunlight of God.

There is no better, no greater, no happier, or more wholesome work and fellowship, than to know, love, and associate with men and women who love the Kingdom and work without ceasing that the Kingdom may come.

Yes, for laws, for protection, for the privilege of work we are grateful tonight. The toils of the day make a tired body, but tonight as we meditate joy springs eternal. It is a good world, after all. It is our privilege to be up and doing, seeking to serve and not to be served.



God takes care of an honest man. Somehow the blessing will return to his life, and when he is honest in honesty's ways, he will be honest with his God.

EDITING AND PUBLISHING A CHURCH PAPER

Talks With Our Readers—No. 2.

DEAR JOHN:—

I understand that you have decided to become a contributor to the Church press, and that you anticipate writing to a number of papers. I want to congratulate you on this decision, because it is a field of great usefulness and influence.

Having had some experience in handling articles, it may be that I can be of some service to you. Of course, your first difficulty will be to get the various papers to accept your manuscript. This is no reflection upon your writings, but is the history of practically every new contributor. If you will observe the following fourteen points you will make your articles so attractive and easy to handle that I feel confident you will have no difficulty in being able to market your productions:

1. Write on both sides of the sheet, and do not number your pages. This will give a special delight to the editor and cause no inconvenience to the printer.

2. When you write an article and desire to send a personal letter also, write your letter on the same sheet with your article. The delight that this will give will be for the editor to copy your article to keep your personal letter from going out to be read by the printers.

3. Paragraphing is going out of date. I would suggest that, regardless of the length of your articles, you give no attention to paragraphs. You can see how much paper you will save in this way.

4. Fill your article so full of quotation marks that the pages will look like they have just recovered from a case of smallpox. Quote everything that you possibly can so as to make your article attractive.

5. When you do find it necessary to quote something, do not take your time to complete your quotation marks. Editors know all quotations and they will have no trouble in distinguishing where the quotation ends and your own words begin.

6. If you are ever called upon to write an article concerning a marriage, always say that "Mr. Blank and Miss Blank were married *last Sunday*," or whatever day the event occurred. The editor will have no trouble in knowing what Sunday, or other day, you have reference to. You may also remember that the article, when it appears two or three weeks later, will not, in the least, be confusing to any one as to what Sunday you mean by "last Sunday." Then again, this will make such complete history for the bride that she can clip out the article, and paste it in her family Bible. Her children, then, will have no difficulty in knowing just what date their mother was married.

7. Should you have occasion to write up the life and death of some good Brother in your community, give only the day he died. Do not give the month, the date or the year. Be economical and say that "Brother Blank died last Friday night." The editor can certainly supply the month, the day and the year.

8. Do not try to be consistent in your spelling. When you use the word *today*, always use it in one sentence as a hyphenated word—as, to-day—and in the next sentence write it *today*. I would also suggest that you write *Sunday school*, using a small "s" for school, but make sure that you use it again in your article and write *School* by the use of a capital "S." You might also occasionally hyphenate these two words—*Sunday-school*, but whenever you do this, make sure that you use the two words without hyphenating.

9. Here is a point that I failed to caution you about in reporting a marriage. Always say that "Mary Blank, *the* accomplished daughter of Mr. and Mrs. Blank, was married to Mr. Blank" on such and such a date. You can understand that if you say *the accomplished* daughter, the editor can easily tell whether you mean that Mr. Blank has several daughters and that Mary is *the accomplished* daughter while the others are not accomplished, or that Mary is Mr. Blank's only daughter. If Mary has any sisters it might be well for you to find out why they are not accomplished also.

10. In the use of pronouns, make sure that you use "I" in one sentence and "we" in the next sentence or paragraph. Here again, the editor will easily understand that you are astride the fence and it will not take him more than one hour to get you on one or the other side.

11. If it is convenient for you to do so, write your articles on a typewriter, but make the lines single-space so that if the editor desires to make any corrections he will have ample room between the lines.

12. Do not put a head-line to any of your articles, and begin the first line about one-thirty-second of an inch from the top of the page. By so doing the editor can select a heading himself and write it on a separate piece of paper and pin it to your article.

13. If you should happen to make a mistake some time and accompany your article by a letter, do not sign the article and the letter too. If you sign the letter do not be extravagant enough with your pen to put the same name to the article. The editor has nothing else to do but notice this and put your name to the article before it is packed away with other articles.

14. Any time that you are short on room at the close of your manuscript, your pencil needing trimming, or your fountain pen run dry, do not sign any name to your contribution. The editor can distinguish your product from any other, and hence will know who sent it.

Next week I will write you on another phase of the work. In the meantime, count on my co-operation, and believe me to be,

Cordially yours,

C. B. RIDDLE.



A man does not necessarily have to be poor to be religious.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part XV.

By REV. J. O. ATKINSON, D. D.
Field Secretary for Missions

THURSDAY a. m., September 29.—I am beginning to feel at home in Porto Rico, so much so that I woke up at 3 o'clock this morning, a custom I have fallen into at home. But a shower, a shave, a newly-laundered Palm Beach, and a wholesome breakfast by 8 o'clock made me forget my debts and forgive my debtors to start the day with. Good Mrs. Barrett, Martin, Minton and myself in the Ford got an early start for Salinas, for we are to spend the day visiting dear Miss Williams and the workers at Salinas. Juan Romero joins us at Arus. Juan is our pastor at Arus and in the adjacent field. He is a good fellow and wishes more education for further service.

In the road near Hauca our Ford stopped and refused to go another inch. It would not be twisted nor coaxed into further momentum. Finally Martin, who was acting chauffeur, makes the startling discovery that there is no gas in the tank. Herein Henry differs from our soldiers in the recent war. They would not go forward if they were gassed and Ford will not go unless he is gassed. We are helpless, till by good fortune a Haynes touring car comes dashing by. We jump into the road and bring the tourists to a stop. There were three men of swarthy complexion in the Haynes, and two well dressed, nice looking white women,—the wives, no doubt, of two of the men, while the third man is the chauffeur of the party. They untank their car, give us the gas needed, jabber away at each other pleasantly, and refuse any pay for emptying the needed gas into our tank—which reminds me to put it here and now in my diary that Porto Ricans are kind and genteel and courteous in a very marked manner. This trait of the Latin nature persists, and no doubt will as long as any of their tribe or type remain on the earth.

We arrived happily at Miss Williams' home in Salinas at 11:45, and found that dear woman radiant with smiles and joy at receiving us. Barrett arrives by rail and other workers come in until there is quite a house-party of us. Miss Williams is not easily perturbed in the matter of hospitality, and greatly encourages us all with the declaration that an experienced man and two good women, acting as cooks today, are preparing dinner for us. Meanwhile we buy five gallons of gas for \$2.20 and take in the town. Our pastor here is Reverend Sandoval, a man of experience and a family of seven. We have a very good church building here, neat, ample, and happily situated in the heart of the place. Salinas has some nice residences, a good school building, a mov-

ing picture house, a beautiful plaza, a Catholic church, and 1,800 people. Ours is the only Protestant church or regular preaching place for miles around, and unless we evangelize these people they will never be evangelized. We are their only hope; and they are dying by the hundreds and thousands without Christ and without hope while they wait for us Christians to bring them the story of our Christ. I am wondering today while I view this town and people why the people called Christians do their missionary work with such a stinted hand, and why so few of our number offer themselves to go out on the firing line to do and save the unsaved for our Christ and His Church. Here at Salinas is the place where Rev. T. E. White labored and wrought so faithfully many years ago, till ill health and threatened death drove him back home. And though his work and field here were so very inviting, needy and promising, no one has ever been found to come in and fill up the ranks so depleted by his falling out.

Before Miss Williams announces lunch we drive out to Sabana Llams, a village five miles north of Salinas. We have a preaching place here in a rented hall which seats about twenty-five people. Brother Sandoval preaches here every Thursday night and has an average of twenty to hear him. He pays \$4.00 a month rent for the hall. Besides seating twenty-five people uncomfortably, it will easily accommodate a million or so mosquitoes and a few frogs. I should call this preaching under difficulties, or rather in unpleasant company; but it is the way in Porto Rico, and the people seem not to mind it. I have learned that human nature is very elastic and can adapt itself to almost any condition. I learn from Brother Sandoval that he was twenty-five years old when converted. His own mother told him stories about Moses which gripped him as a child. He was converted under the preaching of a native Porto Rican who was in the employ of the Christian Missionary Alliance. He was trained in a Jesuit seminary to be a Catholic priest. Becoming converted, he joined a church of the Christian Missionary Alliance and preached in that Church fourteen years. He joined us Christians five years ago, and has been preaching in our Church ever since, having been our pastor at Salinas ever since he has been with us. He preaches at Salinas Sunday morning and usually has about thirty to hear him. At 1 p. m. on Sundays he preaches on the Playa (down on the beach) in a rented hall which costs \$3.00 a month. He has an attendance here of thirty-four. Sunday nights he preaches at Salinas again and has an average of twenty-six. Monday nights he holds evangelistic services at La Playa. Tuesday night he has prayer-meeting at Salinas. Wednesday night he preaches at La Marea, about five miles southeast of Salinas, and has an average of thirty-four to hear him. Sabana Llama Thursday night. Friday night he meets with his Christian Endeavor Society in

Salinas and has twenty-four members. He gives Saturdays to visiting and in preparation for Sunday. He uses Miss Williams' horse and buggy, but needs and must have a better one for his own use if he is to keep up the work. There are several points in his territory at which he should be having preaching, but cannot do so from lack of horse and buggy or car to travel on.

We were back for Miss Williams' luncheon at 1 p. m. There were two tables of us, covers having been laid for fourteen. At table No. 1 were Rev. W. P. Minton, Rev. W. H. Martin, Pedro Lind, Pedro Roman, Juan R. Romero, Celedonia Riquez and Rev. T. Aquino Ojeda. At table No. 2 were Rev. Don Rainon Sandoval, Mrs. Eva O. Barrett, J. O. Atkinson, Dona Delfino Zayas, Christiano Martiney, Ricardo Martiney and Rev. D. P. Barrett.

Miss Williams, like Martha when her Lord came to visit her once, served, and did so with grace and charm of manner that no rebuke was given. And here is what she served: La Chon (which, interpreted into good English, simply means a pig roasted whole); Arroy; Habitchuela (a long word for dried beans); Papas (not the plural of *papa*, but the Spanish for Irish potatoes); Armarila; Batnrta (sweet potatoes); Acetuna (olives); Pan (not a vessel to cook in, but the staff of life—bread); Meton; Le Chosa (preserved fruit or dear dulce); glorious Porto Rican coffee. Now fourteen hungry missionaries did justice to this ample lay-out, and rejoiced that we were missionaries, for the time being, anyhow. It was indeed a pleasant dinner party. No wonder Miss Williams wins Porto Ricans. Her kindly manner and cordial hospitality would win a Hottentot or a Timbuctu cannibal. I borrow some money of Minton and purchase two handkerchiefs for \$1.80 which her girls have hemstitched or something, and four strings of beads for \$4.00 which the workers in her school have made and strung. If my wife and three other friends in the States knew I was broke and was borrowing the money to buy these trinkets with they would appreciate my generosity. I wonder why generosity seems more generous when it is done on borrowed capital!

After lunch Minto takes a kodak of the whole group, and it should look good after such a hearty repast.

We then hold a conference of all our workers. This was interesting. Reports were made by all our workers. Barrett asked, first, for support of the present kindergarten work at Ponce; and second, for preparation of another teacher. He has a girl in mind who could be trained at no great cost for good service.

Ojeda for Santa Isabel said the very greatest need was a building, and all present, and those absent, heartily agreed. He needed, secondly, a horse or car or some means of travel to and from the churehes he was serving outside of Santa Isabel.

Romero, for Arus, needed his building repaired and painted at a cost of at least \$35.00. He has three preaching places and needs a horse and buggy.

Sandoval, for Salinas, needs most now a horse and buggy to reach his outlying stations. Another worker, a man, is needed, to keep him in the field, as it is larger than he can cover in any week. We own the house in

which he lives, and this needs repairs to the extent of about \$350.00.

But all pastors and workers attending the conference say they are willing to lay aside all their pressing needs and make any reasonable sacrifice for the sake of getting a church building at Santa Isabel. And here is the most pressing single need of our Porto Rican work at present. Minton asked the pastors and native workers if they were willing to put on a campaign and help raise some funds for the Santa Isabel building, and all agreed that they were willing and would do so.

Miss Williams lives in a comfortable, neat and beautiful house, large enough to house both her and her school of needle and industrial workers and kindergarten class. It costs her \$30.00 a month rent, but is worth it. She lives alone, but is unafraid and feels perfectly secure. The children whom she teaches and works with are fond of her and she is of them. She is doing good work and is perfectly devoted to it. She says she plans to spend the rest of her days and strength here and never expects to get back to the States again. She is literally laying down her life for her friends here, and God is owning and crowning her efforts with success. The entire afternoon was spent in conference.

At 7:30 there were services at the church, and fifty-five people were present. The pastor conducted the opening service and Rev. Ojeda led in prayer. On the ground that the best is reserved for the last, Minton made me speak first. Barrett interpreted. I relate my experience in becoming converted and turning from the old life. Martin greeted the people in their native tongue and made them happy. Minton lived up to his reputation and thrilled his audience in relating his experience in becoming a Christian. Most of those present had become Christians under the ministry of Rev. T. E. White, and they revere his name, and will as long as they live. Eternity only can reveal what a power for righteousness White was during the years he remained here. Christians in the States should pray that the Lord will send here a successor to T. E. White. We asked tonight how many of the audience were actually converted under White's preaching, and nearly a fifth of the audience rose; and they are now the pillars and stay of the church. We Christians have a good house of worship here, plastered, seated with comfortable chairs, and in every way ample and sufficient. The service closed at 9 o'clock, and by 10:45 we were in Ponce again, safe, tired, and happy. My last thought tonight is that we have some faithful workers in Porto Rico who deserve far more help and recruits than we of the States are giving, and that Miss Williams is royal in hospitality and happy in her home as she seeks to serve. *(To be continued.)*

✦

A "DIARY" CORRECTION

Mrs. Amy Ruse Snyder, whose snug home amid honey bees, a thousand fragrant flowers, and myriads of rich coloring I visited in Porto Rico, is good enough to write me a personal letter calling attention to an error which I am happy to correct. My Diary made me say that during the war honey sold for \$2.00 the pound, but now at thirty-five cents. It should have made me say per gal-

lon, instead of per pound, which gallon, by the way, contains twelve pounds of the sweet nectar. It was stupid in my Diary to say pounds when it meant gallons, for that made Mr. and Mrs. Snyder seem like highway profiteers. I learn from Mrs. Snyder's letter that her husband is still in the industry and they are to return to Porto Rico on the Sagua February 23. *Bon voyage*, good friends, as you seek again your snug home and happiness and honey.—*J. O. A.*

ELON LETTER

PRAYER is as natural to the Christian life as breathing is to the physical man. There is nothing mysterious about prayer. It is the soul's native tongue. God is our loving heavenly-Father. We are His children. Prayer is how we communicate with Him and He with us. It is the language of the Spirit.

We are to pray without ceasing. That is to say, we are to live always conscious that God is present in all our experience, and to order our life consonantly with the obligations of that Presence. Prayer is not a matter of times or places or bodily attitudes. It is not even a matter of words. It is the perpetual attitude of the life.

It is well, however, to set aside certain times for the concentrated practice of this precious privilege of our kinship with God—certain times when we give ourselves wholly to communion with Him. There are certain places, too, that suggest the same practice for groups of His children—the Church, for instance, the dining table of the Christian home at meal time, the social party of believers, occasions these of social prayer, when we concentrate with our brothers and sisters in Christ on communion with our Father.

The proper attitude of the body in prayer is not prescribed. The Jews prayed standing. The Mohammedans pray lying prone on the ground. Some Christians prefer to kneel, others merely to bow. Jesus Himself prayed at times with His eyes open, as at the tomb of Lazarus. It is not a matter of the body's position, but of the spirit's attitude—that makes one prayer helpful and another a mockery. We might even conclude from the parable of the Publican and Pharisee that we should pray standing, with eyes cast down, and beating our breast, if we expect our prayers to be heard. The Publican was justified, however, not for the manner of his petition, but for the spirit of it. His bodily attitude was wholly incidental. I heard a beautiful prayer yesterday from a man lying flat on his back. I frequently pray that way.

Prayer is not a matter of words. In the silent meditation, experience teaches, the soul often finds God precious, often perceives things that cannot be uttered. In moments of intense application to duty God speaks to the spirit and marvelous energies are released. So are we able to pray without ceasing. So are miracles wrought daily in the release of God's infinite energy incarnate in us.

Prayers do not need to be long or loud or eloquent or punctuated with the frequent repetition of God's name. Public prayers are often long declamations, or

loud protestations, or vain repetitions. The injection at every intake of breath of some name for God is evidently suggestion that the one praying is not conscious that God is present, nearer to us than breathing, and so He must be constantly addressed by name to hold His attention. Eloquent prayers are sometimes the spontaneous outpouring of the heart in the presence of God. If so, well and good, but conscious striving after finery of speech, the false garnish of mere verbiage, must be as offensive to our Father as it is to our own taste.

Let us pray as naturally as we converse with a friend we love and who loves us, a friend who has all we can ever need and is anxious to satisfy our every aspiration. Such a friend is our loving heavenly Father. The Christian is privileged to enjoy the constant fellowship, companionship, and sustaining grace of this Friend through the exercise of prayer without ceasing. How rich the privilege of prayer is! How rich its exercise makes our poor lives, how rich and invincible for God!

W. A. HARPER.

CLOTHES-LINES

I WAS very much interested in Dr. W. W. Staley's clothes-line article. The more I read the more I wondered if Dr. Staley had ever attempted the family wash. I have so long associated Dr. Staley with long black coats and high black hats that I find it difficult to picture him over the steaming, sudding tubs, or out by the line in a high wind with an obdurate wet sheet.

The background of the clothes-line is the wash-tub, and not very far back, either; and it takes none other than a doctor of divinity to become sentimental about it. Imagine a wash-woman indulging in sentiment over her tubs, or your wife, for that matter, on a Monday morning. Imagine them saying, "There is a deal of heart in these tubs and that line, I tell you. Why, if steam should relieve me of this, the health and the strength of the nation would fail." I knew a wash-woman who used to sing, with a sigh of resignation, "Jesus, I my cross have taken." She was thinking of her tubs. I knew a young wife who over the tubs became apoplectic and almost profane. But Doctor Staley grows sentimental.

Now, I have washed clothes. I have bent over the tub and scrubbed and rubbed, and then I have taken the products of my industry, all white after their ablation, to the clothes-line. I will have to admit I grew a bit proud when I saw the other fellow's out there on the line. But pride is not sentiment. Once I not only had to wash off the soil, but I had to wash out a million or less cooties and their eggs. There was sentiment in that. I will have to admit it—high sentiment. It was indeed pitiful to see that wash of mine on the line, with dead cooties, their feet in the air, all over them for the wind to blow off. But I have a confession. When I did not have to do it any more I was not a bit sad. I was willing to let steam, or most anything else, for that matter, do it.

On the other hand, if Doctor Staley is sure wash-tubs and clothes-lines will make a Carey, or a Spurgeon, or a Cromwell, or a Lincoln, or a Wellons, or even a Staley out of my brand-new son, I will order my wife

to the tubs and lines at once. It is rather lamentable, with all this greatness wrapped up in tubs and lines, to think of us sending our wash out week after week.

Doctor Staley has far more experience than I will ever have, but even Solomon made mistakes. Mother did not do it for love, but because if mother did not do it it would not be done—and mother believed in clean clothes as much as in clean faces, clean ears, and clean hands. I know a great many excellent mothers who are not telephoning for the laundries or for Mary to bring the soiled clothes back for them to wash.

It is remarkable how doctors of divinity differ. Not only is it so of theology but of so commonplace a matter as washing clothes. I know a certain degreed seminary graduate who felt it would be a humiliation for him to even run a washer for his wife. He felt a certain group of ministers demeaned themselves by so spending their Monday mornings. What a difference of divinity!

For my part I can not grow sentimental over these tubs and lines. I can not feel that the welfare of the nation is sudded up in the one and tied up in the other. I have honestly tried to do so, but to no avail. But I can see this:

As a Christian people we are challenged by our industrial development. Every device that goes to make life easier, that goes to lessen the sum of labor, challenges us. We are challenged to herald a Gospel and a morality that will satisfy and govern this new order of things. My idea is to put some heart in the factories, the skyscrapers, the halls of business, and the halls of pleasure.

J. H. LIGHTBOURNE.

Holland, Virginia.

SUFFOLK LETTER

HVERY unique historic event occurred in Richmond, Virginia, on February 1, 1922. It was the day set for the inauguration of Governor E. Lee Trinkle, and plans had been laid for a great parade; and the ceremonies were to be observed and the oath of office administered by Judge Joseph L. Kelly, President of the Supreme Court of Appeals. An eighteen-inch snow prevented the parade and the Portico inauguration; but the Hall of Delegates, with the joint assembly of the Senate and House, and an overflow audience, packed the Chamber. The Governor made a very exhaustive address which won great applause and very favorable comment by the press. His sentences on law enforcement of the eighteenth amendment elicited vigorous and prolonged applause. As the whole State was represented in the audience by Legislature and visiting men and women, one would take it that Virginia is strong for prohibition in spite of loose propaganda to the contrary through the press and individuals; and Governor Trinkle promises enforcement of law.

At the same time, and under the same circumstances, Senator Junius Edgar West, of Suffolk, took the oath of office as Lieutenant-Governor, administered by his brother, Judge Jesse F. West, who, just three hours before that time, in the Supreme Court room, had taken the oath of office as a member of the Supreme Court of

Appeals. The unique event was that at 9 o'clock Judge Jesse F. West became a member of the Supreme Court of Virginia, and then administered the oath of office at noon to his own brother, Junius E. West, as Lieutenant-Governor of the State. Such a thing as this has never occurred before in the history of Virginia, and may never occur again. But this is not all. Both of these men were born in Sussex County, and the following State officials are all from that county and from Waverly Magisterial District: J. E. West, Lieutenant-Governor; J. F. West, Supreme Court Judge; John W. West, Jr., nephew, Chief Engineer of the Corporation Commission; F. B. Richardson, Chief Bank Examiner, and Marvin L. Gray, a member of Governor Trinkle's staff. All of them are members of the Christian Church, and nearly all of them came from Spring Hill, a country Christian church. There is no institution of the same size in numbers and wealth, as potent in civil society as the country church. It is the heart of character, the head of progress, the hope of the nation. It is the quarry from which comes the granite of the State. It is the fountain from which flows the stream of virtue to turn the wheels of progress. The city churches are manned largely from the country church. Spring Hill, Sussex County, and Waverly District, may well feel proud of these men, for they are all Christian men. More and more, the Government, in all its branches, is being conducted by men who fear God. The last twenty-five years have wrought great changes in the character of men who fill official position; and the *temperance movement*, which has culminated in national prohibition, crystalized in the Eighteenth Amendment, has done very much to put Christian men in office; and if *The Literary Digest* of this week is to be trusted in what it gathers from the press of the nation, prohibition is doing wonders already to reduce crime and improve American citizenship. Do not credit the bluff of wets nor the fear of dries. Other laws are violated as much as temperance laws; but there is not so much said about it. Exaggeration characterizes much of the talk on this subject of temperance which crosses the path of so many old appetites; but a new generation is coming that will care for none of these things.

W. W. STALEY.

I WILL PRAY FOR YOU

During the winter I am so much troubled with asthma and other causes that I cannot get out of the house. Yet I am anxious to work for the Lord even then.

It is my pleasure always to be doing something for my Master. I have been used the past two years especially in praying for my friends. No matter what your trouble is, whether mental or physical, I will pray with you if you come to see me or for you if you will send me your name and address and the nature of your burden. Also tell me your age.

I delight to bear up friends to the Lord in prayer. Call on me if you need help. Last week I prayed for two dear friends, though sick in bed myself. I enjoyed it.

J. W. WELLONS.

Elon College, N. C.

A LETTER AND AN ARTICLE

By REV. H. SHELTON SMITH

Brother Smith makes a suggestion worth while, and we welcome his and all other such articles.
—Editor.

DEAR MR. EDITOR: It has occurred to me that we who are outside the reach of our churches, attending seminaries and universities, might do well to help our fellow pastors and Christian workers who are engaged in their local fields and without our privileges. We hear some of the finest addresses and wish that our friends might hear them and catch the spirit such as our Church leaders need.

But so far, we have been largely "hearers only," content to drink in, sponge-like, the inspirational ideas of these modern seers of God. Therefore, I propose that students who are absent from our churches preparing for Christian service of any kind send in from time to time brief synopses of first-class addresses or sermons which in their minds are worth passing along to others who cannot share their opportunities. These need not be long, but merely stating the principal ideas. In this way THE CHRISTIAN SUN would be a means of extending the good things we enjoy. Would you open the columns of THE SUN for such an exchange of thought? If so, I hereby begin by writing briefly the main points of an address given at Yale recently by Prof. George A. Coe, of Columbia University, on "The Pulpit as Educator."

(Enclosure)

"THE PULPIT AS EDUCATOR"

AMONG the increasingly multiplying offices of the minister that of "educator" is certainly one of his primary duties. The fact that our time is heir to a host of books and periodicals read by enlarging numbers makes it even more necessary that the minister should act as an interpreter and guide of progressing thought. But granting that the minister's duty is that of planning a definite, systematic, and developing educational program, the main question is, How can he do it?

The following principles should guide him in his work as preacher and educator:

FIRST: His sermons should preserve continuity of content. We are in danger of lapsing into a "garrulous pulpit" in which ministers talk sporadically about everything that comes along whenever they please, in season or out of season. Our day demands sermons which contain light as well as heat, and in an order suitable to the growing needs of the parish. Every minister should have, therefore, a well-balanced program which embraces every need of his church, and his sermons should fit into this plan in such a way as to progressively drive home the fundamental objectives of his "church year." Review your whole situation in the light of a thorough community survey; define your aims as minister-educator; and then through timely, vital messages, enlist your whole membership's strength in realizing your vision.

SECOND: The minister should bridge the modern gap which exists in the minds of not a few members between "Ideas" and "Action." We are in too great

a measure victims of "The Church-Goer's Illusion." The minister works all the week to bring into the pulpit a "stirring message." His members hear it with mental relish and apparent interest. The minister says: "We ought to have a League of Nations; our politics are out of joint; the city's officials are traitors to their trust; our amusements are wrong; or the Church is losing ground." "Yes," say his complacent listeners, "our minister is right, he certainly preaches the truth; I believe in him and his gospel, and we ought to establish the new order of things." But during the coming week nothing is done; these same folks sit in their accustomed pews the next Sunday to agree mentally with everything the minister says, and to be "re-charged with good feeling," which, alas, are too much like "the morning clouds which the wind driveth away." Our people are full of doctrines and platitudes; they are drunk with evanescent dream of what the world, the social order, ought to be; they ought to be *set to work!* Church members are not receptacles to get and to keep; they are human channels through which the minister's ideas must take on flesh and blood. The sermon is not something to be heard simply; it is a call to "the colors," and fruitless is the message that does nothing more than innoculate its hearers against a vigorous attempt to eradicate the wrong.

THIRD: The minister's function is not that of passing down from generation to generation "the faith once for all delivered to the saints"; his duty is to provoke his members to think out solutions of modern problems, to stimulate them to frame their own creeds, and to work out their own salvation. Unassimilated doctrines, fossilized by centuries, or untenable dogmas of whatever variety, fail to generate zealous and loyal service. The minister must not be afraid of the truth; there is freedom and progress in the completest sense only when we follow the gleam of truth. The minister should provoke problems in the minds of his people and encourage them to accept the personal responsibility for making their own decisions.

THE DYER ANTI-LYNCHING BILL

The Dyer Anti-Lynching Bill has passed the House by a vote of 230 to 119. The bill provides life imprisonment or lesser penalties for persons who participate in lynchings and for state, county and municipal officials who fail through negligence to prevent them. The measure also stipulates that the county in which mobs form or kill any one shall forfeit \$10,000 to the family of the victim.

A QUESTION

If those who read the Church press contribute most to Church enterprises, would it pay to send The Christian Sun into every home of our membership?

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THE CHRISTIAN ORPHANAGE

Elon College, N. C.

THE BABY HOME WARM AND COMFORTABLE

Last fall when the weather began to get cold we saw at once that one of our great needs for the winter would be a heating plant for the "Baby Home," as it was impossible to keep the thirty little children warm and comfortable around the fireplace.

We wrote to several of our good friends, and among the number Mr. James N. Williamson, Jr., formerly of Burlington, N. C., now of Deland, Florida. Mr. Williamson suggested that he would donate one-half of the cost, provided I could get one of his friends to donate the other half; but we were not able to interest his friend enough to make so large a contribution. But the 20th Century Baraca Class of our Suffolk church came to our rescue and subscribed the other thousand; so the heating plant might go in and the children made warm and comfortable. However, Mr. Williamson, after thinking the matter over more thoroughly, decided that he would give the total amount of two thousand dollars and pay for the heating plant in full, and make it as his donation to the work here. The 20th Century Baraca Class very kindly consented for us to use its contribution for the general uses of the Baby Home and give Mr. Williamson the joy of making this splendid contribution to this work.

Our Burlington church, through the efforts of our good friend and Chairman of the Board of Trustees, Mr. W. K. Holt, raised \$500.00 to put in concrete floors so the children could have play rooms. When the concrete floors were finished and work had begun on the heating plant, the bitter cold weather struck us hard and held us in its grasp. But the Burlington Hardware Company had faithful boys on the job, and while the snow was almost knee deep, the work went on to completion, and by working in the bitter cold and braving the severe weather, on Saturday, January 28, the furnace was put into service, and now our building is warm and comfortable and the little children happy and content.

Mr. Williamson, though wealthy, does not forget little helpless children who are in need, and his great, sympathetic heart swells with pity for the little needy ones. He will never make a contribution that will be more highly appreciated, and one that will give more service for helpless humanity.

CHAS. D. JOHNSTON, *Supt.*



FINANCIAL REPORT FOR FEBRUARY 8, 1922

Amount brought forward\$918.27

Sunday School Monthly Offerings

(North Carolina Conference)

Reidsville, \$1.00.

(Eastern Virginia Conference)

South Norfolk, \$8.49; Bethlehem, \$2.71; Mt Carmel, \$4.03.

(Georgia and Alabama Conference)
Lanett, Ala., \$5.75; North Highland, Ga., \$3.89.

(Virginia Valley Conference)
Winchester, \$7.73. Total, \$33.60.

Special Offerings

M. H. Hayes, \$5.00; J. H. Jones (on support of children), \$30.00; Home Mission Department, Omer S. Thomas, Sec'y, \$129.29; A. F. Perkins (January rent), \$12.50; Sarah E. Phelps, \$4.00. Total, \$180.79.

Thanksgiving Offerings

Fuller's Chapel church, \$30.00; Mt. Carmel church, \$10.76; New Hope (Virginia Valley Conference), \$18.19. Total, \$58.95.
Total for the week\$273.34
Grand Total\$1,191.61

BOOK REVIEW

"THE CHURCH AND THE PRESENT CRISIS"

(By President W. A. Harper, of Elon College)

I have read this latest book from the versatile and facile pen of Doctor Harper with much pleasure. It is vital, vigorous, and vibrant with life, dynamic in thought, modern in interpretation, thought-provoking, stimulating, and inspiring. This volume will appeal strongly to students of the new school of psychology—it does violence to the static type; it inspires the progressive theologian, it sweeps aside a number of theological dogmas; it invites to fuller and richer living, it repudiates like as a closed system; it breathes the larger spirit of humanitarianism, it sweeps aside narrow individualism; it magnifies the brotherhood of the Kingdom, it minimizes the narrowness of sectarianism.

The conception which animates the purpose and program proposed for the modern church is based on the latest and most approved principles of scientific education. Herein the process of religious education is conscious of itself, it has a purpose, a program, and a plan, that will work; and it will enrich the experience of those who try it out. The orthodox may criticize it as being iconoclastic, but those whose souls are vibrant and animated with the living thought of this age, and who look forward with hope and inspiration and prophetic vision for a better day for the Church and the Kingdom, will read it and gain new inspiration to undertake the unfinished task of uniting the Church, evangelizing the race, and saving all mankind.

W. C. WICKER.

"The Church in the Present Crisis" sells for \$1.75 the copy and may be secured through C. B. Riddle, Publishing Agent, Burlington, N. C.

In all ages poets have sung of the toil and of the toiler. Joy and fellowship are expressed in songs dedicated to the working man. There are plantation songs that are familiar to all of us. Not only have poets paid their tribute to the working man, but orators have, musicians have, artists have. Christ Himself paid tribute to him. The working man is the admiration of the world.

STEWARDSHIP AND TITHING

SOME DISCUSSIONS BY REV. J. O. ATKINSON, D. D.

NO BEGGING

We trust the brethren, sisters, and friends, everywhere, who are to help in our present campaign for tithers, will make it clear that this is not a campaign of begging. It is a campaign of education solely, on one of the most vital themes of Scripture. All we ask is that our people of the Christian Church may have the same opportunity to know the Bible and God's will on this matter that other well informed Christians have. This is a campaign of enlightenment and instruction which we believe will bring strength to all our churches and spiritual depth and permanency to all who enter into it. We ask that our congregations, Sunday school classes, Endeavor Societies, and all, shall be informed from the Word of God what the plain teaching there is concerning stewardship and tithing, and then that individuals be urged to read the literature and their Bible as bearing on this matter and act accordingly.

Let us quit impoverishing God's cause by begging and go to supporting God's cause by the way and plan which He has Himself laid down for us.

God's plan for us is always better and wiser than is our own. This campaign is to try to teach God's plan and not our own in financing the affairs of His Kingdom.

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TWO SURPRISES

Dr. A. J. Gordon, one of the most consecrated and spiritually minded of all men, thinks that if a Christian is looking for agreeable surprises he or she should try tithing. Read his words: "If any Christian who has never tried tithing will make the experiment, following it through to the end in prosperity and adversity, we predict for him two surprises. First, he will be astonished at the increased amount which by this method he is enabled to give to the Lord, and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him."

Surely a plan with such promise is worth trying by every Christian—especially since the Bible very plainly teaches that it is God's plan for us.

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OUR PASTORS SEEM ANXIOUS

From the replies received, it would seem that our pastors are ready, willing and anxious to have on a real campaign for stewardship and tithing. In answer to a personal letter sent to every pastor in the Southern Convention, replies are coming in of which the three following are typical:

"I am deeply interested in this campaign and wish to assure you that I am willing and ready to co-operate with you in making it a success. To my mind there is nothing that our Church needs quite so much as a tithing and stewardship campaign. It is a note that seems

to be dying out in our churches. We must renew the righteousness of God's claim upon our money. We have been engaged in a rivalry of getting. We must have a rivalry of giving."

From another pastor equally interested: "I am, as you know, not able to do much, but you may count on me to do all I can for stewardship and tithing."

And then from another: "I had already been thinking of talking to my people on the subject of tithing. I shall try to do my best with it. You may depend upon me."

Another yet: "As yet I have not received any literature on stewardship and tithing. I can use 50 to 100 copies of anything worth while in my congregations. Now as to my preaching along this line, I feel that I have done some and will do so again. If you or others of your official force can come this way and teach us more on these great topics we will be grateful." The literature referred to was delayed, but has been sent, and is on hand for others who can and will use it now. Then another faithful pastor, who feels for his people in this time of financial depression, writes: "I extend to you a most cordial invitation to be with me at my appointments and present the subject of stewardship and tithing at such time and place as may suit you best." I do not know the best method of procedure. The very approach to the subject of money and giving at this time is difficult. Some of our people are saying that they are unable to pay that which they have already pledged, and it seems that they do not want to hear the matter discussed."

It is doubtful if we have ever faced a time when the doctrine and principle of stewardship and tithing were more needed and more opportune than now. We have passed through an orgie of high making and rapid spending. We are now learning, if we can learn, the necessity of low making and slow spending. In such a time, if we are not ready to hear of God's "better way" for us, and learn His financial plans in our behalf, when will we ever be? If we Christians had been tithing, as God willed we should, we would not now be writhing because of what our wills and ways have brought upon us. The sooner we adopt God's financial plans for us, the richer and happier we shall be. Our pastors know this. Hence their anxiety in this time of need and stress and strain.

We have tried our own self-willed way of financing long enough. Let us try God's will and way for us in this all-important matter.

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Brother M. J. Carlton, R. F. D. 6, Raleigh, N. C.: "Will gladly distribute any literature you may send and give my best efforts to show that tithing is the Bible rule for financing the Church. By the way, are non-church members exempt from tithing?" I answer Brother Carlton's question in the negative. God does not exempt any one from His laws and commandments. "Bring ye *all* the tithes into the storehouse." I see no class exempted there.

THE BULLETIN

TWO LETTERS

During the past week we have received two letters—both from sunny faces, but from different climates. The first letter is from Dr. Daniel Albright Long, and written from Tampa, Florida, under date of January 31. Dr. Long says: "I preached in the First Methodist church at Fort Myers the last time I preached. I am booked to address the Ohio Tourist Club tonight in the Disciples church. I see by the papers, account of the recent snow storm. It was predicted that we would have a killing frost at this place, but it did not come."

Brother Benjamin Franklin Black, Wolfboro, N. H., writes a newsy and appreciative letter of February 1 and says that they are enjoying eight feet of snow with the thermometer reading 43 degrees below zero. Brother Black is liking his new field and has promised to give SUN readers a sketch of his journey there and the work in his new field of labor.

* * *

AN EXPLANATION

For some time we have been crowded with "copy" for THE SUN. Our regular weekly departments and weekly letters so nearly fill the paper that we have little room for additional matter. Next week we expect to print every article we have on hand now that is available for publication. These articles will go first and regular matter second. In the meantime, we are endeavoring to make some changes so as to be more accommodating with our limited space.

* * *

A CORRECTION

Rev. P. T. Klapp, Elon College, N. C., asks us to correct the error in his report to the North Carolina Conference. The Annual says that Brother Klapp made 25 pastoral visits. He says that he reported 284. We gladly make the correction without tracing the cause to the original source.

* * *

The Christian Temple, Norfolk, Va., Dr. L. E. Smith, pastor, is now issuing a neat four-page weekly bulletin to the membership.

* * *

Dr. Staley tells an interesting story in his "Suffolk Letter" this week. An editorial note on the same subject is crowded out of this issue.

* * *

The Methodist Protestant Children's Home, High Point, N. C., is soon to receive \$12,000.00 from the estate, by will, from a deceased member of the Methodist Protestant Church.

* * *

We have on hand a few copies of "Peloubet's Select Notes" and "Tarbell's Teachers' Guide." Mail your order now.

NAME FOR JUNIOR COLLEGE

The committee on location, charter, grade of work, and name for the school to be established at Wadley, Alabama, wishes to ask any person who has a name to suggest for the school to send the same to the undersigned by February 22. As soon thereafter as possible the name will be decided and announced. The committee, however, reserves the right to reject any or all names submitted, but would greatly appreciate any name anyone has to suggest.

G. O. LANKFORD, Chairman.

Burlington, N. C.

* * * * *

The unemployed are a menace to society, and a poisoned society is dangerous to the growth of the Kingdom through the Church. We must, therefore, as Christian men and women, endeavor to see that our neighbor is employed; that his family is supplied; that his children receive an education, and have something of an equal chance in the world.

* * *

There is one cure, and only one, for the world's industrial turmoil, and that cure is the spirit of Jesus revealed in His life and death—the spirit of service, which will lead the strong to share life with the weak and to discover the methods that will ever emancipate the workers from bondage to excessive toil.

* * *

OUR BIGGEST OFFER

The Christian Sun has 150 copies fiction to give away absolutely free. Read and act!

Do you read fiction—stories of the world's best and most popular authors? If so, here is your chance to get a dollar volume of fiction absolutely free.

All who renew to THE CHRISTIAN SUN during the month of February by sending \$5.00 for two years will receive by mail a dollar volume of fiction. Remit today—Don't lay this notice aside—act now.

We have 150 volumes of this fiction, and first in, first served. Now is your chance—grasp it!

To Subscribers: Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment. RENEWAL ORDER THE CHRISTIAN SUN, BURLINGTON, N. C. Enclosed find \$2.50 which apply to my subscription account. Name Address

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— FEBRUARY 12, 1922

Elisha and the Shunammite Woman.—II Kings 4: 8-37

Golden Text: "Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—John 5:25.

LESSON THOUGHTS:

Life is the gift of God.

Life is mingled joy and sorrow, but the last word is one of hope and cheer.

Faith in God brings victory. Both Elisha and the Shunammite woman exhibit this invincible faith.

"The supplication of a righteous man availeth much in its working."—James 5: 16.

RELIGIOUS EDUCATION ACTIVITIES

Better Purposes.—Number 14: 20-24.

DECISION DAY—CONSECRATION MEETING

"Not failure, but low aim, is crime."

What is the purpose of your life? What is the purpose of your Christian Endeavor Society? The success of your life, and the service of your Society, both depend upon the purpose which is the dynamic force in them. Daniel H. Martin once made the following resolution: "I have resolved to talk with God daily before I talk with man; to do my work with sunshine on my face; to be strong in the presence of temptation, alert in the presence of opportunity, open-eared to the call of conscience." This Decision-Consecration Service of your Christian Endeavor Society is a fitting time to thoughtfully consider your life-purpose and the program of your Society, and resolve to take forward steps intent on doing a greater work for the Master. Let your motto be, "In the beginning—God." Be ready to say, "Here am I—send me," to the call for workers. Let "Better Purposes" rule in 1922.

Be Strong

Be strong!

We are not here to play—to dream to drift.

We have hard work to do, and loads to lift.

Shun not the struggle,—face it; 'tis God's gift.

—Maltbie D. Babcock, D. D.

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CHRISTIAN EDUCATION ACTIVITIES

There are two great incentives to urge us on to a larger work in the field of religious education. The great need of thousands of boys and girls who are not being touched as yet by the Church or any of its organizations urges us forward. The young people, who are coming to manhood and womanhood without having their spiritual natures awakened and with no personal religious experience to challenge them to enter the Lord's service, are an incentive to a better and more effective work.

The second incentive comes from the young people whom we know and who are doing such a splendid work. Their appreciation for the Church, their loyalty and enthusiasm and their sincere Christianity reveal the great possibilities of work with young people. Their letters tell many an interesting story.

Miss Verua Pinchard, of Roanoke, Alabama, is the secretary of the Christian Endeavor Society at Rock Stand, and also has helped in the work at Mount Zion. In a recent letter she says: "Our Christian Endeavor is just fine; seems as if it gets better every meeting, both at Rock Stand and Mount Zion. I believe Christian Endeavor is one of the best societies for the young people. For instance, before we organized the Society at Mount Zion and Rock Stand, the young people were too timid to lead in prayer or to testify. Now I wish everybody could visit one or both Societies. We do not have any slackers now. After they see what good the Society has done for their friends, they feel nearer their Savior, if they communicate with their Lord every day and every Lord's day. The life of the Society is the good program and singing. If they are given a topic to discuss it is so much easier for them than just to be asked to express their feelings. If our young people are brought up not to be ashamed and afraid to speak of the Lord, not only to their friends but in the church, when they grow older they surely will be glad. I sincerely wish that everyone who does not believe in the Christian Endeavor Society could visit us at Rock Stand." Both of the Societies mentioned are less than one year old, but have already demonstrated their right to live and grow, and are rendering a great service in these communities, to and through the young people. Miss Amie Huey, of Wedowee, Alabama, a member of the Christian Endeavor Society at Noon Day, in a personal letter to the Field Secretary, says: "I would not take anything in the world for our Christian Endeavor Society. I feel that it has helped many of us girls and boys to live closer to God." Mr. Joe French, another charter member of the Noon Day Society, is planning to organize a Society in a nearby church in the near future. And these are only a few of the young people in the Alabama Conference who are working and praying and looking forward to doing much for God and the Christian Church.

An active committee in the Georgia-Alabama Conference, in co-operation with the Conference President, Rev. R. F. Brown, is laying plans for a Sunday School and Christian Endeavor Convention to be held in the month of April. Rev. C. W. Hanson, pastor of the La Grange church in this Conference, writes of the organization of a teacher-training class with twenty-nine members in his church. He also says that the Junior Endeavor Society is doing a good work, and the membership has increased to twenty-seven. Mr. W. M. Crowder, the efficient superintendent of the East La Grange Sunday school, reports the election of Mr. W. L. Jarriell as missionary superintendent of that school. This school is planning other forward work for the future.

A recent letter from Mr. R. O. Rothgeb, of the church at Leaksville, Virginia, of which Rev. R. P. Crumpler is the pastor, reports progress in Christian Endeavor

and Sunday school. He says: "The Christian Endeavor meetings are usually interesting and inspiring, and our aim is always to have something on the program that will elevate the minds of the young and inspire them to set higher ideals. The method of having each member make out the programs in rotation has proven very effective in maintaining interest. In our Teacher-Training Class we have started over the book now for the second time by way of review, and each pupil in the class in rotation teaches a lesson, and the method they use and the manner in which they teach is sufficient evidence that the work has been a success." This is just a sample of the good work the young people at Leaks-ville are doing.

As we read over these letters, and many more like them, we wish that every church we have might become thoroughly aroused to the value of its young people; that every young person whom our Christian churches might reach could be inspired with the vision and filled with the consecrated Christian enthusiasm of these young people. May no church be content with a program which does not include an earnest effort to win and train *all* of its youth for Christ.

DAILY READINGS ON STEWARDSHIP

Monday—God, the Owner of all, Gen. 1:1; Ps. 24:1.

Tuesday—Man a Steward, Gen. 1:28; 1 Pet. 4:10; 1 John 1:3.

Wednesday—Man must account, 1 Cor. 4:1; Luke 16:2; Matt. 22:21.

Thursday—Acknowledgment required, Prov. 3:6.

Friday—The first fruits are God's, Prov. 3:9; 1 Tim. 6:17-18.

Saturday—Spending and saving, Isa. 55:1-3; 1 Tim. 5:8; Ps. 39:6.

Sunday—Wherein we rob God, Mal. 3:8.

QUESTIONS: How do you determine the proportion to give? To spend? To save? How is character affected by hearing and not doing? What is the difference between ownership and possession?

REMINDERS

Have you paid your pledge to the Elon College Standardization Fund?

* * *

Have you paid your pledge to the Men and Millions Movement?

* * *

Do you suppose that your pastor is living comfortably on the salary your church is paying him? Do you pay him promptly?

* * *

Is your pledge to missions due?

* * *

Have you renewed your subscription to THE CHRISTIAN SUN?

BOARD OF SUPERANNUATION MEETS

The Board of Superannuation created and elected at the last session of the Southern Christian Convention met in its second annual session at Raleigh, N. C., Wednesday p. m., January 25, all members being present except Brother W. K. Holt, who was detained by a pressing business engagement. Rev. W. M. Jay, Secretary, Holland, Virginia, led in prayer and read the proceedings of last meeting, calling attention to several items of unfinished business. The Board last session recommended that all Conferencees of the Convention make an apportionment for the superannuated fund on a basis of five cents per church member, provided no Conference be requested to apportion not less than a total of \$100.00. It was reported that all our Conferences in practice adopted or had already operative this request.

It was reported that the total appropriations to beneficiaries the past year was \$1,400.00. The line the Board seeks to follow in its appropriations was that laid down by the Convention, as follows:

That at the age of seventy, or earlier in case of disability, to be determined in each case by the Board, all ministers who have been actively engaged in the ministry for twenty years next preceding thereto shall receive annuities from this fund as follows:

(a) Single ministers, \$200 per year.

(b) Married ministers, \$300 per year.

(c) Widows, \$200 a year during their widowhood and membership in the Christian Church; dependents to be provided for in each case by the Board.

While the income thus far has not allowed the Board to reach this maximum, it forms the basis of appropriation, and the allowance in each case approximates the amounts named.

For example, \$250.00 was the highest amount we were able to appropriate to a married minister, not from choice, but because of limitation of funds. Widows with dependent children received \$200, but those without dependents only \$150 each. The total amount appropriated at this session for 1922 was \$1,600.00. While this sum is not large, it at least indicates the direction in which the Convention is working, and shows to these faithful and beloved ones that the Church for which they have lived, labored and suffered is not forgetful of them in the years of enforced inactivity when their own earning capacity is either taken away or at a minimum.

Every member of the Board rejoices beyond words that the day has at last come in our Southern Convention when every minister who has served his Church long and loyally is remembered with appreciation and gratitude in his declining years, and no widows of husbands who gave themselves solely to the ministry are forgote in their widowhood. A full report of all beneficiaries and amounts appropriated will be made to the Convention.

J. O. ATKINSON, *Chairman.*

CHURCH NEWS

BURLINGTON

We have been silent for some time as to the work of this pastorate, but we trust our silence has not been due to inactivity in the church. The fact is that our silence has been due to activity rather than inactivity, for our time is all engaged in the endeavor to build up the work in broadening its relation to the great enterprises of the Kingdom.

Early in the month of November we held a series of special evangelistic services in the church. The pastor did the preaching throughout these meetings. Rev. C. A. McDaniel, at that time of Winchester, Va., was with us as director of the music. The services were well attended, and a deep spiritual interest seemed to prevail over the hearts of those who came. Many renewed themselves in a definite reconsecration to Christ. Three members were added to the church.

Special services were held on Thanksgiving Day, the exercises consisting of music appropriate to the occasion, Scripture reading and prayer, and two or three short addresses. An offering for the Christian Orphanage was received, the total offering amounting to \$634.00.

On Christmas night a "White Gifts for the King" program was rendered in the main auditorium of the church to a very large audience that seemed to appreciate the exercises. On Monday night following, one of our Sunday school classes gave a pageant, after which each member of the school received a "treat," and all visitors present were invited to partake of the refreshments that had been provided for them. The Christmas offering for the Orphanage amounted to approximately \$175.00.

The work of the new year has started in a very encouraging way. At the close of the morning service on the first day of the year two members were received into the church. Others are expected to unite with us at an early date.

All departments of our church are pretty thoroughly organized, and we have reason to feel that a period of wholesome progress lies just ahead. To that end we are praying earnestly and working faithfully.

G. O. LANKFORD, *Pastor.*

WAVERLY, VIRGINIA

On the night of January 11, this being the birthday of the pastor of Waverly, Virginia, Christian church, the good people of that church gave him and his family a surprise donation party. On entering our home, after prayer-meeting we found it alive with people, and our dining room table packed with everything good to eat. There was sugar, hams, canned goods of all kinds, lard, flour, beef, coffee, dried apples, butter, eggs, oranges, cake, cereals of many kinds, sausage, sweet potatoes, turnips, corn, meal, beans, peanuts, sheets, towels, and a lovely linen table cloth with a dozen napkins to match. And that our table should be complete in its setting, the climax came in an additional gift of a beautiful set of silver knives and forks. This was indeed a most valuable addition to our tableware, and one for which we had wished many times.

A most enjoyable hour was spent by pastor and people, and many tears were co-mingled as we tried to express the feeling of gratitude in our hearts for such a lovely act at the beginning of our tenth year of service.

Scarcely had we found room for all the good things of this first donation party when another came. On Tuesday, January 24, Deacon J. J. Faison and wife, representing Spring Hill Christian church and community, drove to our back door and unloaded the contents of their automobile on our kitchen table. There was sugar, three hams, butter, eggs, canned goods of many kinds, pickles, flour, sausage, potatoes, chicken, coffee, collards, oranges and jelly.

It is good to dwell among such a warm-hearted and liberal people, and such an abundance of good things will be in our home many days to remind us of the sweet spirit which has prompted all this kindness. We extend to one and all our most sincere appreciation and pray God's blessing upon them.

REV. AND MRS. J. L. FOSTER.

EVANGELISTIC SERVICES AT ELON COLLEGE

The annual evangelistic services were held at Elon College the week following the third Sunday in January. Dr. G. O. Lankford, of Burlington, N. C., was the preacher, and the music was furnished by Prof. E. M. Betts, organist, and the church choir. The preaching was brief, clear, and forceful. The old stately and wor-

shipful hymns, some of which have stood the test of ages, were used. All services were well attended, and a spirit of interest and reverence prevailed. There were some ten or more professions, and two names have been presented for membership in the local church. The most striking thing about these services was the inspiration on the part of our consecrated young people to carry on the evangelistic work by continuous and systematic personal effort.

N. G. NEWMAN, *Pastor.*

DISTRICT OF COLUMBIA

On Friday, January 27, 1922, it was my privilege to attend, as a lay member of our church, a Conference on Evangelism conducted by Dr. Chas. L. Goodell, in the First Congregational church, for the Washington Federation of Churches. One of the members of Dr. Goodell's party, which has been visiting a number of the larger Federations throughout the country in the interest of evangelism, is Dr. R. C. Helfenstein, pastor of the Christian church at Dover, Delaware. Dr. Helfenstein delivered one of the principal addresses of the conference, and his excellent style made a profound impression upon the leading clergy men and laymen of the national capitol. As for myself, I cannot help feeling a deeper sense of pride in the Christian Church because of having listened to this address, and because of the fact that the Church has in it such leaders as Dr. Helfenstein with a vision of the imperative need for world-wide personal evangelism.

Mrs. Helfenstein accompanied her husband on the trip to this city.

L. R. TOWNSEND.

Box 212, Clarendon, Virginia.

HOLLAND, VIRGINIA, NEWS

The new pastor, Rev. James H. Lightbourne, arrived upon the field for the first Sunday of October.

On an early October evening a combination pounding and reception was held. Addresses of welcome and of counsel were made by Rev. L. F. Paulette, of the Baptist church; Rev. W. M. Jay, of our own Holy Neck church, and Mr. I. A. Luke, a deacon of the local church. A response was then in order, and the pastor replied in the same cordial, facetious, and brotherly vein as characterized the addresses of welcome. Music was furnished by the Christian church orchestra of Suffolk, with Mrs. I. W. Johnson at the piano. A program of musical num-

bers and recitations was rendered, and refreshments were served. The affair was largely attended, the pounding was evidently participated in by all, and a fine spirit prevailed.

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The Holland delegation to the Eastern Virginia Conference returned with a splendid impression of Dover, of Delaware hospitality, of Dr. R. C. Helfenstein, and of the Dover church. It may be vision, or it may be visionary, but we hope to entertain a large delegation from Dover at Holland in 1923.

❖

A two weeks' revival was held during November. Mr. Sam Davis, of Norfolk, who has endeared himself to so many of our Southern Convention churches by his artistry, was with us. We did not have either the attendance or the decisions anticipated, but we feel that a good work was done in the church. Four were received into our fellowship.

❖

During the holidays we took part in a community Christmas celebration. A tree, such a tree as must have inspired Joyce Kilmer to write his beautiful poem, "Trees," was erected at the school ground and illuminated with vari-colored bulbs, a cross topping it all. After a program of Christmas carols and appropriate addresses, Santa Claus took a position beneath the tree, and, led by the students of the public school, all brought to him their gifts of food and clothing.

❖

On Christmas night a son was born to Rev. and Mrs. Lightbourne. He, too, is James H. Lightbourne, and it is the hope of his parents that he will some day be ordained an elder in the Christian Church.

❖

Our young men are developing as singers, and besides singing at the Sunday services, they even favor us at the prayer-meeting.

❖

Everyone present at the prayer-service January 18 promised to work for a larger attendance for the next week's service. The night was such, being both cold and blustery, as to dishearten whatever response there might have been from the country, yet even so the attendance went up from thirty-eight to sixty-nine.

❖

Last Sunday evening our school principal, Mr. White, lead the Christian Endeavor. The lower auditori-

um was practically filled, and a most interesting program was rendered. Two high school students debated, "The dishonest business man never succeeds," and both affirmative and negative did well.

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On Wednesday afternoon, January 25, the building committee of the church contracted with Mr. E. C. Smith, of Franklin, Va., for a parsonage. It is to be built as soon as the weather will permit, on the church ground, north side, and is to have seven rooms and bath, running water, electric lights, and hot-water heat. It will be completed some time in June.

❖

We have just secured Miss Laura Smith Holland to assist our church Captain, Mr. W. J. Holland, with the Men and Millions collections. It is not our purpose to be either officious or exacting, but we are going to give our membership an opportunity to do what they can.

❖

The pastor plans for his pulpit work these approaching Lenten weeks, sermons upon tithing, the meaning of church membership, and the outlook for the local church. He also plans a win-one campaign—winning to church attendance, mid-week attendance, home devotions, tithing, and the unsaved to Christ.

CORRESPONDENT.

January 27, 1922.

A FEW LAUGHS

"Father, what is the board of education?"

"When I went to school it was a pine shingle."

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"Which New England State has two capitals, Jack?"

"New Hampshire."

"Indeed; name them."

"Capital N and capital H."

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Mary had a little mule—

It followed her to school;

The teacher was a fool.

He went behind the mule,

He hit it with a rule—

Now there is no school.

❖ ❖ ❖

Now I get me up to work;
I pray the Lord I may not shirk.
If I should die before the night,
I pray the Lord my work's all right.

❖ ❖ ❖

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."—A. Lincoln.

CALLED HOME

TATE.—Miss Effie Tate departed this life on December 24, 1921, at the age of fifty-one years. Her death was very sudden. She was apparently well at 10 o'clock on the night of the 23rd when she retired, but the end came during the night, so far as the family knows, without a struggle. A good woman has gone. May she rest in peace. Funeral by the writer.

G. O. LANKFORD.

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ISLEY.—Robert Lee, son of P. W. and Lydia Isley, was born January 21, 1907, and died January 2, 1922, aged fourteen years, eleven months and eleven days, after a life spent in sickness, scarcely knowing a well day. But through it all Lee was an unusual child, being diminutive in physical size, though wonderfully large and sweet in character, which caused him to be loved above the average child. Everything was done that medical skill could afford and loving hands could render, but to no avail, for God saw fit to remove him from the home, community and friends, after having won his way to the hearts of all with whom he came in contact.

The funeral was conducted from Hines' Chapel January 3 by the writer, assisted by Rev. J. W. Holt, in the presence of a congregation that over-filled the church, who had come to pay their respect to one they loved so well. The pallbearers and flower-bearers were his classmates in school and the school attended in a body. He is survived by his parents, one brother and one sister, and a host of friends who mourn his death. The body was laid to rest in the church cemetery under a mound of flowers.

C. E. GERRINGER.

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AUSTIN.—Mrs. Maniza Austin, wife of Simeon Austin, died on January 12, 1922. She was about 80 years old and was said to be one of the charter members of Wake Chapel church. Only one charter member is now living, that being her husband.

Sister Austin was married twice and leaves three children by her last husband and one by her former, in the person of C. F. Spence, a deacon of Wake Chapel church.

The people who knew her best feel confident that she has gone to be with the Lord to await the resurrection. May richest blessings be with those of hers left behind.

She was buried at Wake Chapel and the service was conducted by the writer, assisted by Rev. Henry Norris, of the Baptist church.

J. LEE JOHNSON.

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POYTHRESS.—Mr. John Wesley Poythress departed this life Saturday morning, January 14, 1922, at 6 o'clock, in Watts Hospital, Durham, N. C. He was regarded as a good citizen, good neighbor, and one of the church's most useful members. After the death of his father he took a father's place in the family. De-

ceased was 34 years old and leaves a young wife, one child, five brothers and two sisters to mourn their loss.

His body was brought to Damascus Christian church, where funeral service was conducted by the writer and interment made at the church cemetery. God bless and comfort the bereaved ones.

P. T. KLAPP.



DINGES.—Velva Marie Dinges, daughter of Mrs. Carrie Dinges, of Stanley, Va., was born September 25, 1908; died January 15, 1922. Her age, at her death, was thirteen years, three months and twenty days. She is survived by her widowed mother, two brothers and four sisters. The funeral service was held and the interment made at the Evangelical Lutheran church of Alma, Va., near Stanley, January 17, 1922. The service was conducted by the writer, assisted by Elder J. B. Jenkins, of the Old School Baptist church.

May the dear Friend who 'sticketh closer than a brother' comfort, sustain and provide for the sorrow-stricken mother and the surviving brothers and sisters.

R. P. CRUMPLER.



ISLEY.—Eli K. Isley departed this life at his home near Altamahaw, N. C., January 16, 1922, at the age of 72 years. He leaves a widow, seven children, sixteen grandchildren, and many relatives and friends who sorrow because of his death. He had been a member and a deacon in Bethlehem Christian church for many years.

The funeral services were conducted by his pastor, and interment at Bethlehem. A good man has gone to the spirit world. May God comfort the bereaved.

J. W. HOLT.



JEFFREYS.—Mrs. Alice Jeffreys was born June 12, 1856, and died January 16, 1922. She was married to Sidney E. Jeffreys on May 20, 1875. To this union thirteen children were born, nine of whom are still living, and eight of whom were present at the funeral. The husband has been dead since February 3, 1917. A noble woman, a devout Christian, a good mother, has fallen on sleep. That she is at rest we have no doubt. Funeral by the writer, assisted by Dr. P. H. Fleming.

G. O. LANKFORD.



COVINGTON.—Robert Lee Covington was born August 14, 1891, and passed away at his home in Burlington on January 23, 1922. He had been a great sufferer for several months. He leaves a widowed mother to mourn. God rest him in peace.

G. O. LANKFORD.

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BURLINGTON - - - NORTH CAROLINA

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A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - Editor

Subscription Rates

One Year\$2.50
Six Months 1.25
Three Months65
In Advance

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Giving

By REV. E. M. CARTER
Wadley, Alabama



GIVING is an essential element of the Church. It is an expression of service scarcely realized in any other form. The Father gave that the Light might shine into the darkness and that the world through Him might live. The Son gave in order to more forcefully set before the world the opportunity offered of the Father. The Father and the Son worketh hitherto.

To carry out this plan, the Church is to *give*,—in life and means. Money is an expression of life as it represents the time, thought and strength of man. By it the Gospel may be extended in our own land, and may be the means of establishing the Church in heathen lands, thereby permitting the light to shine into the darkness in our day.

VOLUME LXXIV

BURLINGTON, N. C., FEBRUARY 15, 1922

NUMBER 7

IN NON ESSENTIALS
LIBERTY

IN ESSENTIALS
UNITY



IN ALL THINGS
CHARITY

EDITORIAL

A Need

THERE is one need in our Convention work that we should study and endeavor to relieve. This need is the uniformity of statistical information. Today we wanted to know how much the various Conferences had contributed to the Christian Orphanage as reported in the 1921 *Christian Annual*. On page 66 of this volume you will find what was reported by the churches of the Virginia Valley Conference. This is good. But turn to page 82 and see if you can tell how much the Alabama Conference reported as paid to the Christian Orphanage. Of course, that Conference paid, but you cannot find it from *The Annual*. Or let us take the Georgia and Alabama Conference, and the same information is not given. The Eastern Virginia Conference shows how much is raised for the Orphanage, but in the 1922 *Annual* the nearest approach to it is a column headed "Benevolences."

These are only illustrations. They serve to show that when we desire to get the actual figures covering a certain part of the work for the year, it is a most difficult task to assemble them. There must be a reason.

The reason is very simple. Each Conference Secretary, or the Committee on Statistics, is allowed to take a sheet of paper of his own choosing, or convenience, and make out a table without reference to the uniformity of the whole Convention. This table matter goes up before the Conference, is approved, and sent on for publication. All that can be done is to print what is received.

If you have not studied these things, Brother Reader, take, for example, to find out what was spent on church improvements during the last two years. You will find this very information in some of the Conferences, and others you will not. It is most unreasonable to assume that those Conferences not reporting anything made no improvements. As a matter of fact, they did, but in most cases it is added to the value of the church property.

We need a table to be used in all Conferences, asking for certain information. By the use of the same table in all Conferences the work would be unified, and it would be a small matter to make a report on any item.

THE SUN, therefore, makes a motion that the next Convention appoint a committee to draft a blank table to be used in all the Conferences, so as to unify and intelligently assemble our work. THE SUN would further suggest that the Convention appoint a Committee to revise the church and ministerial letters. These reports call for many things unnecessary and fail to ask for things more important.

Church Statistics---Some Information

(Condensed from syndicated matter)

EVERY day during the last five years an average of 2,173 persons joined the various Churches of America. During the same time an average of three congregations have been organized daily, and the average number joining the ministry has been four and one-half persons per day.

The total church membership of the country, according to the latest available figures, is 45,997,199. This is an increase of 4,070,345 over the 1916 census figures, and indicates a clear gain of more than a million members for the preceding twelve months.

The various religious bodies report 233,104 congregations manned by 200,090 ministers. This is a gain of 5,617 congregations and 8,294 clergy over the government figures for 1916.

Of the 45,997,199 persons listed officially as church members, the Roman Catholics have 17,885,646. Roman Catholic figures represent estimated population including all baptized persons. Protestant bodies count only communicants.

The total religious constituency of the country (including all members and adherents) is placed at 95,858,096 persons. Owing to different statistical methods of the various churches these figures are estimated in accordance with studies made by statisticians. On this comparable basis the constituency of the various great bodies is as follows: Protestants, 74,795,226; Roman Catholics, 17,885,646; Jews, 1,120,000; Eastern Orthodox (Greek and Russian), 411,054; Latter Day Saints (Mormons), 1,646,170.

The Jewish figures—400,000—are estimated. The Jewish bodies have different methods of reporting, some counting only heads of families and others only heads of families who are also pew-holders. Volume 22 of the *American Jewish Year Book* estimates the Jewish population of the United States at 3,300,000.

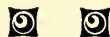
As the churches report their statistics as a whole it is practically impossible to tell in what part of the country the greatest gains have been made. Indications are that the advance is all along the line. A specially significant growth has been reported by the Southern Baptists and the Southern Methodists.

For the first time the Baptists have passed the Methodists in total membership, now having 7,835,250 members, against a Methodist membership of 7,797,991. The Lutheran bodies stand third with a membership of 2,466,645 persons, and the Presbyterians are fourth with 2,384,683 members.

Practically all of the major religious faiths have made a gain except the Unitarians, who show a loss of 30,880 members as compared with 1916 figures, their total membership for last year being 51,635; and the Methodist Protestant Church, which shows apparently a loss of 8,623 members for the five-year period. The

Churches of God in North America, General Eldership with a membership of 25,920, also show a decrease of 2,456 members. The Roman Catholics show a membership and adherents gain of 2,163,831 during the last five years. They have 16,580 churches manned by 21,643 priests.

The Methodist Episcopal Church (North) reports an increase in membership of 220,870 over the 1916 figures and 62,595 members over last year, its present membership being 3,938,655. It is the largest single Protestant Communion. The Methodist Episcopal Church, South, shows a great gain of 91,315 members for the preceding year with an addition of 231,588 over the 1916 figures, its total now being 2,346,067. The Protestant Episcopal Church has recovered its war loss and now shows a gain of 11,208 over the 1916 figures, of which 7,134 were reported last year. Its total membership is 1,104,039 persons. An interesting fact is that the Salvation Army, with a reported membership of 35,969, shows an increase of only 65 persons over five years ago.



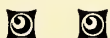
Our Statistics Again

ABOUT this season of the year there is always more or less comment on the assembled statistics of the various Churches given out by the Federal Council of Churches. Last year we laid aside a copy of the report for comparison with the report this year. It is natural, of course, that THE SUN is interested in the information concerning our own Church. The report for 1920 gave our Church 1,094 local churches, 826 ministers, with a membership of 104,390. The report for 1921, a copy of which has just been received, gives our Church 1,094 local congregations, 987 ministers, with a total membership of 97,084. According to these figures, we made no gain in congregations, but a gain of 161 ministers, with a loss in membership of 7,306.

There is a saying that "figures never lie." We grant this saying if the figures are correct, but we are confident that there is something wrong in the assembling of these figures.

Our opinion is that, of all records, those of religious bodies are the most inaccurate. We have a resolution that some day, when the time and expense will permit, we will devise a plan to find out direct from every local church of our denomination the facts and figures over which there is contention and concern every year.

The inefficiency of many local church clerks passes on to the Conference Secretary, and from the Conference Secretary to the Convention Secretary. We have in mind now many instances which we could relate to prove that the manner in which the membership statistics of many churches is cared for renders the whole system inefficient.



"Are you a wheelbarrow going around as you are pushed, or are you a self-propeller, a self-starter?"

Editing and Publishing A Church Paper

Talks With Our Readers—No. 3

DEAR JOHN:—

I appreciate your kind letter which I have just received and am delighted to know that you fully understand my fourteen points outlined to you last week.

There is a generally accepted saying that half the world does not know how the other half lives. I believe I can add to this with a degree of confidence in the statement that half the world does not understand the other half's work. The matter of editing a paper is a specific case.

My liking of the newspaper work seems as natural as a duck's desire for water. I have always had a real love for the printed page. And I should say here that I do not believe that any man can, with any degree of success, take care of the demands of the public in a newspaper office unless he has a real desire and liking for the work.

I once thought that an editor had the easiest task of any man. There is only one way to understand and appreciate his work and that is to actually do the work yourself. My first year in college I lived in the hospitable and genial home of my predecessor. It was my pleasure to do the secretarial work in THE CHRISTIAN SUN office, and yet with this close and personal contact with my good Brother, I never dreamed of his many duties until I became his successor. (Then I prayed for him only once a day, and had I known then what I know now, I would have prayed for him twice daily.)

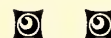
One reason the work of an editor is not understood is because practically all of his work is done behind closed doors. I have had several amusing things to happen with me during the past few years. I have seen the time that I worked from early in the morning until late bed-time, stopping only thirty minutes for my meals, and then be asked by some friend if I was not having a leisurely time. I have always said *Yes* and went ahead smiling.

You must understand that the recital of these things is in no way to be interpreted that they are boring and not enjoyable. If you enjoy your work in the field of journalism as well as I do you will be happy. There is only one way to do in editing and publishing a paper and that is to keep on the job every day, tackle each task with a smile, and do the best you can. If you form the habit of worrying over every little thing that comes up, or every complaint that comes in, you will become miserable, your work will be half efficient, and the results will tell.

I am glad you are interested in my suggestions, and if I can serve you further, I trust that you will feel yourself free to write me.

Cordially yours,

C. B. RIDDLE.



God required the tithe of the Jews four thousand years ago. He certainly expects no less of us today.



CONTRIBUTIONS



SCENES AND IMPRESSIONS

IN PORTO RICO

A Diary — Part XVI.

By REV. J. O. ATKINSON, D. D.
Field Secretary for Missions

RIDAY a. m., September 30.—I was up bright, happy and early this morning. Good Mrs. Barrett had said we would get our first letters from home and the States today. At breakfast we were advised that the truck loads of mail had gone by from the railway station to the postoffice, and there seemed enough for all to get some. The arrival of mail from the States is a great event here. They post in conspicuous places bill-boards stating when the steamer landed at San Juan and just when mails will arrive at different places in the island. The letters from home, a half-dozen of them, came this morning. Minton says each letter from home, after having crossed the ocean and waited a week, is “a bundle of American Beauties tied with the golden strands of sunbeams and freshly sprinkled with spangles from a rainbow,” or something to that effect. Minton’s rhetoric, like his unflinching smile, always comes in at the right time and invariably adds to the gayety of the situation. After reading our letters and indulging our joy over the dear ones at home, we “take in” the city market. I have never seen anything on this earth quite like a city market in Porto Rico. They sell, or offer for sale, everything used by mortal man from the cradle to the grave—and many things no one should use whether in or out of either. They offered us spoons at 2½c. each; cigars not labeled, 2c. each, labeled, 3c.; dippers to drink from, 6c. each; live, squealing pigs at \$3.00 each; strings of chewing tobacco at one penny per inch (one inch of which, from its appearance, ought to mean certain death to any one who used it); and then I bought a pocket-book for 10c., a floor mat for 50c., a basket for 30c., a pair of shoes for 25c., a hat for 40c., a doll for 15c., two handkerchiefs for 25c., and a pair of cuff buttons for 25c. Then the money Minton had loaned me gave out. They tried to sell me some goat’s butter, and snake hides, and baked bananas, and broiled “hot-dog,” and roast beef (with the blood still oozing out), and a few other delicacies for light lunches—but fortunately my money had given out. A Porto Rican city market is a dry goods establishment, a grocery store, a restaurant, cigar and cigarette stand, butcher’s and baker’s shop, a farmer’s warehouse, coal bins and fruit stands all multiplied by fifty and then jumbled into one, making unitedly a paudemonium of conduct, a babel of voices and a polyglot of odors. I made up my mind to visit the market again before leaving Porto Rico (as soon as the garlic effects of this visit had vanished). One cannot learn a people’s or a city’s real life unless one sees and understands the

market house. For years I have made it a practice on visiting a city to go through the market to see there what the people are buying to load up their stomachs with. What a people eat is an index to what they are.

We lunched happily together at the Barretts’ today and talked about home. Barrett has been here so long that he is not at home elsewhere. He lives, thinks and speaks Porto Rican. I told him today that he jabbered more like a Porto Rican than the Porto Ricans themselves. He can hardly speak our dear English tongue, and more than once has had to stop and think or enquire of Mrs. Barrett what the English word is for some Spanish thing he wants to say to us. There is simply no telling what one can get used to and become in this life.

After lunch we go out to Arus, where we have a wooden framed church building with a hundred chairs in it. It also has an organ, a pulpit, communion table, three hanging lamps, two potted plants (ferns), three windows to the side, a steeple with a bell in it, and the whole house needs painting. It used to be white outside and blue inside, but the color now is but a memory, and the substance of things hoped for. Rev. Juan Romero is the pastor, but is not married and wants to go to school some more for further preparation. We went also to Playito, which is pronounced Ply-eater and means “By the sea.” We have a shabby building here for a preaching-place. The house was made of good boxes, and it seems a pity to destroy boxes to put up a building like this. It is nearly two miles from Arus, and is a thickly settled place on the beach. The people here are very poor, and their houses look like they mean to stay so. The miracle is that mortals can live here at all, for mosquitoes and filth. As big as this world is, I cannot understand why these people don’t move.

We were to have supper at Arus and then hold services. But we didn’t do either. At 5 o’clock we crossed a harmless little stream near Arus that one could jump across at one leap. At 6 o’clock that stream was seven feet deep, one hundred feet wide, spreading in all directions, and was raging, roaring flood. It inundated the whole town of Arus in less than an hour from the time it began to rise, and prevented all services at the church. Our party, Barrett, Martin, Minton and myself, had to flee in another direction in order to reach a bridge. One never knows here when a river is going to rise and flood the region round about, and cut off all travel. Barrett says he has often been away to an appointment and a rainfall in the mountains flooded the streams below so that he was unable to return home for twelve or twenty-four hours after he was expected. We travel tonight many miles to reach a bridge and higher ground, and get back to Ponce at 8 o’clock, tired, happy and hungry. We had a good, though improvised supper, and much pleasant talk.

Saturday morning, October 1.—The Barretts, Miss Williams, Martin, Minton and I met at and around the dining room table at 9:30 this morning for a confer-

ence. We go over the work our Church is doing here, and try to make out a budget for the coming year. Making a budget for workers and the work on the foreign field for a year is an intricate task, and requires a hundred details that I never knew about before.

From 2 to 4 in the afternoon we have a visit to the home of Prof. Juan Rodriguez. There were songs, Bible reading and prayer, piano-playing, and a pleasant luncheon.

The Barretts gave a reception tonight in our honor, and all the missionaries in Ponce were invited and came—Baptists, Methodists, United Brethren and Christian. We are all Americans and have a most hilarious and happy time together. We have humorous songs, a game of poetry, a trial at "Gossip," unlimited frolic and fun, and partake with relish of good Mrs. Barrett's grape juice, nabiscoes, and eandy. I find that missionaries have the highest regard and profoundest respect for each other, and the work each is trying to do. How I wish denominational competition and rivalry in the States could and would take pattern after the workers on the foreign field.

Our pleasant party lasted till 11 p. m. It has been a day of rest and play, labor and conference. Life is one endless chain of varied experiences and changes. God alone changeth not. No two of the miracles His Son wrought while here on earth were similar, and no two methods of healing were alike. So He works today with unending changes, and no two days of life are the same or similar. I agree with that distinguished teacher in one of our colleges who began a recent book with the striking paradox, "There is nothing fixed and steadfast in this world except change." (To be continued.)

PLAIN TALKS TO PLAIN PEOPLE

REEPING "the boiling" up is quite as necessary for the Christian life as it is for cooking a meal. Turn to Revelations 3: 15, 16, and you will find the word hot, where it is said, "I would thou wert cold or hot." The word *hot* there is really the word *boiling*. The word *boiling* means that water is being transformed into steam, and steam has power. So then what the sacred writer means is that he wishes the church at Laodicea were one thing or the other, *cold* or *boiling*. He knew that if the life of the Christian had reached the boiling state, that is, full enthusiasm for Christ and humanity, then wonderful works would be in progress. Of course, if they had been really cold, they would not have been counted as Christians at all, and so their influence would not have been counted against Christianity, and that is better for the causes than a cold state in which one is counted for the Church, but is truly against the Church. So the Lord does not like the "betwixt and between" Christians, neither cold nor hot. If a Christian reaches the boiling point, then all of his being is enlisted for Christ and the truth. It is more important to reach the boiling point than is any other one thing in a Christian's life, for when he reaches the boiling point, then he will be giving his life in full to the work of the Lord. Try it, and see how you find it to be from a personal standpoint. Do you say, How

shall I know when I reach the boiling point in Christian experience? Do not be bothered as to that matter, for when you have the experience, you will know it. Do you know when the wind sweeps gently and pleasantly over your face on a hot summer's evening? And do you have any trouble to know that such a thing is taking place? Well, it will be even easier to know when your life is reaching the boiling state—you will know it by the delightful sensation which you experience.

* * *

Did you ever notice what is said in Psalm 76: 10? Then turn to it and read, as follows: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt thou restrain." This is a wonderful passage of Scripture. It is wonderfully illustrated by an incident of which I read recently. It is reported that at the Paris Exposition a New Testament was given to a lady, which she gracefully accepted, but when she had looked at it and seen it was a copy of the New Testament, she angrily tore it to pieces and threw the fragments to the ground. Soon a poor woman came along and, seeing these small pieces of paper, she picked up one of them and undertook to read it. From it she got such a precious message to her soul that she approached a nearby policeman and asked him to tell her where she might find a copy of the book of which this fragment was a part. He kindly directed her to the Bible Society's depot, which was nearby. There she was given a new copy of the New Testament, and in reading it she found Christ and was saved. The wrath of that haughty woman led to the salvation of a sister, although she thought she was showing her contempt for God's Word by tearing it up. Oh, man, know that you are dealing with the Creator, and be assured that you cannot override His will and purpose. Verily, the wrath of man shall praise the Lord, but the remainder He will restrain.


* * *

What is your religion doing for you? How does it help you? If it affords you no help, you had better look into the situation and see whether or not you have religion, for if you possess the right kind, then it will show itself in some unmistakable way. It is said that a convert to the Roman Catholic faith experienced some trouble in keeping himself happy, and so he felt that he must not have the true faith. He said of himself: "I was like a spool of thread that had been all wound off and tangled up, but then it was that I brought my tangled self to Jesus, and He loosed the knots and made the twisted threads straight." That seems a clear experience, for that is just what a sound and genuine case of Regeneration will do for a person. May I be permitted to suggest that if your religion has done nothing definite for your life, you had better do as this man did, whether you be a Roman Catholic or a Protestant. Your real need is to have Jesus touch your real life and do something definite for you. Surrender to Him in faith and He will do the much needed thing for your soul and make you a new man by untangling your life and making you straight in your Christian experience.

J. PRESSLEY BARRETT.

Reidsville, N. C.

SUFFOLK LETTER

INCE the religious family expanded into the religious nation, there have been ministers of religion. There were not only prophets, but schools of prophets in Elisha's day. Before Elijah was carried up into heaven, there were such schools at Gilgal, Bethel, and Jericho. After that wonderful separation, the students at Gilgal were too many for their quarters; and they besought permission from Elisha to go unto Jordan and cut beams to construct a place to dwell in; and Elisha gave his consent, and went with them. One of the young men lost his axe-head in the river, and the prophet "cut down a stiek, and cast it in thither, and the iron did swim"; and it was recovered. It was a borrowed axe, and that shows that the young prophet was a poor man. This leads up to the observation that the ministers of the Old Testament and of the New Testament were poor men.

So far as I now recall, no rich, immoral, idle, or proud man was called into the ministry in Bible times and Apostolic days. Poverty is no bar to the prophetic office; morality is no bar to preaching the gospel; work is no bar to the pastoral office; modesty is no bar to ministerial power. It is becoming in one who looks for great things in the other world to be content with small things in this world. Paul says, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it." Only one minister chosen in the early Church, so far as I know, indulged in money considerations; and he "went to his own place." Nothing prevents ministerial efficiency more than money considerations. It is the duty of the congregation to provide for the necessities of the minister. The fact that the minister does not determine his location nor his service by a money consideration does not release the congregation from their obligation to support him. At best the ministry is not a calling that promises large financial remuneration. The word of God guarantees a living for the minister; and he should trust God for his *living* in this world as implicitly as he trusts Him for *eternal life*. If the ministry paid in proportion to other lines of work and professions, requiring the same gifts, preparation, and faithful service, its ranks would be crowded with imposters. It is a different line of service from all others. They do not *choose*, but *are chosen*. "No man taketh this honor unto himself, but he that is called of God, as was Aaron. "Paul, an apostle of Jesus Christ by the will of God," tells how ministers enter upon their life-work.

Factories can fashion trees into pews and pulpits, but God grows the trees. Schools can train men for the ministry, but God calls them. The prayers of God's people may help in this matter of call. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." No doubt we may pray that certain individuals be called and sent into the vineyard as ministers. In fact, ministers may be inspired to make such call known to others. It was so in the case of Elijah, who was inspired to lead Elisha into the pro-

phetic office. A mother may be moved to touch the heart of her child with such a message. Hannah dedicated Samuel to the Lord before he was born; and the Lord called him while he was yet a child. In the night Samuel thought Eli called him; but "Eli perceived that the Lord had called the child; and Eli said, Go lie down; if He call thee, say, Speak, Lord, for thy servant heareth." And the Lord called again, and Samuel answered. But it seems plain that this calling differs from other callings or professions, as it involves a spiritual relation that subjects the individual to God's will and not his own will. He can choose law or medicine, teaching or journalism, without moral risk; and he can change from one of these to another without moral blame. But, in the case of the ministry, he has no such liberty. Paul could not have left the ministry without spiritual loss; for he said, "Woe is unto me, if I preach not the gospel."

W. W. STALEY.

OFFICIAL COMMUNICATION

To the Churches of the North Carolina Christian Conference

It will be seen by reference to page 104 of *The Christian Annual* for 1922 that the following resolution was passed:

"Resolved, that the Executive Committee take a referendum vote of the churches of the Conference by March 15, 1922, on the following three questions:

"1. Shall we have a united Conference as now?

"2. Shall we divide into three Conferences as before the merger?

"3. Shall we divide into two Conferences, using as the dividing line the Cape Fear and Haw Rivers to Haw River, the North Carolina Railroad from Haw River to Durham, and thence the Durham and Keysville Railroad to Keysville, Virginia?

"Resolved further, that the vote be sent the Chairman of the Executive Committee, which committee shall take action to carry out the wishes of the churches supporting a majority proposition."

You will please take this vote in your church at the earliest convenience, fill out the ballot below, and mail to Rev. R. L. Williamson, Henderson, N. C. To be counted your ballot must be in by March 15, 1922.

Sincerely yours,

(Signed) R. L. WILLIAMSON, *Chairman*,

(Signed) P. H. FLEMING,

(Signed) W. A. HARPER.

Executive Committee.

OFFICIAL BALLOT

The Christian Church in session on the day of considered the above communication and voted for proposition number

Date..... Signed.....

Secretary.

The above is a copy of what has been mailed to all Church Secretaries of the North Carolina Conference.

—Editor Sun.

THE VOTE ON DIVISION

IT was not my privilege to be in the last session of the North Carolina Conference at Danville, Virginia, November, 1921. I understood, however, that there was considerable diversity of opinion as to whether the Conference should remain geographically as it is or whether it should be divided into two or more bodies. The records of the Conference show that a resolution was passed authorizing the various local churches to vote on the question of division under the supervision of the Conference Executive Committee, and that this vote should be taken and reported by March 15, 1922. I write this note to make a statement simply as a matter of information to the churches that are to vote. When the three Conferences were merged into one there was a Home Mission Board constituted and incorporated under the laws of North Carolina. This Mission Board took over the Home Mission funds of the new Conference and Home Mission financial obligations. Among these obligations was an indebtedness of twelve hundred and fifty (\$1,250.00) dollars from the Eastern North Carolina Conference secured by mortgages on the Raleigh and Franklinton Christian church properties. These notes have not been paid, but the interest thereon has been paid. Too, the Home Mission Board is obligated to pay twenty-five hundred dollars—five hundred dollars of which obligation has already been paid—to aid Franklinton in constructing a ten thousand dollar house of worship. Besides, the Home Mission Board is under obligations to aid Clayton, N. C., to the extent of twenty-two hundred and fifty dollars in the purchase of a church lot and the construction of a house of worship thereon. The Home Mission Board cannot meet these obligations without borrowing money. It is next to impossible to borrow money with the possibility of a division of the Conference in the near future. Should the vote result in a division of the Conference it will abolish the Home Mission Board as a corporate body. Such a result would throw back on what was the old Eastern North Carolina Conference the above-mentioned financial obligations. If the churches that would likely have the financial obligations above mentioned thrust upon them by a vote resulting in a division should not like for such a result to occur, this will give them a fair chance to use their influence to direct the votes of us who are just about as likely to vote one way as the other.

W. P. LAWRENCE.

Elon College, N. C.

We go to press this week with twenty-two articles left over—enough to make another issue. Yours is in that list.

Readers in the North Carolina Conference will note some information on the subject of Conference division. We have other articles on the same topic which we hope to get in next week.

* * *

We are grateful to those who so kindly renewed their subscription accounts during the past week.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SCHOOL HONOR ROLL

The honor roll for last month is as follows: First Grade—Margie Thompson, 95; Bessie May Penny, 91; Willie Lou Brown, 91. Second Grade—Callie May Cauthren, 96; Inez Holt, 95. Third Grade—Lawrence Fields, 90; Garner Hilliard, 90. Fourth Grade—Joe Howell Jones, 94; Wilson Collier, 94; Walter Betts, 94; Swannanoah Weatherspoon, 93; Bennie Rowland, 90. Fifth Grade—Engenia Hilliard, 94; Frank Utley, 94; Burl Morelen, 93; Clarence McKinney, 93; Marvin Franklin, 92; Z. T. Jones, 92; Edward Hoekaday, 92.

Goals for 1922

In setting the goal for 1922 we would like to have suggestions as to the amount to set. We have always set them up to this time, but would like to have suggestions this year for a change.

First—The Easter Offering goal.

Second—The Thanksgiving goal.

Third—The total amount to raise during the year 1922.

Who will be interested enough to write us what you think we ought to set for these three goals for this year and then be willing to help us reach them? Our Thanksgiving goal for last year was \$6,000, and we reached it. Our Easter offering goal was \$3,000, and we reached it. Our goal for total income for last year was \$25,000. We passed the mark by over \$2,000.

I give this information to help you base your goals for this year. Will you make me a suggestion?

CHAS. D. JOHNSTON, *Supt.*

* * *

FINANCIAL REPORT FOR FEBRUARY 15, 1922

Amount Brought Forward\$1,191.61

Children's Offerings

Kendall and Altha Rieh, 25 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Burlington, \$47.22; Ramseur, \$5.16; Reidsville, \$1.00.

(Eastern Virginia Conference)

Suffolk, \$25.00; Ivor, \$2.10.

(Virginia Valley Conference)

Linville, \$1.00; Dry Run, \$2.01.

(Georgia and Alabama Conference)

Beulah, Ala., \$2.69; Rose Hill, Ga. (Dec. and Jan.), \$4.05.

Total Sunday School Offerings, \$90.24.

Children's Home Fund

Celestia Penny (on pledge), \$15.00.

Thanksgiving Offerings

Rose Hill church, \$3.00; First Christian church, Goshen, Ind., \$20.00; Pleasant Union (H), \$16.52. Total, \$39.52.

Special Offerings

G. L. Gwynn (on support of little girl), \$10.00; High Street Christian church, Springfield, Ohio, \$2.50; American Christian Convention, J. F. Burnett, Sec'y: Madrid C. E. Society, Western Iowa Conference, sent by Rev. J. M. Kauffman, Iowa, \$50.00; Westminster S. S., Northwestern Ohio Conference, sent

(Continued on page 11)

BOOK REVIEW

Books reviewed on this page may be secured from
C. B. RIDDLE, Publishing Agent, Burlington, N. C.

“THE CHURCH IN THE PRESENT CRISIS”

(By President W. A. Harper, of Elon College)

Fleming H. Revell Co., Publishers. \$1.75 the copy.

President Harper's latest book, "The Church in the Present Crisis," wears a suggestive title and presents a challenge to every lover of the Church of Christ. Its frank recognition and searching analysis of the acute problems of our time; its primary emphasis upon service embodied in a definite and comprehensive program of individual and social activities logically related to the local church, the community, and the nation; its subordination of dogma and antiquated creeds to a functional and developing concept of truth and religious experience; its prophetic and courageous appeal for Christian unity instead of a chaotic and divided Christendom; its sustained plea for an adequate program of Religious Education in the Protestant Church; and above all, its exaltation of Jesus Christ as our sufficiency and leader, are main features which readily commend the volume to wide-awake men and women everywhere. Doctor Harper believes in the Church and rejoices to share in her triumph, at the same time his eyes are not closed to her failures, even within our time, to meet and solve constructively many vital issues, both individual and social. But like a wise physician he does more than diagnose the case; he offers the dynamic and the method of approach by which the Gospel can be made to function as a vital foursquare ministry to the whole of man in the home, at church, and in business. How fortunate that such a message from such a leader is delivered to "the Kingdom for such a time as this"!

Here is food and stimulation for the Sunday school teachers and superintendents; it could be studied with profit by an organized class or Christian Endeavor Society, or a church might use it in the mid-week prayer-meeting, taking one chapter a week until the entire fifteen had been discussed and their themes imbibed by its members. It is the voice of a layman summoning thousands of others to unite in giving victory to Christ and the Gospel. Would that every minister and Christian worker throughout our Communion might read it and go forth during this new year to serve with apostolic zeal the expanding interests and ideals of the Kingdom.

H. SHELTON SMITH.

New Haven, Connecticut.

“The Church in the Present Crisis,” a book of sixteen chapters, from the pen of Dr. W. A. Harper, is an attempt to outline the relationship of the Christian Church and individual Christians to the present pressing demands. It is noteworthy in the number of angles from which the subject is treated, and the optimistic forward-looking treatment given to each. The whole work is a tocsin in the present threatening complicated

world condition to summon the forces of righteousness to properly interpret and adequately cope with the present religious situation.

Whatever exceptions readers may take to the definitions of the author, none will differ with the implications of the whole treatise. Dr. Harper's book is a real literary contribution, and to the thoughtful will prove a constructive agency in the present crisis.

F. G. COFFIN.

✦ ✦ ✦

“THE EVERLASTING WHISPER”

Charles Scribner's Sons, Publishers. \$1.75 the copy.

This is a story by Jackson Gregory with the high Sierras as a background. It will be welcomed by all his readers and all lovers of fiction of this nature. The hero is a true woodsman. Left an orphan early in life, his only real friend was a man whose daughter miraculously becomes the heroine of the story and is the first person to divert the woodsman's thought from his everyday life. She is a petted society butterfly, but the blood of her ancestors brings out the real womanhood in her. The author's description of the mountains at their best and worst gives his readers a real thrill. He is one that thoroughly understands human nature.

MRS. C. B. R.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— FEBRUARY 19, 1922

Elisha and Naaman the Syrian.—II Kings 5: 1-27.

Golden Text: “Bless Jehovah, O my soul, and forget not all His benefits; Who forgiveth all thine iniquities; Who healeth all thy diseases.”—Ps. 103: 2, 3.

Lesson Thoughts: God wants to heal both body and soul. Salvation, like Naaman's cure, comes through obedience. “Even a child maketh himself known by his doings; Whether his work be pure, and whether it be right.”—Prov. 20:11.

The following writing describing a torchlight procession at a country station in honor of a returned hero is quoted in the *Sunday School Executive*:

“As the procession started, one torch after another blazed into radiance as if touched by electricity. One could not tell what lighted them. But soon a boy was discovered crouching under some timbers to keep away from the wind, with a lighted candle in his hand. Every torch-bearer came to him for light. Silent, smiling, happy, one hand holding the candle and the other sheltering the flame, this little fellow was lighting up the world of darkness! The picture has a deeper meaning. The Gospel is the light of the world, but somebody must hold it and give it out; a child may.

“A child's voice may repeat the grandest words of heavenly hope.

“A child's hand can carry a gift that will gladden a sad heart.

"A child's love can give joy to a father's or mother's life.

"A child's prayer may bring a blessing to someone ready to perish."

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CHRISTIAN ENDEAVOR TOPIC—FEBRUARY 19, 1922

The Sources of Happiness.—John 4: 9-14; 13: 12-17; 15: 11.

The daily readings as outlined by the United Society of Christian Endeavor suggest six sources of happiness: faith, obedience, love, service, labor, and usefulness. To these others may be added from God's Word, as Chastening, Job 5: 17; Knowing God as Jehovah, Ps. 144: 15; Ps. 146: 5; Trust, Proverbs 16: 20; Justice, Ps. 21: 15; Knowing the law of God and doing His will, Ps. 40: 8; Suffering, 1 Peter 3: 14. Read Matthew 5: 3-12, reading for the word "blessed," the word "happy," to find how Christ promised happiness, and to whom.

"Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than fine rubies;
And none of the things thou canst desire are to be compared
unto her.

Length of days is in her right hand;
And in her left are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her;
And happy is every one that retaineth her."

—Proverbs 3: 13-18.

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NOON DAY CHRISTIAN ENDEAVOR SOCIETY

A band of young people met at Noon Day, with Miss Eldredge, and organized a Christian Endeavor Society on October 17, 1921. We began with six members, and since we have gained two more. The meetings seem to be getting better every time, and if it be "talents to get more we hope to gain many more." We have had several good meetings and have good attendance. Everybody takes interest and will respond when put on the program. And, too, I must not forget to make mention of some of the older people who have been with us all the way, and we feel the prayers of those who do not attend, and we surely do appreciate their standing by us and helping. We meet every Sunday night somewhere and have a Christian Endeavor prayer-meeting. We people at Noon Day think it a mighty fine thing, and we hope to grow in the good work of the Master.

Sunday night during Christmas we had a fine Christian Endeavor meeting. Then on Wednesday night in the same week we had a prayer-meeting, as we all understand this meeting is to train the young people to work for the Master. We have already seen a great improvement, for some of the boys and girls who perhaps never before took any interest are now willing and ready to respond. And I must tell you all of our last meeting, on Sunday night, January 22. Brother J. D. Dollar was with us, and we every one enjoyed to the depths of our hearts his being with us, and hope to have him there again before long.

We hope to accomplish more in the year 1922 than ever before. We hope to have more and better workers in the near future. Then we can feel that we have accomplished something for the Master by each one

doing his or her part. We hope to help others more "because we serve God best when we serve others most," and we think of the great work Miss Eldredge did for us the short while she was with us. If she only knew the good she did, she would feel as though her trip to the South was successful. We are looking forward for her again at our next Conference.

MINNIE HUEY, *President,*

Noon Day Christian Endeavor Society.

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THE TEN COMMANDMENTS OF LEADERSHIP

The great Sunday school leader, Marion Lawrance, gave the following "Ten Commandments of Leadership" in his message to our Ocean View Chautauqua last July:

1. Thou shalt be a man or woman.

God is seeking better men while we are seeking better methods.

2. Thou shalt be a leader.

They govern best who do not appear to govern at all.

3. Thou shalt have a vision.

Every Sunday school superintendent should have two schools, one in his head and one in his church.

4. Thou shalt have faith.

"He can because he thinks he can."—*Virgil.*

5. Thou shalt be loyal.

You cannot shoot an arrow into the sun, but it will go higher than if you aim it at the cellar door.

6. Thou shalt be a student.

No one ever grows old till he stops growing.

7. Thou shalt be ambitious.

"Our only competition is yesterday."—*Motto of Lowncy, candy-maker.*

8. Thou shalt be enthusiastic.

Enthusiasm carries us over many a dead-center of discouragement.

9. Thou shalt be patient.

He that can have patience can have anything.

10. Thou shalt be humble.

Kingliness and lowliness go together.

The New Commandment, "Thou shalt love."

The soul of all improvement is the improvement of the soul.—*Teachers' and Officers' Journal.*

Honesty takes in every object from center to circumference. Churches sometimes can be dishonest and think they are honest. A great many churches think they are honest when they are dishonest. A church can be dishonest if it keeps its pastor on a wage below the equifort line, when his thought is turned from his sacred work, endeavoring to meet his family obligations.

A QUESTION

If those who read the Church press contribute most to Church enterprises, would it pay to send The Christian Sun into every home of our membership?

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WOMEN AND THE KINGDOM

PROCEEDINGS, WOMAN'S BOARD, NORTH CAROLINA CONFERENCE

The Woman's Board of the North Carolina Conference met in the parlors of the Burlington Christian church, January 20, at 3 p. m. Members present were:

President, Mrs. W. H. Carroll; Treasurer, Mrs. W. R. Sellars; Recording Secretary, Mrs. J. W. Patton; Superintendent of Literature, Mrs. J. J. Henderson; Superintendent of Cradle Roll, Mrs. N. G. Newman; and Dr. J. O. Atkinson, our Mission Secretary.

The President, Mrs. W. H. Carroll, called the meeting to order, and after reading a scripture lesson from the 25th chapter of Matthew, Dr. J. O. Atkinson offered prayer.

The President announced that the object of the meeting was to fix dates for the various District Meetings and to outline the work for the coming year. It was decided that we would not speak of the District Meeting as a Missionary Rally Day, but that we would change the name to "One-Day School of Missions." The dates were set as follows:

Alamance District, April 11. Mrs. J. D. Kernodle, Graham, N. C., Superintendent: Berea, Bethel (C), Bethlehem (A), Burlington, Concord, Elon College, Graham, Haw River, Hopedale, Long's Chapel, New Providence, Pleasant Hill (A), Shallow Ford, Union (N. C.)

Vance, Warren, Franklin District, April 9. Mrs. R. L. Williamson, Henderson, N. C., Superintendent: Fuller's Chapel, Liberty (V), Antioch (W), Mt. Auburn, Bethlehem (W), Franklinton, Good Hope (F), Mt. Carmel, Mt. Gillead, New Hope (F), Oak Level, Pope's Chapel, Youngsville.

Guilford, Rockingham District, April 12. Mrs. M. F. Cook, Greensboro, N. C., Superintendent: Apple's Chapel, Belew Creek, First church, Greensboro; High Point, Hines' Chapel, Monticello, Palm Street, Greensboro; Pleasant Ridge (F), Salem Chapel, Smithwood, Happy Home, Howard's Chapel, Kallam Grove, Mount Bethel, New Hope (R), New Lebanon, Reidsville.

Randolph, Moore, Montgomery and Hoke District, April 13. Mrs. G. R. Underwood, Bennett, N. C., Superintendent: Antioch (R), Asheboro, Brown's Chapel, Center Grove, Liberty (R), New Center, Park's Cross Roads, Patterson's Grove, Pleasant Grove (N. C.), Pleasant Ridge (R), Pleasant Union (R), Ramseur, Randleman, Seagrove, Shiloh, Spoon's Chapel, Union Grove, Big Oak, Ether, Addor, Mt. Pleasant, Needham's Grove, Shady Grove.

Lee-Chatham District, April 14. May Gunter, Jonesboro, N. C., Superintendent: Grace's Chapel, Lee's Chapel, Moore's Union, Poplar Branch, Sanford, Shallow Well, Turner's Chapel, Zion, Antioch (C), Bennett, Christian Chapel, Christian Union, Hank's Chapel, New Elam.

Halifax District, April 23. Mrs. W. J. Pierce, News Ferry, Va., Superintendent: Danville (Va.), Hebron (Va.), Ingram (Va.), Lebanon, Liberty (Va.), Pleasant Grove (Va.), Union (Va.)

Wake-Harnett-Johnson District, April 16. Mrs. A. F. Smith, Fuquay Springs, N. C., Superintendent: Christian Light, Pleasant Union (H), Amelia, North Clayton, Pleasant Hill (J), Auburn, Bethel (W), Beulah, Catawba Springs, Ebenezer, Hayes Chapel, Morrisville, Mount Hermon, New Hill, Piney Plains, Plymouth, Raleigh, Six Forks, Wake Chapel, Wentworth.

Durham-Orange District, April 18. Miss Lillian Long, Chapel Hill, N. C., Superintendent: Chapel Hill, Damascus, Mebane, Mt. Zion, Durham, Goshen Chapel, O'Kelly's Chapel, Martha's Chapel.

Dr. Atkinson was asked to invite Dr. W. P. Minton and Miss Iola Hedgepeth to be present and take part on the program for these "One-Day School of Missions." Mrs. Carroll, Mrs. Sellars and Dr. Atkinson will prepare the programs for the various district meetings and complete any organization of the work necessary.

The President announced that the pamphlet containing goals and objectives for 1922 would soon come from the printer and the Secretary was asked to send them to the various Societies as soon as she received them.

Mrs. J. P. Avent was continued as Committee of one to secure Life Members.

Mrs. N. G. Newman, Superintendent of Cradle Roll, spoke concerning her work, and she was encouraged to continue the organization along the same lines she had been pursuing.

It was recommended that the Superintendent of Literature send out plays and pageants asking each Society to give one during the year.

Mrs. J. J. Henderson, Superintendent of Literature, was asked to prepare a monthly missionary program, and not only to send same to the various Societies, but to publish same in THE CHRISTIAN SUN. She hopes to have the March program published some time during February. These programs are recommended for use to those Societies not using the one published in *The Christian Missionary*.

The President was asked to look after the matter of securing the banners for Societies deserving them at our last Conference.

The Board adjourned to meet again at the call of the President.

MRS. W. H. CARROLL, *President*.
MRS. J. W. PATTON, *Secretary*.

TO WOMEN OF THE NORTH CAROLINA CONFERENCE

March 3 has been set apart as a Day of Prayer for Woman's Missionary work by all denominations in the United States.

We would urge the pastors of all churches and officers of all missionary organizations to co-operate in observing this day.

FIRST—"That there may go up from our people everywhere such a volume of united prayer to God for our Woman's Missionary work and for the advancement of God's Kingdom as has never before been known.

SECOND—"That the pastors of all our churches may lend this much aid to our Woman's work and perhaps in this way create among all our people a new enthusiasm for Missions."

We sincerely hope every church in the North Carolina Conference will make a special effort to observe this day. A program has been arranged for this particular service. Send to Room 25, C. P. A. Building, Dayton, Ohio, for this program—price, two cents each.

MRS. W. H. CARROLL, *Chairman,*

Woman's Missionary Board, North Carolina Conference.



1922 GOALS—WOMAN'S BOARD, EASTERN VIRGINIA CONFERENCE

	Woman's Work	Young People's	Willing Workers'
Antioch	\$ 50.00	\$ 50.00	\$ 25.00
Berea (Nausemond)	100.00	100.00	75.00
Berea (Norfolk)	20.00		
Bethlehem	50.00	75.00	
Barrett's	20.00		
Burton's Grove		50.00	
Cypress Chapel	50.00		
Centerville	10.00		
Christian Temple	100.00	50.00	25.00
Damascus	50.00		
Dendron	50.00	60.00	
Dover	60.00	50.00	
Elm Ave. (Portsmouth)	20.00		
Eure	30.00		
Franklin	80.00	50.00	35.00
Holy Neck	100.00		50.00
Holland	100.00	100.00	50.00
Isle of Wight	20.00	35.00	15.00
Ivor	20.00		
Johnson's Grove	20.00		
Liberty Spring	100.00	100.00	
Mt. Carmel	40.00		25.00
Mt. Zion	10.00		
New Lebanon		50.00	
Newport News	60.00		25.00
Oakland	100.00		
Oak Grove	10.00		
Old Zion	10.00		
Portsmouth	50.00	35.00	
Richmond		25.00	
Rosemont	80.00		20.00
Sarem	10.00		
Spring Hill	25.00	15.00	
Suffolk	600.00	400.00	75.00
Union (Southampton)	20.00		
Union (Surry)	20.00		
Waverly	100.00	125.00	20.00
Wakefield	50.00	25.00	25.00
Windsor	50.00	50.00	25.00
Ocean View	20.00		
South Norfolk	50.00	25.00	25.00
Berkley	60.00	100.00	
Suffolk Boys		50.00	
	<u>\$2,415.00</u>	<u>\$1,620.00</u>	<u>\$515.00</u>

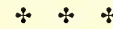
The Protestant Churches of the United States spent in 1920 a total of \$253,929,825, and for the year ending July, 1921, the principal denominations had raised and paid in their special million dollar funds, \$76,221,000 and these churches gained 515,573 members.

CHRISTIAN ORPHANAGE

(Continued from page 7)

by Mrs. Geo. J. Roberts, Ohio, \$2.10; Harrod S. S., Northwestern Ohio Conference, sent by L. B. Miller, Ohio, \$10.00; Springboro Junior C. E. Society, Erie Conference, sent by Rev. L. E. Dearborn, Pennsylvania, \$2.00; total, \$64.10. Total Special Offerings, \$76.60.

Total for the week\$221.61
Grand total\$1,413.22



A LETTER

DEAR UNCLE CHARLEY: I am a little boy six years old—go to school and like my teacher. Her name is Miss Keaughley. Have a little sister three years old. We would like to join the band of cousins. Enclosed find 25 cents for February. I guess the ground-hog saw his shadow today.—*Kendall and Altha Rich, Graham, North Carolina.*

We are real glad to get your letters for this week. It keeps the corner alive. Write often. We have plenty of snow February 8. Guess the ground-hog saw his shadow.—"*Uncle Charley.*"

A COMPLIMENT

One of the small periodicals that find their way into THE CHRISTIAN SUN office is the *News Bulletin*, issued monthly by the Southern Railway Company. We have been reading this for several years and never miss an issue. In the February number we find these complimentary words concerning Brother J. P. Dalton, a member of our Holland, Virginia, church, and one of THE SUN's most loyal and faithful subscribers:

"J. P. Dalton, who has been agent for the Southern at Holland, Virginia, for more than sixteen years, closed the year 1921 with a record of no claims. During the year only five claims amounting to \$20.28 were filed at Holland, but not a penny of this amount was chargeable to the station. Superintendent D. B. Nolan, of the Norfolk Division, has written Mr. Dalton to congratulate him on this record."



CONGRATULATIONS

The account given last week by Dr. Staley of the elevation to high offices of church officials deserves more than a passing mention. Col. J. E. West is one of the foremost laymen in the Church, and so is Judge West. Judge West has been superintendent of the Sunday school at Waverly for the past thirty years. He has never been so busy that he could not give time to his local church. And that reveals a secret: A man can do most for his denomination who does most for his local church. Lieutenant-Governor West is foremost in his home church and that is his background for interest in denominational matters.

THE SUN extends congratulations to "the West boys," as we have heard them called in Eastern Virginia. And to John W. West, Marvin L. Gray, and F. B. Richardson, we offer our best wishes.

STEWARDSHIP AND TITHING

SOME DISCUSSIONS BY REV. J. O. ATKINSON, D. D.

SPIRITUAL DEPTHS AND PERMANENCY

The writer, who has been asked to act as Secretary of Stewardship and Tithing, has only one thing in view in all that he has said, or may say, on the subject and that is that the people with whom he lives and labors may find new spiritual depth and permanency in their efforts at tithing. Harvey Reeves Calkins has expressed the writer's attitude and sentiment exactly in regard to the tithe. Here it is in his words: "Whatever may have been the Old Testament requirements concerning the tithe of Jehovah, and whatever may be the New Testament suggestions concerning this same separated portion, we are to seek with knowledge to discern the wide meaning of it all. If the tithe is to have any place in Christian propaganda there must be found for it spiritual depth and permanency.

To set apart and administer a tenth of one's income, as an acknowledgment of God's ownership, it fitting. It is God's way, and to the intelligent Christian this is final. The legalist looks for a statute, the verbalist runs his references, but the Christian, with whom is the mind of the Master, seeks a principle of life."

Now it is this principle of life, this principle that makes for spiritual depths and permanency, that this writer is chiefly interested in as he seeks to bring to the minds and hearts of our people the thought and fact of stewardship and tithing.

It is not what God required of the Jews that interests me. But this: did God's requirement of the Jews have a moral and spiritual lesson for me and bearing on my life? Since God required a certain attitude of the Jews to their possessions, will that same attitude toward my possessions enrich me spiritually, give spiritual depth and permanency to my own life? If it will, then I am, as a Christian, acting with folly if I do not assume that attitude toward my possessions.

If there ever was a time in history for cultivating this principle of life, it is now.

A great clipping bureau whose sole business it is to find out from the newspapers and current literature who is most often mentioned and written about through the press has recently issued a statement showing this order: Henry Ford, first; Jno. D. Rockefeller, second; Chas. M. Schwab, third; Judge Gary (of the Steel Trust), fourth; Thomas A. Edison, fifth, and so on. Now in all this list of notables the most talked of and written about in the run of a day, there is not a name of a preacher, poet, moralist, teacher or statesman. Not one; men of the financial and business world only. These are they to whom our American thought and speech most often turn. They have triumphed in the material world—and are our present heroes.

Can now this principle of life which makes for spiritual depth and permanency be carried into all the realm

of matter and man's material transactions? There are some who believe it can. And the principle and practice of stewardship and tithing are the means by which we are to be helped in this direction. Property, possessions, lands, houses, inheritances, flocks, herds and growing crops are not ours: they all belong to God. And no man has ever yet discovered a better plan by which this acknowledgment may be made than by and through stewardship and tithing. Through this, man relates himself to God materially. Through this, man realizes that what he has in his keeping, for the time only, really belongs to go, and he will be called upon some day to leave all behind and give an account of his stewardship.

It is doubtful if the churches ever needed more sorely than now this principle of life that makes for spiritual depth and permanency. And as we preach and teach and talk in the next three months especially, let us keep in mind not the financial returns to the Kingdom that our campaign will bring, but the spiritual depth and permanency that our activities in this direction will beget.

* * *

"A COLDNESS IN THE MEETING"

They tell a story in Missouri of a planter whose slaves were stealing. He heard that Pompey had become quite a preacher. "Pompey," he said, "I hear you have become a great preacher."

"Yes, Marster, de Lord do hope me powerful sometimes."

"Well, Pompey, don't you think there is a good deal of stealing going on on the plantation?"

"Yes, sah, Ise afraid dey is."

"Now, Pompey, I want you to preach the biggest sermon you can on the Ten Commandments, and bear down hard on stealing."

"Why, Marster, dat wouldn't do nohow. It would throw sech a powerful coldness over de meeting."

Ah! As soon as we touch on money in our preaching, how many in the congregation begin to shiver, fearing a collection!

A recent writer, who claims to have made the examination, says that one verse in every four in Matthew, Mark and Luke has to do with money or covetousness; that one verse in every six in the New Testament has to do with money or covetousness; that one-half of all our Savior's sermons have to do with money or covetousness. So whe nwe preach on money we at least have a good example. Our Savior evidently did not fear any "powerful coldness in the meeting."

* * *

Rev. T. E. White, Sanford, N. C.: "Send me one hundred copies, 'Does a Tenth Belong to God?' for Sunday night's service." Same were sent, and we trust their reading will increase the number of tithers in Brother White's congregation, although a large number of them already tithe, we happen to know.

* * *

Miss Emma Hart, Sanford, N. C.: "Will do the best I can for tithing. Most of our members tithe already, but I really think every Christian should tithe."

THE HOUR OF WORSHIP

IDEALS

WE should be thankful for ideals. We cannot always live up to the ideal, but we can still look at it and cherish it; and from our uplifted ideal we may sometimes draw healing when we have been bitten by some flying fiery serpent. We cannot have ideals too lofty, too pure, too holy. "Be ye holy as your Father in heaven is holy; be ye perfect as your Father in heaven is perfect."

George Herbert said: "Aim high; shoot afar, higher than he who means a star—then he who means a tree." We cannot strike the star, but the arrow goes the higher for the point at which it was aimed.

What ideals we once had! Who dares bring back to memory all the ideals with which he started life? Where are they? When I—for I will speak thus in the first instance upon narrow grounds—wished to become a preacher of the Gospel, how lofty was the ideal! How devoted was to have been the life! How persuasive and ardent the appeal! "I am determined not to know anything among men, save Jesus Christ, and Him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world." Do I not thus in quoting my own early ideal and purpose touch the experience and the pensive recollection of every minister of the gospel? Alas! how we have failed! What deference to the customs of the times! What fear of offending men! What study to win the approbation of all, either to be sensational or aesthetical! What fear of striking directly and heavily! What temptation to be hard upon the absent, but to let the present go free from the scorching fire of divine criticism, and the appalling judgments of God!

What is true of the minister is true also of nearly all other men. What a life yours was to have been in business! You should show how business was to be done; there should be no moral blot upon any stationery upon which you wrote; everything should be exact, just, liberal; you would found a model business. Bless God for the youth that wants to found *model* things, that wants to take the initiative. So few found anything but eternally find fault with those who do. I would not curb the boy who aspires to be a model preacher, a model merchant, a model politician, or a model of anything good. Where is the ideal now? It is many years since you spoke thus about your model life; produce your books, let us see your record. You will not show your books? We know why.

What an ideal home life you were going to have! You remember when you walked between the green hedges in the springtime, among blossoms and singing birds; you used to remark upon the life which other people were living—such unhappy lives, so discontented, so ill-kept, so wanting in proper discipline, and you

used to say that when you had a house of your own, it should be as beautiful outside as inside, and the house should be full of music, and though you could not afford expensive pictures and furniture, yet whatever you had should be the very best of its kind, and you said that by a little giving and taking, and by a little concession, a home might be made into a kind of heaven. Those were sweet words, they were beautiful; how have they been realized? Do not tell me, but answer mentally; how is your house? I may never enter it. Is it full of costly furniture, indicating great affluence, or is it full of the wealth of the soul and the mind and the heart? Is love the spirit of the house? Is the good old family altar standing just where it was? Is the Bible in its place on that altar, the center of the house and the chief of its riches? Answer yourself, answer God.

Then what a church-life we were going to live—all of us! When we entered the church, what a model career we were going to complete! We were going to be gentle, courteous, true-minded, large-hearted; we were never going to take offense at anything; we were never going to listen with the ears of criticism, but with the inner ears of necessity, patience and appreciation. We were going to do everything in our power to make the church such a place as was hardly to be found in any other part of the world; we would not curl our nostrils, even if an ill-dressed person sat next us in the pew. We were going to hold up the minister in prayer and sustain him in love.

How is it now? You remember the poor person that wanted to come into your pew, and you pointed that one to the other end of the church. Any critical remarks? Any desire to show your supernatural quickness in detecting mistakes and want of continuity in the discourse? Any unkind and bitter little speeches about other people? I ask questions, you may consider what answer to give.

Let me add to the criticism the gospel which says, We may every one begin again. I feel as if I had written a great warm truth that might touch the home, church, and many persons, and do a gracious work. Brothers, fellow-breakers of the ideals we started with, we may every one begin again. What say you to that gospel opportunity and gospel challenge? Let each say, "I will arise and go to my Father"; let each one say, "I will arise and go to my ideal, I have wounded thee, dishonored thee, fallen infinitely short of thee in every particular. I am no more worthy that thou shouldst be associated with me." We may begin again.

We have finished the page that is now under our hand, and now we turn over a new leaf—white as snow, no trace of the bad writing upon it. We may begin at the very top, and write, line by line, down to the end, without an erasure, a mistake, a blur, a blot. Oh, brother! Thy life's new page is now laid before thee! Take heed how thou writest thereon! At the end, the best writer amongst us will have to say, What I have written, I *have* written; would it were worthy.

W. S. LONG.

Chapel Hill, N. C.

CHURCH NEWS

A REAL HEROINE

The writer has just returned from a ten-days series of meetings in the old South church at Haverhill, Mass. The ten days were most pleasantly spent in spite of the fact that New England was in the grip of the coldest weather since February, 1917. Our meetings were good in spite of a heavy snow and a temperature of 32 degrees below zero.

But the real purpose of this article is to speak of the work of one who deserves far more credit than any of us can give. I refer to the work of Miss Freda Kirkendall, of Huntington, Indiana, who is doing the work of about three workers while on that field.

As most of us know, Miss Kirkendall has charge of our "Americanization work" in Haverhill, and she has a big world before her, and meets its needs by working seven days per week and about fifteen hours per day. I spent ten days on the field, and I have wondered a number of times since just when she slept and took her meals.

I said she had the world before her. Proof: Haverhill has a population of (1921) 64,000, and there are 19,500 of these who are foreigners, mixed up with fifty-two nationalities, who speak forty-eight different languages. Several of these nations are represented on her work. I attended her Italian school, Boy Scout meeting, and a number of her class meets, and every one of them were packed with fine things, which were interesting not only to those in the class but to the man who looked on. Miss Kirkendall is doing a great work for the Christian Church there. The work progresses, and one can see that the few months she has been on the field have certainly not been wasted.

At present she has a number of strong young men from the Italian Sunday school that are ready for church membership. I met and talked with those young men, and they are all splendid fellows. The great volume of the work there will call for more workers soon, and here is hoping the proper help is found to do the right kind of service. Miss Kirkendall's interest, inspiration, enthusiasm and loyalty to her Church are not excelled in all the denomination. All this supported by a strong, stalwart

body and mind, and a willingness to make any needed sacrifice for Christ, enables her to carry on this work.

I refer to her as a "real heroine." That is what she is, for no one would sacrifice home-ties, give up a fine position, and take a place of this kind at a sacrifice of salary, and do this work, who does not possess the spirit of a real heroine. God is blessing her work there and the only thing needed to make her work a great success is the proper backing by the denomination as a whole and the local church of Haverhill.

The Mission Board certainly made no mistake in starting this work, and I predict that the coming years will mean much to the denomination in that field. I say this because of the interest our Home Mission Secretary, Dr. O. S. Thomas, puts in it, and the strong personality of the worker he has on the field. If she were weak and tottering, other denominations would already have taken her, but one of the things you will have to appreciate is the fact that she is loyal to the Christian Church, and not jumping from one denomination to another trying to find a big job with a fat salary.

I have written at length of this work and worker, and would close my message with this: A gigantic problem, an unmeasured, unlimited responsibility, and an unthinkable task, attached to a world-wide opportunity for service, is found in this field, with a live, wide-awake, consecrated, loyal worker on the field, and our Church as a whole can ill afford to neglect it in any way.

J. VINCENT KNIGHT.

Raleigh, N. C.

ANOTHER POUNDING

On January 21 we received a nice pounding, which keeps our hearts rejoicing. This came from Brother and Sister S. A. and R. A. Hearne, of New Hill, N. C. May the blessing of God abide with them. I wish I had words to express my gratitude to my dear friends for their kindness to me and my family. Many thanks to one and all.

J. S. CARDEN.

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BURLINGTON - - - NORTH CAROLINA

CALLED HOME

MITCHELL.—L. D. H. Mitchell was born March 10, 1849, and died January 22, 1922, aged 72 years, 10 months and 12 days. He was buried the following day in the family burying ground near his home in Chatham County, near Pittsboro, N. C. He professed faith in Christ when a young man and joined the Baptist Church and lived a consecrated life. He leaves a wife and one son to mourn his going. May the blessing of God abide with the loved ones. Funeral was conducted by the writer.

J. S. CARDEN.

● ● ●

RIGGSBEE.—T. R. Riggsbee departed this life on January 19, 1922, and was buried January 21, at New Hill, N. C., in the Lashley burying ground. He professed faith in Christ when a young man and joined the Baptist Church. Later he joined the Christian Church. He leaves to mourn his passing a wife, one daughter, one brother, and many friends. He was a member of the Junior Order and was buried under the rules of that Order. Funeral conducted by the pastor. May God bless and comfort the loved ones.

J. S. CARDEN.

● ● ●

JOHNSON.—Mrs. Isabella Johnson, wife of the late Samuel A. Johnson, Sr., died January 29, 1922, at the home of her son, John D. Johnson, Lillington, N. C. She was nearing her 78th birthday, and for many years was a member of Wake Chapel Christian church. She was a woman loved by all who knew her, I think, for her piety and saintliness. It is said of her that she never spoke against any one and that no one has been heard to say aught of her.

She has left behind two sons and three daughters. The two younger daughters, Lora and Lillian, were at one time students at Elon.

May our Lord bless and keep these until they shall meet again.

J. LEE JOHNSON.

● ● ●

PHILLIPS.—Charlie Lee Phillips, son of Robert and Catherine Phillips, was born February, 1875, and died December 24, 1921, at the age of 47 years. About 1897 he married Miss Anna Newton, who survives him. He is also survived by his mother, one brother, James Phillips, and one sister, Mrs. Roxy Brewer. For several years he was a member of the Baptist Church, but five years ago united with Hebron Christian church. His death occurred very unexpectedly at his home near Averett, Mecklenberg County, Virginia. Brother Phillips was one of the best farmers of his community. He began life practically penniless and by industrious and intelligent farming accumulated a good estate. He was kind-hearted and very charitable. The widow and orphan, in his death, have lost a true friend.

C. E. NEWMAN.

● ● ●

MARTIN.—Mrs. Margaret Alice Martin, daughter of Richard Henry and Margaret Tuck, was born August 1, 1858, and died January 23, 1922, aged 63 years. She was

married September 18, 1888, to Prof. Samuel Martin, who died in 1907. When young she professed religion and united with Union Christian church. She leaves a mother 92 years of age, and four sisters, Mrs. Riley Tuck, Mrs. Nannie Young, Mrs. Bettie Tuck and Miss Jenny Tuck. One brother, John W. Tuck, died a few months ago.

The funeral was conducted at the home, Christie, Va., and interment was made in Union cemetery, near Virgilina, Va. May each of the bereaved ones so live that they may meet their loved one in heaven.

C. E. NEWMAN.

• • •

WARD.—John W. Ward was born January 4, 1843, and died January 29, 1922, aged 79 years. He leaves a devoted wife, one son and three grandchildren to mourn their loss. He was a charter member of Needham's Grove Christian church, and his funeral service was conducted at this church by the writer. His remains were laid to rest in the church cemetery. May the Lord bless his good family.

W. J. EDWARDS.

• • •

RESOLUTIONS OF RESPECT— GARDNER

We wonder sometimes at the passing away of the young and beautiful, but when we remember in whose hands they are, we cry out, "The Lord gave, and the Lord hath taken away; blessed be His holy Name!"

The hearts of loved ones and friends were made sad when the spirit of Carrie Gardner took its flight to her heavenly home. She will be greatly missed in her home and her church. Therefore, be it resolved:

First—That we bow in humble submission to our heavenly Father's will, knowing that he doeth all things well, and that our loss is Heaven's gain;

Second—That the church has lost one of its young members; although she has not been with us in quite a while, we know she was interested in everything pertaining to her beloved church;

Third—That we offer our heart-felt sympathy to those that loved her, bidding them to strive the harder to attain the heavenly mansion prepared for them by God Himself;

Fourth—That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy spread on the minutes of Liberty Spring Christian church records.

MRS. Y. C. BYRD,
MRS. V. E. RAWLES,
C. E. BYRD,
F. F. BRINKLEY,
Committee.

Have patience with the man who gives sparingly. It may be that he has never been taught the importance of it—and the joy of it.

If your subscription has expired, renew during this month.

HAZING

By M. L. Patrick

(From Maroon and Gold)

The desire to establish and the attempts to maintain class distinctions in all colleges have invariably led to hazing. Whatever methods may have been necessary in the past to insure this distinction are justifiable for what they are worth, and no more. We know this: Brutal forms of punishment, as were once employed to reprimand "fresh" students, have no place in the modern college. Harsh treatment toward the Freshmen is no longer a safe policy and should not be tolerated. Hazing should be abolished as a useless and unjustifiable practice.

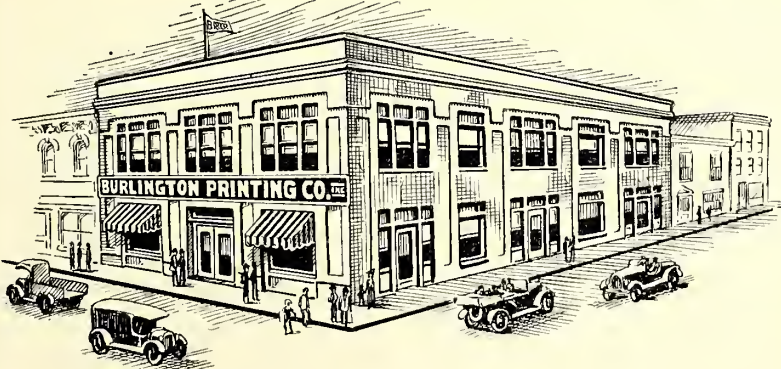
But this brings on the question of what constitutes hazing? The statute of North Carolina says that hazing may be defined to be "to annoy by playing abusive or ridiculous tricks upon any student, to frighten, scold, beat or harass, or to subject him to personal indignity." Besides being liable to a misdemeanor, the student who is guilty of hazing is automatically expelled from the college or school he is attending. Another article of the hazing law states that the restrictions shall not be applicable to females.

The framers of the above law were, we assume, at one time college students, and no doubt enjoyed the benefits of class distinctions, whether they participated in

formerly used in reprimanding an unruly student, in order that the practice of torturing and abusing students might be eliminated from the schools and colleges. But in their zeal to rid the educational institutions of this baneful practice, the legislators have left the present-day student without any means to preserve the class distinctions that they, the legislators, once enjoyed.

Class distinctions are just as desirable now as they formerly were. No college student, beyond the Freshman year, denies the fact that older students should enjoy certain college privileges that are denied to younger students. We can not conceive of any college that really wants to put the Freshmen on an equal basis with the rest of the classes.

Efforts to preserve class distinctions are still made by institutions that are opposed to hazing. And to do this they had to use methods that are prohibited by law. An example of this may be found at State College. There they have what is known as a "Court of Custhe" methods that were employed to give them these privileges or not. They were, we further assume, conscientious in their efforts to abolish hazing. Hence the stringent laws on the question. No law is carried out to the letter. Therefore we see quite clearly that the aims of the above law were to prohibit methods, mild or harsh, that were



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BURLINGTON, NORTH CAROLINA

toms," composed of seven students from the Sophomore, Junior and Senior classes, whose duty it is to enforce the "Code of Customs." Now, it seems that since this code was formulated by the House, it is legal so far as the student government at that institution goes. All students observe these rules, but they apply especially to Freshmen. A new man entering college is informed immediately of the customs of the campus, and is expected to govern his conduct accordingly. If a student violates the code he is reported to the court, which tries his case, and punishes him publicly. However, the convicted student has the right to appeal to the Student Council, who must confirm the decision of the court before the sentence is carried out. One of the methods employed is to force the convicted student to run down a line of students and take his chances with belt straps.

Now, according to the act prohibiting hazing, running the gauntlet could be interpreted as hazing. But it may be contended that this form of punishment is not hazing, since it is held publicly and has the approval of the students. But it is questionable whether the Student Self Government at any institution has the authority to place this interpretation on the statute. Be that as it may, it is clear that the colleges and the students in North Carolina realize that they must still use certain methods to preserve class harmony and to insure good conduct on the campus.

This is another point showing the undue stringency in the hazing laws. It is highly probable that if the hazing laws were enforced—and they can not be—seventy-five per cent of the male college students in North Carolina would be subject to immediate expulsion. And besides being stringent, the law is somewhat inconsistent. For instance, the so-called act prohibiting hazing is not applicable to female students. Under the existing law, annoying your fellow students, whether by frightening, scolding, or playing abusive tricks, is termed hazing. With all due respects to the fair sex, who doubts that the girls are any less capable of annoying their friends than are the boys?

The time has come when the laws governing hazing should be made to abolish that form of punishment which menaces the peaceful pursu-

ance of a college course, and not to attempt to bar all former methods, effective though they be, by legislating against all forms of insignificant daily occurrences in college life. The remedy for real hazing rests not in petty legislation, but in the enforcement of just such laws as will remove students from the benefits of a college education who persist in jeopardizing the peace and safety of their fellow-students.

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(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - Editor

Subscription Rates

One Year	\$2.50
Six Months	1.25
Three Months .....	.65
In Advance	

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Old Paths

By REV. P. H. FLEMING, D. D.

Burlington, North Carolina



We are living in a world distressed and distraught. It is old, cold, weary and worn in sin, selfishness and bloody wars. It is torn by sin, doubt and unbelief. It is blindly wandering on in the deep, dark night, crying for light and leadership. The regrets of yesterday, the fears of today and the doubts of tomorrow haunt the way.

There has never been a greater need of leadership and spiritual guidance than now. We have heard of "the present crisis" until it has become a nauseating morsel. That there is a crisis is evident, and having discovered the malady, let us find the cure and apply the remedy.

The present crisis is age-old in its cause and the remedy is as old as the curse. Sin is the cause and grace is the remedy. Repentance towards God and faith in Christ and obedience to Him will solve the world's problems, bring peace, and give rest. There is but one remedy, and that is Jesus Christ. The pulpit needs to preach the simple gospel of Jesus Christ; to call sinful man to repentance, faith, hope and love; to tell how Jesus came to seek and to save the lost; to go out into the highways and hedges and tell the travelers and lodgers there the wondrous story of the Cross; to go down where there is sin, sorrow, suffering and fallen ones, and tell them of Christ's love and power to save.

The heart of man is strangely hungry for the simple gospel that tells of sin, calls to repentance and holy living. A heart seeking truth, light and strength goes not to church to be amused, entertained, lectured—but to worship, to be warned, instructed, helped, steadied, strengthened, encouraged, comforted. Give not such hearts a stone—but the Bread of Life. "Ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls."

The good old paths are paths of repentance and righteousness. They are the paths that saints have walked. The way is good, safe, direct; and its destination, rest, heaven.

VOLUME LXXIV

BURLINGTON, N. C., FEBRUARY 22, 1922

NUMBER 8

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

The Local Church's Function

THE function of the local church is to **function**. This is the briefest analysis of the situation, but as to how it should function seems to be a thing that many of us disagree upon, or at least we act in different ways in the endeavor to get the local church to function. There is something more for the local church to do than merely to exist. When we discover what that **something more** is, and then put it to use, a worth-while discovery will be made.

Observing the ways of many local churches, it would seem that their function is to meet at regular times; do the same thing the same way at all times; hold a revival meeting once a year, and report to the Conference. All these things the local church should do, and it is a part of the function of the local church; but have we not, through some strange logic, confined the function of the local church to these things only?

Getting members is only a part—and a very small part—of the work of the local church. The care and training of them, their development, if you please,—these things are the high motives, worthy objects, and high-born functions of the local church. Getting a man into the church is only a part of the program and the responsibility of the Kingdom's work.

Why is it not as important to train the church member in Kingdom-leadership, in Christian service, and in the spirit of benevolence, as it is to have his name on the record book? How is it that we arrive at the conclusion that every year a revival must be held in the church, and at the same time fail to provide systematic work and development for the members received?

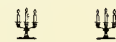
Is it not just as important to train and develop the members that are already in the church as it is to get in others? Why put emphasis on numbers and say nothing about **service** and **development**? Why let those inside die for the lack of spiritual exercise while chasing after more members?

Is it not just as reasonable that we should have periods for decision for those who are already members as it is for those who are not? We mean decision for larger Christian development. Brother pastor, all your members may not be systematic givers. Then why not have a period each year that others of your members may decide to give systematically? There may be those of your number who have not decided definitely to take some active part in the local church. Then why is it not important to have a period each

year for them to decide to do this? There may be those of your number who would like to develop themselves through some form of Christian service. Then why not have a period each year for such decisions? The Christian life is not complete. The Christian life is a life of progress, and the average man is desirous of doing something. He does not care about being "canned" and stuck away for an ornament. He wants to do something.

Our Men and Millions Forward Movement had, and does have, for one of its high motives the constant development of the membership of the local church. Just at this time the local churches and pastors are asked to lay the matter of tithing and Christian stewardship squarely before the membership, not in any sensational way, but as a matter of Kingdom-business. There are pastors who will do this, and there are those who will not. If we were the pastor of a church we would, at some regular service, after the closing of the preliminaries, go before the audience in a plain, practical and sympathetic manner—not in a sermon, if you please, but in a heart to heart talk—and there before our people whom we were endeavoring to lead and develop, explain to them the relation of a man's money to his God; we would explain and testify to the joy of systematic giving; we would substantiate our talk with Biblical references; and there, in the presence of our people, would ask for solemn and deliberate decisions that our own should be converted to the ways and means and the methods of giving. We would let those who made such decision come forward and dedicate their lives there, and by such act, just as they did when they were converted. We would endeavor to make it a solemn occasion.

Now that would be no campaign; that would be no drive; that would be no high-pressure method; it would be the endeavor of an honest heart to lead his people. And here the service would end, without a long sermon or unnecessary lecture.



EDITORIAL CHIPS

Wealth creates an obligation. Man cannot pile up wealth and say, "This is mine."



Being good is not enough. You must prove to the world that you are **good for something**.



A person often finds himself or herself by reading a book. New books are important, and we cannot neglect to have them in our homes.



The man who is able to do better and yet does out to the Lord's work a pittance of ten cents a week pays a poor tribute to what Christianity has done for him.

Editing and Publishing A Church Paper

Talks With Our Readers—No. 4

DEAR JOHN:—

I have read your communication with much pleasure and note that you insist that I tell you what I had in mind when I said in a recent report that a radical change would have to come in Church journalism.

My observation is that every department in the Church enlarges before the facilities of the Church paper increase. Church departments are being multiplied; and, of course, each department asks immediately for a page in the Church paper. This is true of all Church papers.

I have mailed you several copies of The Christian Sun, and you, no doubt, have observed the different classified pages. There are several of these classified departments that we did not have a few years ago; and yet—with the exception of a very short time—The Christian Sun has been sixteen pages since I can recall. You can see, therefore, that we have multiplied our organizations, but we have not increased the number of pages in our Church paper. What is the result? As I see it, it has been about as follows: The Editor is called upon to see that the different departments get in each week, and after these have been provided for there is little room for anything else.

If The Sun should carry each week a page of stories for the children, I am convinced that the paper would go into hundreds of homes where it is not going.

Today I met a man, a good friend of mine, a loyal member of the Church, as well as an intelligent farmer. He said he did not feel able to take but one paper, and that was The Christian Sun. He stated further, however, that unless some secular news appeared in it he would have to discontinue. He made it very plain that he did not depreciate the Church news, but that he thought a greater variety could be put into the paper. He is right.

There is another question, too, that is being discussed in the field of Church journalism just now, and that is the matter of only a very few in each denomination doing the writing to the Church paper. It is very true that not all men have the gift to write, but I am wondering how many preachers surprise their audiences enough on some Sunday morning, before or after the sermon, to speak to the young people about writing to the Church paper. We appeal to our young people for practically everything else, and I wonder what harm it would be to encourage the young people to write to the Church paper. You might think about these things as you contemplate your further development in the field of journalism.

In this connection I should possibly add this: There are those who will tell you that they take the Church paper to read such and such a thing each week, and that they cannot get along without this particular weekly feature in the paper. I sincerely appreciate

this spirit, but there is a bit of selfishness in it. Those who insist and demand that something appear each week to fit their particular taste and liking should remember that there are others who have their likes and their tastes, and that for the sake of variety, and that the Church paper may reach more homes, they should not criticise and dislike the things that do not exactly suit their disposition.

And this one other illustration: A few days ago we met the pastor of one of our strongest churches, and he spoke to me as follows: "Riddle, I have always had a great desire that my children should read and **love** The Christian Sun, but I want to be plain with you and say that the papers that reach our home which contain stories and illustrations are the first read, and I can scarcely get my boys to read The Sun. It is practically a one-theme publication. I know that you are crowded with so much Church propaganda that you cannot widen your variety of reading matter."

Think over these things, dear John, as you plan your work, and decide whether or not they have worth and merit.

Sincerely and faithfully,

C. B. RIDDLE.



THIS AND THAT

It is easy enough for the local church, or the denomination, to wish that it had in its ranks certain men who do big things, but it is another thing for the denomination to discover these great qualities in young men and see that the Church gets them before the business world does.



When every pastor decides that he can put across the things in his own church without having to "import" outside help, it will be a new day for the local church and a marked degree of progress for the Kingdom.



Some of our esteemed contemporaries "hate" the Catholics enough to give them a great deal of free advertising. Every knock is a boost and our Catholic friends know it.



When we hear a preacher beating the air by criticizing the young people for their ways (because they are not like his) instead of preaching a gospel sermon and inspiring these young people to do something, we have a desire immediately to see his "call" papers.



The Church should be as eager to make capital out of every forward-looking and progressive young man as the business world.




CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part XVII.

By REV. J. O. ATKINSON, D. D.
Field Secretary for Missions

UNDAY a. m., October 7.—This is a beautiful Sunday morning, and after a shower and a wholesome breakfast of hot toast dipped in glorious Porto Rican coffee we are off to Santa Isabel, some eighteen miles out from Ponce. By way of contrast with the joy of a glorious morning ride through beautiful tropical scenery we discuss graveyards! The government allows graves to be dug over after ten years, and another body deposited where one had slept for a decade. The trouble seems to be, however, that the grave-diggers will not allow the law to have its course, and not infrequently dig up bones of bodies that have not had ten years sepulture and bury a fresh body where the old one had been deposited much less than ten years ago. Barrett says practically the whole cemetery at Ponce has been dug over twice since he came here a little more than twenty years ago. We stopped and watched the grave-digger at his gruesome business, and when his spade would strike a human bone or scalp, as it frequently did, he would toss these out with his hand and go on with his digging. Neither do Porto Ricans bury their dead with bodies east and west as we do, but place them criss-cross in any and every direction. A cemetery in Porto Rico reminds one of a crazy quilt one sometimes sees on exhibition at county fairs.

Another rather uncanny topic of conversation we have on our way to Sunday school is about the Garrecha. This is a goad, some three feet, some nine feet long, to drive and guide oxen with. The law of the land allows a nail one-fourth of an inch long in the end of the garrecha. This nail is filed off to a very keen point, and the natives goad the oxen to a lively pace as they draw their loads to or from market this bright Sunday morning—for the market will close at noon. But the driver will not obey the law and instead of a very keen pointed nail one-fourth of an inch long, many have left them one-half, or an inch long. These they drive to the hilt into the skin and flesh of the oxen. I shall certainly be glad for the oxen's sake when this island is Christianized, for then these drivers will throw away their garrechas and employ some more humane method of making their teams go.

Our Santa Isabel Sunday school is full of life and activity. It is in session when we arrive. In Class No. 1 there were twelve boys from fourteen to twenty-two years old. Class No. 2 has nine little boys from two to five. My! they are bright, lively and interesting. A native lady teacher is in charge, and she is fine. Class No. 3 is a woman's class of five taught by Pastor Ojeda's

very intelligent wife. Class No. 4 has fifteen girls from four to eight years old. Class No. 5 is taught this morning by Barrett, and has seventeen young ladies from fifteen to twenty-four, say. Class No. 6 is a Bible class of sixteen young men who discuss the Bible topics with very much animation and enthusiasm. These are all neatly dressed, intelligent, nice-looking young men, well behaved and evidently bent on learning the Bible. The teacher is principal or teacher in the high school, and has character and ability. In fact, all the children in the Sunday school are neatly clad, have on shoes and stockings and show signs of care and Christian training. There are present in the school this morning seventy, and the offering is \$1.56. This school here in a heathen land would make some of our schools in the Christian States feel cheap and fare poorly in comparison. On the wall above the pulpit were inscribed in large letters the words *Dios-es-Amor*, which I take to mean, "God is Love." Underneath this inscription was a picture, "A Living Sacrifice." There was a clock on the wall to tell the preacher when he should stop. The house also has an organ, an elevated place used as a pulpit, a stand with a Bible on it, a decayed floor with holes in it, quite faded pink walls and a hundred and one other suggestions that we should have a decent house of worship here. When the school period was over, Minton made me talk, and I chose as my topic, "The Bible as a Love-Story." Then the librarian distributed tracts, Minton took a kodak of the school, and told me that I made a good talk to the school—this I presume to compensate me for his not talking. This is a splendid Sunday school, and when we get a decent house to hold it in there will be something worth while going on here. We went on to Salinas and had lunch with Miss Williams. At 1:30 we went out to the Playa, one and a half miles from Salinas by the sea. We have here a small, open, dilapidated building that seats thirty. It has half a dozen benches, a painted pulpit, a Bible and some song books. There were thirty in Sunday school—one naked child. They say the children show no disposition or desire to be clothed until they are three or four years old, so why clothe them? After Minton had made a good talk I brought to the school greetings from Rev. T. E. White. The audience, for the most part White's converts, was melted to tears, and their feelings were most tender when thinking or hearing of White. We went to the now desolate and forsaken house in which lived and died Don Federico Tores. He professed faith under White's preaching at the age of sixty-eight and died three weeks ago at the age of eighty. He had much to try him and shake his faith, but Miss Williams says he lived true in the faith to the end, remained loyal to his Lord and the church, and with his dying breath, his last words were, "*Yo muero en la fe del Senor Jehu*," which means, "I die in the faith of the Lord Jesus." He died in perfect peace, happiness and composure. All through his last long suffering he sang hymns of praise to his God.

As I stand now in the house where he died and make this entry in my diary, I really feel that I am on holy ground. For from this spot three weeks ago one of God's genuine heroes and faithful servants was translated from this shack of a house to that home above, that house not made with hands, eternal and in the heavens. It seems that here, in this sacred spot, sanctified by the death of a real saint, I can almost hear the voice of God in Revelation 2: 10: "Be thou faithful unto death and I will give thee a crown of life."

Out near the house tall cocoanut trees are growing, and a boy climbs one at Miss Williams' request and knocks down a green cocoanut for each one of the party, that we may have a fresh and good drink of water. The immature cocoanut holds about a quart of the purest, best water, and we are all refreshed with drinking.

At 3:30 we go to La Marea, a preaching-place five miles from Salinas, and by the Caribbean Sea. It is a small chapel with five benches and a pulpit. Near this hall is a billiard room in full swing on this beautiful Sunday afternoon, and the hangers-on and players about the place are a sorry lot to behold—filthy, barefoot, scarcely half-clad, and hungry-looking.

The sea here makes out into a very shallow bay. This recedes with dry weather or the tides, and leaves an endless salt-bed. The natives dig up this salt, evaporate it in the sun, and carry it inland to be refined and shipped to—our tables for use. The salt is "gathered" in blocks twenty to fifty pounds to the block, very much as I have seen ice blocked and housed in winter at home. Just why the Caribbean Sea should make its great salt deposits here and not along the entire shore I do not know, unless it is because the shallows make out into a bay for miles here.

As we get back to Salinas about 4:30 a great baseball game is on, and the whole town and adjacent population seem to be on the scene. Evidently Porto Rieo is rapidly becoming Americanized. Minton goes back to Ponce to preach tonight. Martin goes to Santa Isabel to preach and say good-bye to his many friends and acquaintances there, while Barrett and I remain at Salinas for preaching. We have a most pleasant evening hour and supper with dear Miss Williams, whose hospitality is a joy. There is a pleasant service at the church, a ride by Santa Isabel for Martin and a happy arrival in Ponce before midnight. Minton said he had about one hundred to hear him at our Ponce church tonight, and there were twelve professions of faith in Christ. It has been a glorious, busy and happy day with us—and who knows that we three shall ever spend another Sunday in beautiful, yet poverty-stricken and needy Porto Rieo? These people need the gospel—that is all. God opened His hand wide when He created this island, and this land has been desecrated, is now desecrated with the hand of greed, and gain, and sin. There will be unnecessary sickness, premature death, and indescribable poverty, filth and want here, until the religion of our Lord shall clothe these people and give them their right mind.

And now, my diary, you get no more from me tonight, for as the clock strikes twelve "I lay me down to sleep."

(To be continued)

ELON LETTER

THE weakest point in the Christian program today is the local church. Its weakest point is failure to utilize its members in service becoming their Christian profession. Here are some estimates recently issued by an expert, delineating the failure of local churches to function efficiently. One-half the members of the churches have no church-going habit; two-thirds contribute very little to the income of the church; three-fourths do not go to any religious service between Sundays; five-sixths have little or no interest in general church enterprises; nine-tenths do no work for Christ, either in teaching, public prayer, administrative or benevolent work, or any other work that means real service; nineteen-twentieths never lead a soul to Christ; in the average church a half-dozen or two individuals gather into their hands all the offices of the church; the vast majority of the members of the church are indifferent to its progress.

This view may be said to be overdrawn—it is overdrawn, but we may safely conclude that the next great movement in Christendom will be the development of the local church. This will be especially true of the congregationally independent bodies such as our own Christian Church. Of us it may be truly said that we are no stronger denominationally than our weakest local unit. With us, progress cannot descend from above downward. It must originate locally and ascend upward to Conference and Convention.

The projectors of our Men and Millions Forward Movement knew this and launched their campaign accordingly. The hope and design of this Movement was so to train and utilize local leadership through a period of five years that at the end of that time a permanent uplift should have come to the local church because it would be possessed of the best methods of Church work, along four very essential lines—finances, personal work, stewardship, and enlisting life-work recruits for the Kingdom. The thought that the Movement would become static at the end of four brief months of herculean effort was absolutely foreign to the mind of those who spent their force in that cause.

We rejoice now that the initial spirit of the Movement is returning to its aid and that local captains with the local women leaders and their assistants, plus our pastors, are being asked between now and the Convention to double the number of tithers through local effort. Let me emphasize "through local effort." It would be a great mistake, it seems to me, to undertake to secure these additional tithers through high pressure methods from the outside. They can be secured that way, but a people who accustom themselves to respond to great appeals only under the spur of strong outside influence are spiritual epileptics—they run the Kingdom by spasms, when God's plan is systematic orderliness. The church that through its pastor and local leaders secures its due quota of tithers in this stewardship campaign which Doctor Atkinson is now conducting will acquire new power for achievement in every line of Christian effort. The church that shall remain impotent to proceed without outside stimulation may fool itself into thinking it is developing energies and capacities for fu-

ture conquests. What it is really doing is administering an opiate to its vital energies rather than stimulating them. After every such period of over-stimulation from without a deadening period of exhaustion ensues. We want no such slump in the normal development of our Zion. The only way to escape such calamity is to engage in this stewardship campaign with local talent. Only through such work conscientiously and faithfully performed by local workers who love the Kingdom and yearn for the growth of its enterprises, can we ever hope to correct the weaknesses mentioned in the first paragraph of this article as characterizing the churches of this nation generally.

The local church is under special necessity to utilize its members in genuine Christian service and to discover and develop the talent of its young. But of those items at a more convenient season.

W. A. HARPER.



THE CONFERENCE REFERENDUM

On November 21, 1921, I sent out to the elders, licentiates, candidates, members of the Woman's Board, and original incorporators of the North Carolina Christian Conference the following personal communication:

Dear Friend:—

Three years ago the three Christian Conferences in North Carolina merged into one. There has been a feeling on the part of some that this was a mistake. If so, we can correct it. The matter was brought up in the Conference recently held in Danville, and after much discussion on the part of the brethren, I introduced a resolution to this effect, which was carried without a dissenting vote:

Resolved: That the Executive Committee take a referendum vote of the churches on the following three propositions:

1. Shall we have one united Conference in North Carolina as at present?
2. Shall we divide into three Conferences as before the merger?
3. Shall we divide into two Conferences, using as the dividing line the Cape Fear and Haw Rivers to Haw River, thence the North Carolina Railroad to Durham, and thence the Durham and Keyville Railroad to Keyville?

I introduced this resolution in the interest of the Kingdom of Christ. We want only what is best. Will you please send me in the enclosed stamped envelope your personal preference as touching these three proposals and the advantages that would accrue from the proposition you favor?

I will esteem this a personal kindness, since I am anxious to know your view in order to make up my own judgment respecting the matter.

Kindly write on the reverse side of this letter.

(Reverse)

Date

Dr. W. A. Harper, Elon College, N. C.

Dear Sir:—

In regard to the three propositions set forth on the reverse side of this letter, I personally favor proposition number

I think this proposition has the following advantages for our work in North Carolina and for the Kingdom of Christ:

.....

Sincerely,

(Signed)

(Address)

The result of this straw ballot of leading individuals of high position interested in the Conference has been tabulated as follows:

For One Conference:

Elders, 14; Licentiates, 1; Woman's Board, 5; Original Incorporators, 4. Total, 24.

For Two Conferences:

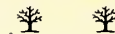
Elders, 15; Licentiates, 3; Candidates, 3; Woman's Board, 1; Original Incorporators, 1. Total, 23.

For Three Conferences:


Elders, 10; Licentiates, 4; Candidates, 2. Total, 16.

I had thought to give the individual vote of each person answering my letter. I may do that yet, but some of them considered the matter personal. I trust these facts will help the churches arrive at a judicious and helpful decision.

W. A. HARPER.



ON CONFERENCE DIVISION

 HERE are only two ways to teach people—orally and by the printed page. The printed page leaves out the personality and thereby creates but little enthusiasm, which is quite an asset. Oral teaching throws the personality into the soul of the hearer. To do this it is necessary to come in contact with the people.

These methods of teaching, or rather the personal contact method, can be realized better through three Conferences than in one, or even two. The tendency of religious bodies at the present is to break up into smaller groups. When I first entered the ministry, the Methodist Episcopal Church had only one Conference in North Carolina, and that took in a part of Virginia. Finally, the part of Virginia was left off, and next came a division in the North Carolina Conference, making it into two instead of one.

I was a member of the Missionary Baptist church at Cedar Fork, Wake County, North Carolina, and learned something of the method and enthusiasm of the Baptist brethren. They believed in small Associations—they still believe in small Associations—and have sixty-six Associations in North Carolina. (I have these figures from the office of *The Biblical Recorder*). The Baptists work from the local church to the Association; from the Association to the State Conference, and from the State Conference to the Southern Convention. We, in my judgment, should go from the local church to the small Conference, and then to our Southern Convention. We certainly cannot reach our weak rural churches with only one Conference.

When the North Carolina and Virginia Christian Conference met at Shallow Well church with the delegates from the Deep River Conference, the very best talent of the two bodies was there, and after thoughtful consideration it was decided to unite the two Conferences and then divide into three. This matter was talked over at the Wake Chapel Conference the year before the Shallow Well Conference met. It seems to me, from what is given in *The Christian Annual*, that the three Conferences did good work.

Of course, I was connected with the Eastern North Carolina Conference and can, therefore, speak more definitely of it than I can of the others. There was built in the Eastern Conference a good church at Sau-

ford under the energetic labors of Brother G. R. Underwood, aided by the support of the Home Mission Committee. Lee's Chapel was under the faithful efforts of Brother P. T. Klapp and the church at Henderson under the efforts of Brother M. W. Butler and Brother C. E. Newman. These points were also aided by the Home Mission Committee. A church was also built at Chapel Hill. The church at Pleasant Hill (J), which had no preacher for several years, was, through the energy of Brother J. D. Wicker, revived and built up to be a strong church. The church at Raleigh was improved by building Sunday school rooms by the faithful efforts of Rev. L. F. Johnson, pastor at that time. The churches at Franklinton and Mebane were organized and well under way before the Conference division. While the Eastern Conference was in existence quite a number of our churches were remodeled.

The one Conference has, by some cause, weakened the Sunday schools, as shown from the 1920 volume of *The Christian Annual*. The Sunday school report shows that the three Conferences reported one hundred and sixteen churches and ninety-five Sunday schools with a total enrollment of 7,628. Less than fifty per cent of these schools reported to our Sunday School and Christian Endeavor Convention last July. We had at that Convention a representation from thirty-five schools, with twelve schools being represented without delegates. These forty-seven schools reported a membership of 4,669 with an average attendance of 1,859. We had present at this Convention seventeen pastors, seven superintendents, 101 delegates, 129 visitors—a total of 254. The last registration of this Convention in the Eastern North Carolina Conference was 247.

I would like for Rev. G. R. Underwood, or some one, to tell me of the work done in the Western North Carolina Conference, and for Rev. J. W. Holt, or some one else, to tell of the work done in the North Carolina Conference.

There is an advantage to our professors at the college by having three Conferences. With three Conferences one professor can go to his Conference one week, the next week another, and so on until three professors have attended their Conferences. In this way the absence of the teachers does not count against their work as if three were to attend one Conference at the same time. Again, in three Conferences you get three days of educational work, three days of missionary work, and three days of the work of the Woman's Board, while in one Conference you get only one of each of these important matters.

We must go out into the "highways and hedges" if we are to "lengthen our cords and strengthen our stakes." This we cannot do with one Conference.

I believe that the sooner this question is settled, the better it will be for the Church that we love so well.

I have written this in Christian love and fellowship for all.

W. G. CLEMENTS.

Morrisville, N. C.

PROSPECTS OF PEACE

PEACE triumphant through Christian principles has risen higher on the horizon of our new age. The Washington Conference which now comes to a close after about three months session, has been instrumental in throwing open the door of secret diplomacy, and made the greatest definite step toward world peace, probably of all times. Its keynote was based on frankness, fairness, and good will toward men of all races and creeds. These qualities also were championed by Christ nearly two thousand years ago.

It is not laws, rules and regulations that make peace. It is the heart and point of view. The latter is what the Washington Conference represents—a changed point of view of the principal and governing nations of the world, from that of uncertainty, suspicion, and misunderstandings which breed wars and rumors of wars, to that point of view in which nations take inventory of themselves and recognize their weakest links. It did something to strengthen these links, which entitles it to be the first definite step toward the era of internationalism ushered in through former President Wilson's leadership in the Great War. Contrary to the expectations of many, this conference, in the belief of world leaders, has strengthened rather than weakened co-operation among all nations, which is the only real hope for eliminating wars and the establishment of peace.

The greatest progress of the conference toward peace was undoubtedly made in the Far East. Before the conference was called by President Harding, it was almost a common belief that war must result over the ill-relations between this country and Japan. Talk of the "Yellow Peril," added to the commercial and economic rivalries and jealousies, not only between a few interests in this country in Far Eastern trade, but also between territorial interests of other countries, including Great Britain, strained relations more and more. The Japanese immigration problem in California was a constant irritant which spread all over the United States, increasing suspicion and thoughts of Japan's sinister design. The Japanese occupation of Shantung, their treatment of the Koreans apparently as slaves, and plans for larger and ever increasing navies, gave forebodings of trouble in the future.

But this conference has practically cleared up every cause of friction and suspicion between powers of this part of the world. The ten-year naval holiday announced by Mr. Hughes paved the way for the Four-Power Treaty, in which the nations pledged themselves to frank and honest dealings over all the islands in the Pacific. More important still is the recent treaties in which practically all the powers of the Pacific, including Great Britain, the United States, France, Holland, and Japan pledged themselves for the maintenance of an "open door" in China and the protection of her integrity. Japan gives back Shantung. All of these accomplishments came to decision through frank and face-to-face discussions between the powers concerned. And each power learned to appreciate the sincerity of the other—which was indeed the greatest accomplishment.

Certainly all the problems in the Far East are not solved. Russia was not present to speak against the Japanese hold in Siberia; and there are still some Japanese troops in Manchuria. But Japan agrees to withdraw from Siberia, and who can doubt her good will and her pledged word for future co-operation?

Turning to the European angle of the movement for peace, the first great prospect is the Anglo-Saxon bond welded between this country and Great Britain. Aside from the conference, a very important event in this direction is the settlement of the Irish trouble. Great Britain, in speaking for all of her dominions, showed her sincerity in every possible way, in sacrificing her motto to "build two ships to one against any rival power"; and in her crusade against the submarine, which she would abolish altogether. She could not accomplish the latter step, however, as she was blocked principally by France.

Unfortunate France, struggling through fear and jealousy of Germany's growth, was the only country really out of tune. But in spite of her plea for land armament and the recent political changes in her government, France and Great Britain are bidding for better relations; and one has many reasons to believe in the sincerity of the two allies. Great Britain wants to build up Europe economically; while France wants to aid in the same thing, she is more precarious in attaining it. Italy, Holland, Belgium, Portugal and Holland have all contributed to more peaceful relations in Europe.


There may be contention regarding this country's future intentions: whether she will evolve the promised scheme for an association of nations, or whether she will eventually join the League of Nations. Who can deny that the Washington gathering of the nations has not eliminated many problems which stood in the way of our joining the League? The conference has been an international education to the people of the United States. When we know more about each other, then we lose suspicion and eliminate wars. It is not the law we want, but a spirit to carry out the law, which is a Christian spirit. That only can preserve the peace of the world.

J. E. MASSEY.

New York City.



SUFFOLK LETTER

 HERE is another line called the "plow-line." It is of small cost and does no work; but it connects a man with a horse or a mule and helps to feed the world. It is a sort of friendly relation between man-sense and horse-power. It unites the intelligence of man and the strength of animals. The man could not plow the field by his own strength, and the mule would not know how. It, therefore, appears that ignorance does not prevent useful service, and intelligence may be helpless. The electric line is another one of those lines in the hand of man that connects his genius with otherwise useless power. There is a still finer line of connection between man and God. That is invisible; but it lays hold upon Omnipotence. There are other lines on pages of books into which poets have breathed

their highest thoughts, and musicians have expressed heavenly harmonies. But this letter deals with that common plow-line discolored by the sweat of the mule as he trudges up and down the furrow. That line has been held by many an honest hand throughout many a hot summer day. That army the largest on earth, has never known the eight-hour day. From sunrise to sunset the sound of gee, haw, punctuates the furrows till the day is done. That business has never increased the taxes of a nation, never been subsidized, and never lowered the morals of a people. The furrows are akin to the "path of the just as a shining light, that shineth more and more unto the perfect day." The boy that plows all day will sleep at night. When he folds up the plow-line and hang it on the hames, he and mule go home to rest.

Talk about the reins of government, but here on the farm are the lines without which the world would die. Where are the resources of food and raiment for the peoples whose numbers climb beyond the billion? In the soil; on the farm; under the furrow; in the plain; on the hill; up the mountain-side. The grain, the cotton, the fruits, are all in debt to the plow. That cotton line that a boy can handle is more than a scepter; it is a line of producing power—the symbol of a harvest to satisfy a hungry race. It is more: it is a sign of faith in God, in seasons, and in soil. It ties man and God together to multiply the loaves and fishes till all are satisfied. That line will never fulfil its true mission till it ties the heart of the man to the life of the mule. It is well enough for the hand of the man to control the mouth of the mule by a line, the mule's value deserves more than stall and food. He deserves kindness, appreciation, sympathy, and care. He is the dumb friend of man. He is the burden-bearer of the race. He is the bread-winner of the world. His needs are few, but they should be met in love. He receives no pay for his work but shelter and food, while man struts about and demands more pay. Solomon says: "Go to the ant, thou sluggard; consider her ways, and be wise." One might say: "Go to the mule, thou dissatisfied; consider his ways, and learn." The mule has never had his due. He has been under the sway of autoeracy. It is time he shared in the democratic blessings of which we boast. We have seen the shackles taken from the slave. It is time to liberate dumb beasts from bad treatment and even neglect. Machinery is doing something to lift the burden on a large scale; but the millions of small farms must use the ox, the horse, and the mule; and there is nothing sweeter than the song of field hands, holding the plow-lines, and singing in the cool of the day. No concert is more genuine, and hearts are happier as they sing. All nations have gone to their ruin when rural and agricultural life have been supplanted by great cities with their congestion and their lust.

W. W. STALEY.



According to the 1916 census, the value of church property in the United States was \$1,302,393,687. In 1906 it was \$935,942,578. At the same rate of increase it would in 1922 be \$1,736,524,916.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— FEBRUARY 26, 1922

Elisha's Heavenly Defenders.—II Kings 6: 8-23

Golden Text: "The angel of Jehovah encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

Leading Thought: God's unseen angels defend us. "For He will give His angels charge over thee, to keep thee in all thy ways."—Ps. 91: 11.

"Some men live near to God, as my right arm
Is near to me; and then they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt,
And dares the impossible."



CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 26, 1922 Books That Make Life Better.—Prov. 3: 13-26.

A book is a friend; a good book is a good friend. It will talk to you when you want it to talk; and it will keep still when you want it to keep still. . . . A library is a collection of friends.—*Lyman Abbott.*

I would give more for the ownership of books than for that of all the gold in California, if in ownership I sought happiness—various self-respecting happiness, continuous amidst care and burdens and disappointments in youth, in middle age, and in old age.—*Henry Ward Beecher.*

Great books are the great souls which have left the bodies of great beings and have come to talk with us.—*David Ewing.*

My books are friends that never fail me.—*Thomas Carlyle.*



1922 CONVENTIONS

Georgia and Alabama Conference—Rev. R. F. Brown, Columbus, Ga., President. Convention at Columbus, Ga., in April.

Virginia Valley Central Convention—Mr. R. A. Larrick, Winchester, Va., President. Convention at Mt. Olivet (R), Wednesday, Thursday and Friday, May 17-19.

North Carolina Convention—Mr. C. H. Stephenson, Raleigh, N. C., President. Liberty (Vance), July 11-13.

Eastern Virginia Convention—Rev. L. E. Smith, D. D., Norfolk, Va., President. Ocean View, Va., third week of July.

The Alabama Conference plans to hold its Convention in April.

Are you planning to go to your Sunday School and Christian Endeavor Convention this year?

As Convention officers and committees are beginning to think of and plan for their 1922 Conventions, the time has come for Sunday school and Christian Endeavor workers to think about them, too. We should think first of why Conventions are held, and then of the part which we may have in them.

Conventions are held for the good of *all* our churches and their work. They have a four-fold contribution to make to our work.

Conventions are inspirational. Great addresses enthuse the local worker and send him back to his own task with a greater desire and determination to do his part. Successful leaders inspire him with a new and larger vision of the importance and the opportunity of the work in his own Sunday School and Christian Endeavor Society. The Convention needs every worker. Every worker needs the Convention for the inspiration it can give to him.

Conventions give the information upon which lasting inspiration is based. Every program must include practical information about how to do things, giving workable methods for attaining goals desired. Conventions afford the opportunity of exchanging ideas, and ideas exchanged mean ideas multiplied. Time allowed for Conference hours on the Convention program makes it possible for every delegate to go home with a very definite idea of how the problems of his own work have been solved by others, and with the information which will make possible definite forward steps in the work of the local church.

Conventions are social. They mean social contact and acquaintance with people engaged in the same work of Christian education. They make known to each other those working in the same Church to the same great end.

And, above all, Conventions are devotional. Periods of worship, which are more than mere opening exercises to fill in the time until tardy people have arrived, are the very soul of a Convention. The aim of the gathering is to do God's work in a better way. These periods of devotion furnish the power for realizing this aim. As the devotional life of the individual is stirred, the impulse for more consecrated effort is made stronger. Here is found the secret of success in the work of all of our church organizations.

Can you afford to miss this inspirational, knowledge-bringing, social, devotional gathering of the workers in your Conference?

In these months before the Conventions are held, we may have a part in their ultimate success. As the program committees are making plans, pray for them. Pray that God's wisdom may direct them in every step of the way. Pray that the programs may be shaped to make the largest contribution possible to the work. Then help to this end by writing to your President your suggestions regarding the program. He will be glad to know now what you are hoping to receive from the Convention program. The program is for you. To be most helpful, it must be made up from your point of view, taking into consideration local needs and problems. Help your officers with your suggestions. Then talk about the Convention to your workers, and plan to go. Pray—suggest—boost—go, and God will make the Sunday School and Christian Endeavor Conventions in the Southern Christian Convention this year, the greatest gatherings ever held for the planning of a more effective work with the young people of our Church.

THE HOUR OF WORSHIP

GOD WILLS AND PROVIDES FOR THE SALVATION OF ALL MEN

“For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come unto the knowledge of the truth.”—1 Tim. 2: 3, 4.

“He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”—1 John 2: 2.

“Look unto me, and be ye saved, all the ends of the earth, for I am God and there is none else.”—Isa. 45: 22.

And notwithstanding all this, God's power to save is limited. Where there is no faith, God cannot save, for man's faith in God is his counterpart, for God cannot save a man against his will. God cannot save a man who does not meet the conditions of repentance towards God and faith towards our Lord Jesus, and yet God does all that is necessary to get man to meet these conditions. God does what He can to restrain him from his sins. He gives him power to reason, power of judgment and power of conscience. God even reasons with man about his salvation.

“Let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord and he will have mercy upon him; and to our God, for He will abundantly pardon.”—Isa. 55: 7.

“Come, now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”—Isa. 1: 18.

God warns man of the danger of sin; He reproves man; He threatens him; He entreats him. God shows His great love for man in giving His Son to die that man might have life. In order to save man, God even chastens him. He sends His Spirit to strive with him; He sends His Gospel to him through His ministers; He gives His inspired word to him; He offers him a home in heaven; He bears long with his sins; He gives many promises of mercy and requires nothing unreasonable of man.

Now some sinners will not let God save them, for they want their way about it. They want to climb up some other way, perhaps on their morals, as the young lawyer, or by signing a card, as many are now, making their way into the membership of the Church, instead of being “born again,” as our Lord requires. God offers mercy but many reject it. The sinner's will is God's only barrier and renders Him powerless to save. God has the power and will to save, but many refuse to let him exercise that power. Now, sinner, what more can God do for you? What will your answer be?

P. T. KLAPP.

Elon College, N. C.

THE BULLETIN

Dr. J. O. Atkinson delivered a series of lectures on missions at Elon College last week.



Rev. Stanley C. Harrell, Durham, N. C., was the speaker at Elon College last Sunday night, the service being held under the auspices of the local Y. M. C. A.



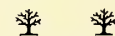
By the request of the Federal Council of Churches of Christ in America THE SUN has agreed to receive and transmit gifts for any of the suffering countries in Europe. In sending such gifts, donors will please state whether for the famine in Russia, Jewish Relief, Near East, etc. Any contributions received not designated will be sent to the relief committee where demand seems most pressing. We receive weekly bulletins on these things and endeavor to keep informed as to the situation.



The People's church, Dover, Delaware, Rev. R. C. Helfenstein, pastor, has recently enjoyed several worthwhile occasions. The St. Paul's Brotherhood of the church recently gave its eleventh annual banquet. The Dover papers carried a very flattering account of the occasion.



Dr. W. A. Harper was the speaker at the State Y. M. C. A. banquet held in Greensboro last week. Dr. Harper also spoke before the Ministerial Association last week on “A Suggested Program for Religious Education for Burlington.”



NOTICE

Some time ago we announced that we could no longer furnish “Merrill's Marriage Ceremony,” which has been so popular for a number of years, due to the fact that it is out of print. We have been endeavoring to secure a substitute and think that we have now found it—and one that excels. We have secured the little book called “One For Life.” It is a handsome book of limp, flexible binding, covered in pure white wedding paper, and contains 100 pages. It has the full ceremony with the usual quotations and poetry, a place for the photographs of the bride and groom, ample pages for the names of guests, the bridal gifts, wedding journey, a page for a piece of the wedding gown, signatures for those who desire to personally congratulate, and also a certificate to be filled out by the officiating minister and witnesses. “One For Life” sells for 65 cents the copy, postpaid, and we shall be glad to have orders for it from those who have desired the book that is out of print.

"TELL ME A STORY"

Editorial Note.—Some months ago we were forced, or at least we allowed ourselves to be forced, to give up the "Tell Me a Story" page in The Sun, in order to accommodate regular departmental matter. We knew that it was a mistake, but yielded to pressure. You may not, gentle reader, be interested in these stories, but in nearly every home where The Sun goes there are little folks who care nothing for the things in which we older ones are interested. **And this is nothing against them.** But if we give these little folks something in The Sun in which they are interested, they will associate these things with The Sun. Some day they will not be so interested in these stories, but they will have developed a fondness for The Sun, and will remain with it. This page, therefore, will appear, two issues each month; even the editorial must suffer to accommodate it.—C. B. R.

TRUE STORY OF MARY AND HER LITTLE LAMB

(Harry P. Shaw, in The Monroe Journal)

There are perhaps not any children of school age who have not heard of Mary's little lamb. And again there are not many that have heard the history connected with the little poem.

Mary B. Sawyer was born March 22, 1806, at Sterling, Mass. Mary was seven years old when twin lambs were born to a ewe that belonged to her father. The sheep mother refused to care for one as her own. So Mary took it and raised it with a mother's care. When the lamb was seven months old it followed Mary to school one day. Before the teacher came, some of the mirthful boys suggested that they put the lamb in Mary's desk, which they did. And the little lamb went to sleep, but waked up and began to kick and scrambled out of the desk. This is what made all the children laugh and play to see the lamb in school. Of course the teacher put the lamb out but never scolded Mary in the least. She only laughed with Mary and the children. The lamb stayed all day at school and went home with Mary that night, never to return to school again.

But that day was sufficient to gain fame for the immortal little lamb. For some time later John Roulstone, a Harvard student, was visiting the teacher and he heard of the lamb at school and sat down and wrote:

Mary had a little lamb,
Its fleece was white as snow;
And everywhere that Mary went
The lamb was sure to go.

It followed her to school one day,
Which was against the rule;
It made the children laugh and play,
To see the lamb in school.

So the teacher turned it out,
But still it lingered near;
And waited patiently about
Till Mary did appear.

This little historic lamb lived only two years. It was gored to death by a cow in the barn of Mary's father. The wool of the lamb was spun and knitted into hose for Mary by her mother. Mary never would wear the stockings but kept them in memory of the lamb.

History says many years later the Old South church in Boston was about to be sold for debt, then Mary with other young ladies got up a sale for the benefit of the church. Mary unraveled the stockings made from her pet lamb, cut the yarn in one-yard lengths and would it on cards on which she had written her name. The yarn and card were sold for 25 cents each. The sale of these stockings alone brought two hundred dollars, which saved the old historic South church of Boston from the sheriff's hammer.

Yes! Mary Sawyer married, we are told. She married a man by the name of Tyler. She lived in Somerville, Massachusetts, until 1889, when she died. History tells me that she was buried in Mt. Auburn cemetery near Boston, and that her tomb is beside that of the famous poet, Longfellow. Mary's husband died before she did, so after her death their home was turned into a play-ground for the children of Somerville.



SERMON FOR CHILDREN Cross Cuts

(Ellery Carroll Clapp, in Christian Work)

In the land of Somewhere there is a wondrous city Fair, and in the midst of the city is a Park Beautiful. Now this park is square; each side of equal length; and each of its four corners is fringed with beauteous green. In fact, much of the charm about this Park Beautiful consists in its square corners and untrampled fringe. But sometimes little boys and girls hurrying to school or on errands and thinking themselves late will cut across the corners square and mark the Park Beautiful with the prints of their little feet. It's easier, they think, to clip corners, but not if a policeman sees you!

And now, with your help, I am going to name the corners of the Park Beautiful in the city Fair. One is Truth, and as I am admiring it I seem to see little foot-prints just inside the angle, and as I examine them more closely they seem to spell a word, yes, here it is quite plain, now—l-i-e. Too bad! Someone has failed to observe the square corner Truth, and what is worse, I hear that Officer Conscience is after them!

Then I examine another corner of the beautiful park to see if any thoughtless soul has marred that, and lo, sure enough, across the corner Work I find little foot-prints which spell upon close inspection—s-h-i-r-k. Instead of going around some careless little body has cut across "Work" so that the park is marred.

And likewise the corner Patience has been cross-cut by a little zigzag trail which seems to spell t-e-m-p-e-r, and if this sort of thing continues our park will be no longer beautiful or square.

Yet one corner remains to be named, and that is for you to do, remembering your own cross-cuts, for your life is a park and God intends it to be ever beautiful with the help of Officer Conscience, for in no other way can we be square or our city fair. It is the lives of its citizens which make or mar.

STEWARDSHIP AND TITHING

SOME DISCUSSIONS BY REV. J. O. ATKINSON, D. D.

ONE KINGDOM NEVER FALLS

Kingdoms, empires, nations, republics, rise, flourish, and fall—all save one. There is one Kingdom that never falleth, and will never perish. That is the Kingdom of Heaven which God through the Church is establishing and enlarging on earth. Most kingdoms that have perished from the earth and whose names now are but a memory, did so from the wrong use of money. God's Kingdom on earth, this Kingdom of Heaven here that never falleth, is established and maintained financially by employing the freewill offering of its subjects. And our King has taught us that the best way to give the freewill offering and secure its full use for His Kingdom is through the principle and practice of the tithe.



A WORD ON TITHING FROM PORTO RICO

In a personal letter from Brother D. P. Barrett, Ponce, Porto Rico (to whom our letter and literature on stewardship and tithing went, as it did to all our pastors), this line occurs: "We in Porto Rico are deeply interested in the tithing plan and I think I am right in saying that every one of our missionaries here, including our native pastors, practice tithing. I shall take pleasure in preaching on the subject as many times as possible between now and May 1, and shall ask all our native pastors to do likewise, which I know they will be glad to do. By the way, our people are coming up fine with all they have been asked to do in raising money to meet the church budget this year, including the five per cent on pastor's salary."

If our Christian ministers and missionaries on the foreign field can preach and practice tithing on their meager salaries how much more willing and ready ought we of the homeland to be willing, ready and anxious?



LIKES TITHING

One of our women workers, and one of the very best women of all our knowledge, writes:

"I will do all I can to increase the number of tithers in our church. You may send me the literature that will help. I hope our pastor will preach on the subject next Sunday. I have practiced tithing since the Men and Millions Campaign (two years ago) and find that it helps me. I always have something now to give to the church and needy benevolences. I am fully convinced that it is the Bible way of giving, and shall be glad to see others adopt it. Count on me to do all I can for it."

If all our Captains and women workers will do as this good one has, our Kingdom interests will not suffer.



The many personal words coming to us about tithing and the willingness to help are very gratifying. This campaign of teaching on one of the most vital themes of Scripture should appeal to every one.

Read the topics of the pamphlets and booklets we have now for free distribution on Tithing, and if you can use any or all to advantage in your church, Sunday school or community, send us your request. Here they are: "What We Owe and How to Pay It." "Is the Tithe a Debt?" "Is Tithing Worth While?" "How to Tithe and Why." "Thanksgiving Ann." "Does a Tenth Belong to God?" "Stewardship and Tithing." "Can a Woman Tithe? (By Some Who Do)." "Can a Farmer Tithe? (By One Who Does, and How)." "Whose Is It?"



Our present campaign for tithers, if successful, would put an end to begging in the church, and the oft-repeated story, "I am unable to pay my pledges to the church, for times are so hard." We will be cheerful givers indeed, and able to meet our obligations to our Lord's cause when we adopt His plan for doing so, and quit our own plan of "giving as we happen to have." God's plans for us are always better than any we can make for ourselves. Let us seek diligently to find out from the Bible what God's plan for our giving is, and then, like sensible people, let us adopt that plan.



Miss Gussie Harrell, Sunbury, N. C.: "Send me literature on tithing to distribute. I will do the very best I can with the literature, and to get some one to talk on tithing in our church. I have been tithing for several years, though my income is very little. I wish others to share the privilege with me."



Rev. R. L. Williamson, Henderson, N. C., ordered fifty copies each of our seven pamphlets on Stewardship and Tithing. His order was gladly and promptly filled—gratis.



NEEDED—A RULE

I, for one, confess to a need of the human mind for a rule to be guided by in one's giving. Until I discovered the tithe I never knew how much or how little I ought to give. How many of us during a church collection feel like the economical bridegroom at the fair who said to the idol of his heart, "My dear, we might get separated in this great crowd. I reckon you had better give me the lunch basket."

We have men reported among us who object to singing "Old Hundred" when they can sing "The Ninety and Nine" and thus save one per cent. Shortly before the recent war an agitation was started to have the government coin a half-cent. I never knew the reason for the demand unless it was to enable some people to give something to the Church.

Without the law of the tithe we are at sea in our giving. With the tithe, it becomes a joy to apportion our gifts. Without the tithe, collections are disagreeable. With the tithe, they are welcomed. Without the tithe, men term the call of God's cause "begging," and want to write as the epitaph of a successful pulpit financier, "And last of all the beggar died also." With the tithe they realize that such a preacher is merely collecting his Master's taxes.

R. H. BENNETT.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

**SUNDAY SCHOOLS CONTRIBUTING TO MISSIONS
IN JANUARY**

All our Sunday School Conventions and our Conferences have voted that all Sunday schools give one offering a month to missions, one-half of which is for Home and one-half for Foreign missions. Not all of our schools have proven loyal to this request and decision, but an increasing number are doing so. The following amounts were sent in during January by the schools named; and we are sure that no school is poorer for having done so:

Berea (Alamance), \$1.03; Dry Run (Virginia Valley), \$3.01; High Point, \$1.50; Pleasant Grove (Halifax, Virginia), \$4.83; New Lebanon (Rockingham), \$1.45; Spring Hill, Lineville, Alabama, \$2.00; East End, Newport News, Va., \$7.75; Wadley, Ala., \$3.00; Lineville, Va., \$4.00; East LaGrange, Ga., 35c.; Zion, Moncure, N. C., \$1.10; Reidsville, \$2.80; First church, Raleigh, N. C., \$7.50; Johnson Grove, Sedley, Va., \$2.54; Liberty (Vance), Henderson, N. C., \$6.04; Union, Dendron, Va., \$1.25; Winchester, Va., \$9.14; Holy Neck, Va., \$16.00; Wakefield, Va., \$7.61; Richland, Ga., \$1.00; Henderson, N. C., \$4.15; Bethlehem, Broadway, Va., \$5.41; South Norfolk, \$11.38; Hines Chapel, Gibsonville, N. C., 44c.; Berea, Driver, Va., \$12.00; New Elam, New Hill, N. C., \$2.21; Durham, \$9.47; Lebanon, Semora, N. C., \$1.60; Leaksville, Luray, Va., \$1.90; Shallow Ford, Elon College, \$1.26; Berea (Alamance), \$1.08; Dry Run (Virginia Valley), \$3.10; Rosemont, Berkley, Va., \$18.43; Lineville, Va., \$2.52; Berea (Norfolk), \$2.35; Wadley, Ala., \$1.35; Christian Temple, Norfolk, Va., \$90.90; Burlington, \$63.06. Total for the month, \$316.51.

ADDENDUM: The following individuals have sent us amounts named as special's to our Mountain work, and for these we are profoundly grateful:

Miss Emily Midyett, Fancy Gap, Va., \$5.00; Miss Iola Hedgepeth, Fancy Gap, Va., \$5.00; Miss Olive Showalter, Harrisonburg, Va., \$5.00; Miss Lucy M. Eldredge, Richmond, Va., \$5.00, and Miss Vera E. Gilliam, McIver, N. C., \$5.00.



ANOTHER SUNDAY SCHOOL EXPERIENCE

Brother J. W. Payne, R. F. D. 2, Wedowee, Alabama, writes me personally this item about an experience that I feel sure will interest others and that will help many of our schools if they will take it to heart and in faith launch out. It is as follows:

“One thing that might be of interest to you about the work here at Noon Day is that the Sunday school here decided last May to accept your challenge to give one Sunday’s collection each month to missions and one to the Orphanage. When this decision was made, the school was in debt for literature nearly \$12.00. A committee was appointed to collect this and get it out of the way. The school has paid cash for all its literature since, and has a little money in the treasury, after paying for this quarter’s supplies.”

May many other schools go and do likewise.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR FEBRUARY 22, 1922

Amount Brought Forward	\$1,413.22
Children's Offerings	
Annie Robinson, 10 cents.	
Sunday School Monthly Offerings (North Carolina Conference)	
Shiloh, \$1.00; Monticello, \$1.00; High Point, \$1.69; Durham, \$12.97; New Providence, \$2.70.	
(Eastern Virginia Conference)	
Berea (Nansemond), \$10.00; Rosemont, \$6.34; South Norfolk, \$7.14.	
(Virginia Valley Conference)	
Leaksville, \$2.08.	
(Georgia and Alabama Conference)	
Richland, Ga., \$1.20; East LaGrange, Ga., \$2.00.	
Total Sunday School Offerings, \$49.00.	
Special Offerings	
R. W. Thompson (on support of children), \$20.00; A. M. Allred (on support of children), \$15.00; Oak Grove church, Southern Wabash Conference, Illinois, \$12.94; total, \$47.94.	
Children's Home Fund	
A. J. Jolly (on pledge), \$20.00.	
Total for the week	\$117.04
Grand Total	\$1,530.26



A LETTER

Dear Uncle Charley:—As I read the children’s letters in The Christian Sun, I want to join the Band of Cousins. I am nine years of age and in the third grade. My teacher is Mrs. Harry Lewellyn, and I like her very much. Enclosed you will find a dime for February, from Annie Robinson, Graham, N. C.

Real glad to have your letter this week. At this writing (February 16) the ground is white with snow. We have had lots of snow this winter. We are looking for a good wheat crop this year.—“Uncle Charley.”



Remember the date on which the next session of the Convention will meet—May 2, 1922.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

CHURCH NEWS

MT. BETHEL

I have had two pleasant trips to the Summerfield community and have found the people humbly carrying the banner of Christ. When we look at Mt. Bethel's history we are inspired to go into the awaiting future with new courage. Out of this little church in the past twelve years have gone five ministers, two of whom are now studying in universities. Aside from the gospel ministry, several have gone into the ministry of education.

With this splendid history and with our loyal members we are looking for a great year for the Master. The members and friends of this grand old church are loyal to our college and are giving their mutual support. By the help of God, Mt. Bethel means to do things for the Master.

WM. A. SCOTT, *Pastor.*
Elon College, N. C.

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NOTICE

I will preach at Ebenezer at 11 a. m. and Six Forks at 2 p. m. the first Sunday in March, 1922. At Franklinton 7:30 p. m. the same day; Mt. Auburn the second Sunday; Franklinton the third Sunday, and Antioch and Bethlehem at usual hours, fourth Sunday. I will expect some one from Ebenezer or Six Forks to meet me at 1609 Hillsboro Street, Raleigh, N. C., 9 a. m. the first Sunday in March to take me out and bring me back to Raleigh in time to reach Franklinton on time.

D. A. LONG.

☒ ☒ ☒

NORTHERN ALABAMA

The work here is moving along nicely but we must show ourselves worthy of the sacred trust.

I desire to ask all friends of the Alabama Conference who made the special pledge at the Conference last fall for the support of the mission work in North Alabama, to pay your pledge just as early as it is convenient for you to do so. Send all money and checks to J. W. Payne, Wedowee, Ala.

The Women's Missionary Societies will also please take note to send your contributions to Brother Payne at the above address.

I realize that times are hard but I feel that if we do our duty our Father in heaven will prosper us.

G. D. HUNT.

SOLEMN VOWS

STRATFORD-KERNODLE

John Bailey Stratford, of Burlington, N. C., and Lorena Kernodle, the youngest daughter of Mr. and Mrs. J. D. Kernodle, Graham, N. C., were happily united in marriage at the Christian church, Graham, Wednesday p. m., February 1, 1922.

Just prior to the ceremony Miss Lillian Proctor, of Lumberton, sang "Until," accompanied at the piano by Miss Lucinda Martin, of Leaksville-Spray. To the strains of Lohengrin's Wedding March the ushers entered as follows: Will A. Leggett and Claude C. Fonville, of Burlington; Parke Stratford, of Greensboro, and L. H. Kernodle, of Graham, who took their places on either side of the altar. They were followed by Mrs. John J. Henderson, sister of the bride, as dame of honor, and Mrs. J. D. Kernodle, mother of the bride, as matron of honor. Next came the dainty flower girls, little Miss Mary Catherine Proctor, of Lumberton, and Cora Emaline Henderson, nieces of the bride, followed by Master Stratford May, of Burlington, nephew of the groom, carrying the wedding rings on a white satin pillow. The groom, with his best man, Mr. Oscar McNairy, of Jacksonville, Fla., entered from the left side, and were met at the altar by the bride on the arm of her father, who gave her away.

The souvenir double ring ceremony of the Christian Church was used by the writer, assisted by the bride's pastor, Rev. S. L. Beougher.

The bridal party retired from the church to the strains of Mendelssohn's Wedding March.

The bride was beautiful in white brocaded georgette over white satin, carrying a bouquet of Bride's roses with showers of lily of the valley. She wore a bridal veil draped with sprays of lily of the valley and a bandeau of orange blossoms and pearls.

The church was tastefully decorated in white with sprays of green and numerous potted plants.

Immediately after the ceremony Mr. and Mrs. Stratford left for a wedding trip north. They will be at home in Graham, N. C., after February 10.

Mr. Stratford is a successful busi-

ness man of Burlington, and Mrs. Stratford is a most attractive and lovable young woman.

Expensive presents of silver, cut glass, china and mahogany bric-a-brac covered the bride's present-tables.

A host of friends wish the popular pair much joy and happiness in life.

J. O. ATKINSON.

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SMITH-MACON

At the residence of the writer on February 1, 1922, Mr. W. B. Smith, of Kernersville, and Miss Coney Macon, of Seagrove, N. C., were united in marriage.

Mr. Smith is at present engaged in teaching school near Kernersville, N. C. Mrs. Smith is the only daughter of Mr. and Mrs. Will Macon, of Seagrove, N. C., R. F. D. 1.

She has been for some time the church organist at New Center Christian church.

May happiness be theirs.

T. J. GREEN.

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COFER-SAVAGE

The home of J. W. Price, Richmond, Virginia, was the scene of a beautiful home wedding on the evening of December 22, 1921, when his niece, Miss Edith Blanche Savage, was united in marriage to Mr. Dennis Fleetwood Cofer. Quite a number of friends and relatives gathered to witness the taking of the nuptial vows. The ring ceremony was used, and the writer spoke the words which made them husband and wife. After the ceremony the bridal couple went to their home at Elberon, Virginia.

A sumptuous evening meal was served to the invited guests. We join the many friends of Mr. and Mrs. Cofer in wishing them much happiness.

W. T. WALTERS.

Richmond, Va., February 15, 1922.

OUR MISSIONARIES AND THEIR ADDRESSES

Rev. and Mrs. A. D. Woodworth, 26 Kasuma Cho, Azabu, Tokyo, Japan.

Rev. and Mrs. E. C. Frye, Utsunomiya, Japan.

Rev. and Mrs. C. P. Garman, 5802 Maryland Avenue, Chicago, Illinois.

Rev. and Mrs. Wm. Q. McKnight, 41 Karahori, Cho, Cendai, Japan.

Miss Martha R. Stacey, 26 Kasumi Cho, Azabu, Tokyo, Japan.

Rev. and Mrs. D. P. Barrett, 27 Concordia Street, Ponce, Porto Rico.

Miss Olive Williams, Salinas, Porto Rico.

CALLED HOME

BYNAKER.—Miss Martha Lee Bynaker was born July 3, 1900, and died January 22, 1922, aged 21 years, six months and 19 days. The deceased was a member of the Woods' Chapel Christian church. She is survived by her mother, four sisters, and three brothers. Her father, a sister, and a brother died quite close together several years ago. Funeral service was held at Woods' Chapel, January 24, 1922, and the body laid to rest in the adjoining cemetery. A. W. ANDES.

CLEM.—Walter Lee Clem, son of Mr. and Mrs. David Clem, in Powell's Fort, was killed by a falling limb from a tree January 26, 1922. The news of his sudden death came as a great shock to his relatives and many friends. The deceased was born February 6, 1886, and was, therefore, 35 years, 11 months and 20 days old at the time of his death. He was married to Miss Pearl Ritenour, of Dry Run, July 31, 1912. Two children were born to them, both of whom died in infancy. The wife also died November 3, 1918. He is survived by his parents, five brothers, and three sisters. He was a member of the Lutheran Church, as are also his other immediate relatives. Funeral at Dry Run Christian church, January 29, 1922, conducted by the writer. A. W. ANDES.

KNICK.—Mrs. Elsie Lee Knick was born February 3, 1888, and died January 26, 1922. Her age was 33 years, 11 months and 23 days. She was the daughter of Mr. and Mrs. Reuben Fultz, of Harrisonburg, Va., and is survived by them, two sisters, six brothers, and by her husband and one little son. It seemed very sad indeed that this happy home had to be broken up so soon. She was a splendid Christian woman, and was a member of the Newport Christian church, as are also several other members of the Fultz family. Funeral services were conducted from the home in Harrisonburg, January 27, 1922. A. W. ANDES.

DICKEY.—Thelma Elizabeth Dickey, daughter of Mr. and Mrs. T. R. Dickey, of Glenco, N. C., died February 10, 1922, aged two years, six months and seven days. Her death at such a tender and interesting age brought deep sorrow to the home that loved her so well. A little one has fallen asleep in the arms of Him who said: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of heaven." The funeral was conducted by the writer from the home, and the burial was as Union Ridge, N. C. May the Healer of broken hearts comfort the bereaved ones. P. H. FLEMING.

REYNOLDS.—Judge R. H. Reynolds was born December 24, 1842, and died January 11, 1922. He made a public profession of faith in Christ early in life and joined the Methodist Church. He lived and worked in this Church for several years and then became a charter member of the Brown Springs Christian church. He moved to Columbus, Ga., in 1911, and joined the Rose Hill Christian church. He was a deacon in this church and was faith-

ful to the duties of his office and loyal and true to the principles of the Christian Church.

He was thrice married and there were three children; namely, Mr. Samuel Reynolds, Mrs. W. H. Chism, Columbus, Ga., and Mrs. W. L. Slayton, Columbus, Ga.

For eight years he was judge of the Muschogee District Court, and was always regarded as being a fair and impartial judge. His decisions were rendered after careful investigation and mature thought. He retired from the bench last year. He was planning to enter the service again this spring, but was stricken with pneumonia and died after three days' illness.

Judge Reynolds was a soldier in the Confederate army all during the war. He enlisted in the beginning of the war and fought in many of the more important engagements without receiving a wound. He attributed his safety to the protecting hand of God. He was a brave soldier and hero.

He was not only a soldier in the Confederate army but in the army of God as well. He loved his church and the people of God. He was very liberal in his views and was a great advocate of Christian union. Among the great virtues of his life was reverend, pious, congenial disposition. Everybody loved him. The writer has never heard a word against his life. He was devoted to his family, his friends, his church and his God. He was a prince in the community. To him death was no monster. He was perfectly composed and reconciled and died happy.

The funeral was conducted from the home by the writer, assisted by Rev. R. M. Rigdon, of the Baptist Church, and Rev. G. W. Thomas, of the Methodist Church, in the presence of a large congregation, and the interment was made in the Riverdale cemetery.

His dear companion and children have the deepest sympathy of their friends. May the Healer of broken hearts comfort them. R. F. BROWN.

STEWART.—Mrs. Martha Stewart, wife of J. A. Stewart, Columbus, Ga., died February 12, 1922. She was 48 years old. Fourteen years ago she confessed Christ and joined the Christian Church, and lived a consistent Christian life. For the last three years she had been in ill health, but was patient in her afflictions and remained true to God and the Church.

She leaves a husband, one sister, and an adopted girl, Arvil Stewart, to mourn their loss.

The funeral was conducted by the writer from her home in North Columbus, and the interment was made in the Double church cemetery.

May the Holy Spirit comfort the broken hearts. R. F. BROWN.

DR. J. H. BROOKS
DENTIST

Foster Building - - Burlington, N. C.

NOW BOOKING

Pastor's Helper, Soloist, Chorister and Musical Director

Write for terms.

ALFERD SHUMATE

Box 351 - - - - - Lima, Ohio

CONDENSED ITEMS

The Soldier Bonus Bill now before Congress is about to be killed.

A memorial to the late Theodore Roosevelt is being erected in Panama.

Secretary of State Hughes is soon to take a vacation trip to Bermuda.

Seven theaters in Washington have been closed by order of the district commissioners, as a result of investigations after the Kniekerboeker Theater collapsed, killing 107 persons.

Charles I. Hood, of Hood's Sarsaparilla fame, is dead.

Dr. J. H. Jowett, Lindon, has resigned, upon recommendation of his physician.

Germany allows no one to employ foreign labor.

YOU?

Somebody signed a mission pledge, Testing his purse to utmost edge; Somebody paid it through the year, Brightening the world with Christian cheer:

Was that somebody you? Was that somebody you?

Somebody handed cheerfully in Money to help God's cause to win; Somebody kept his promise to pay, Writing each check on a scheduled day:

Was that somebody you? Was that somebody you?

Somebody's pledge was only a scrap, Paper that had no value, mayhap; Somebody's soul grew shriveled and small;

Failing, he grieved the Lord of all: Was that somebody you? Was that somebody you?

—The Baptist.

A YOUNG GRAMMARIAN

Although Judge Jones' little daughter had talked several times through the telephone to her father, she had never gone through the formalities necessary in calling him up. The first time she tried it she took the receiver off the hook, as she had seen others do, placed her lips to the transmitter, and said:

"Hello! I want to talk to papa."

"Number, please?" said Central.

"Singular," she answered, surprised at the question, but proud that she knew something of the rudiments of grammar.—Harper's Magazine.

FROM APPRECIATIVE READERS

Words of appreciation are received in every mail from readers who have found The Christian Sun a vital force in their hearts and lives and an indispensable visitor in their homes.

"Enclosed find check for five dollars. Please place same to my credit for The Christian Sun. You are giving us a very interesting and attractive paper. Hope you have not decided to give up its management."

Mrs. W. H. Andrews, Hall Place, Suffolk, Va.

"Enclosed you will find check for renewal of The Christian Sun, which has been in our home for fifty-two consecutive years, and is read with much interest—editorials, letters, and all contributions."

M. J. Lee, R. F. D. 5, Suffolk, Va.

"It is with profound regret that we learn you are giving up The Christian Sun. We congratulate you on the splendid work you have done. You have made it a wonderful factor in the religious life of our homes. Our best wish for your successor is that he may be able to maintain the high standards you have set."

Dr. and Mrs. W. H. Boone, Durham, N. C.

LAUGH AND GROW FAT

At the back door a large and perfectly healthy looking individual had asked for "a little something to eat," and had been told that he might have it if he would work a while at the wood-pile. He shook his head mournfully.

"I've got the ague," he explained, "and my hand is so unsteady that I couldn't hit more'n one stick in seven."

"All right!" exclaimed the mistress of the house, "then shake those ashes for me."—Wayside Tales.

☐ ☐ ☐

Mother—"Hush! You two children are always quarreling. Why can't you agree once in a while?"

Georgia—"We do agree, mamma. Edith wants the largest apple and so do I."—Houston Post.

☐ ☐ ☐

"Now look here, Johnson, this man is doing double the work you do."

"That's what I've been telling him, sir; but he won't stop."

☐ ☐ ☐

A nervous passenger on the first day of the outward voyage impertuned the captain to know what would be the result if the steamer should strike an iceberg while it was plunging through the fog.

"The iceberg would move right along, madam," the captain replied courteously, "just as if nothing had happened."

And the old lady was greatly relieved.—Selected.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

Table with 2 columns: Rate, Amount. One Year \$2.50, Six Months 1.25, Three Months .65 In Advance.

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

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Original poetry and rhyme not accepted for publication.

Advertisement for Webster's New International Dictionary, featuring text and an image of the dictionary.

Advertisement for Individual Communion Service, featuring an image of a communion tray and text describing the service.

Advertisement for Charles W. McPherson, M. D., listing office hours and contact information.

Advertisement for Cardinal Principles of the Christian Church, listing five principles in a numbered list.

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

The Trinity

By WILLIAM ALLEN HARPER, LL. D.
Elon College, N. C.



We no longer debate the Trinity. We accept it and live in accordance with it. We accept it as a doctrine and use it as a helpful life-principle, despite the fact that it is not specifically mentioned in the Bible. It is one of those blessed truths into which the Comforter was sent to lead us.

The Trinity presupposes the Tri-unity of God, the threeness in one. This also is even less specifically mentioned in the Bible. It is one of those teachings Jesus said His disciples were unable then to bear. With idolatry all around them, with the philosophy of the day deeply enmeshed in superstition, such a conception of God would in that time have been taken as a reversion to polytheism, just as it is hard today for the idolatrous adherents of the non-Christian faiths to regard it as other than a doctrine of three gods. But we Christians understand and are glad.

I am myself a trinity and I am tri-une. I am capable of affection, of thought, of action. I am a soul with heart, mind, and will. Yet I am not three persons. I am one. What my affectional nature is to me, that the Father is to the God-head; what my mental power is to me, that the Son is to the God-head, the expressive Word of the Father's love. What my will is to my conduct in ordering my life, that the Holy Spirit is to the God-head, the guiding Comforter of the Father's holy eternal purpose for His children, speaking to their individual hearts and consciences the yearning message of the Father's will and purpose and design. The Tri-unity of God represents the three essential qualities of the divine nature, His inherent modes of being. The Trinity rests upon this conception and connotes the three-fold manifestation of the Divine in His relations to men.

Thus does the Trinity confirm our kinship to our Father. We are in His image. As we are to understand Him as we do ourselves and approach Him as we do one another, with the reverence due His exalted station, and yet as a person of like nature with our own, though infinitely magnified and pure and holy and loving. Such is our Father. He is worthy to be our God. Let us live worthy of such a Father. That is the behest of the Trinity today. Blessed behest, growing out of such a blessed revelation of God and His relation to ourselves!

VOLUME LXXIV

BURLINGTON, N. C., MARCH 1, 1922

NUMBER 9

IN ESSENTIALS
UNITY

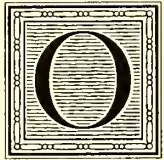
IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

A Significant Move



OUR Raleigh church has been contemplating building for some years. In recent years she has been moved toward this step by the hand of necessity. The church is now under **immediate** and **urgent** necessity of building.

Following the Washington theater disaster in which more than one hundred persons lost their lives, the department of public safety in the city of Raleigh, N. C., inspected all places for public gatherings. Our church was inspected and the main auditorium condemned as unsafe for the public, as Pastor J. V. Knight tells us on another page.

All too many years we have needed a better house of worship in the State's capital. Without offering any criticism of our Mission Board, it seems to us that we could have invested more wisely in Raleigh than in some other places. Raleigh is an important point, and we have there a loyal and generous-hearted people. It need not be pointed out how much we have lost in members and prestige of the denomination by not fully providing for the Raleigh work during the past dozen years.

But Raleigh is to build—must build—and the Church at large cannot close its eyes to the significance of this move. To build in Raleigh is to make strong and to fortify one of our greatest centers. Wake County, in which Raleigh is located, is a county of Christian churches. These churches send their sons and daughters there to enter business and to enroll in the capital's half-dozen schools and colleges. It is a center of great ingathering of our people. Not to prepare for them is to lose them.

Raleigh will build! The whole Church must guarantee this. She will build for the future, and Brother Knight's comment that some day the Convention may select Raleigh as headquarters should not go unheeded. The point is central, transportation adequate, and the future of property investment safe.

Why not the Convention officials negotiate with our Raleigh church officials looking toward a proposition to submit to the next Convention?

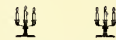
Our Raleigh church faces a herculean task, but one that she will conquer. She enters a day that is new, and one that is significant—significant of greater, bigger, and better things. Let our prayers and means be to this good end.

Meditative Notes

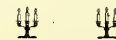
The rhythm of music and constant repeated practice make it easy to sing "All to Him I owe," but it takes "notes" of a different shape, a heart and mind of another kind, to back it up by changing the words "to Him I'll pay."



The Church is no ambulance to pick up the wounded, and that alone. The Church's place is in the front ranks to help defend and to prevent all the deaths she can. The Church is no trailer—she is the forerunner of the age.



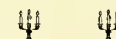
When we see a thirteen-year-old with "bobbed" hair, with a dress that represents scarcity of material, short stockings, and with enough powder and paint on to stain a stream, we frown in thinking of America's future mothers and shudder at the thought of her future statesmen (?)



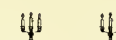
The understanding that the object of the Christian life is to escape hell and to enter heaven is only a half estimate of what Christ and religion mean. Religion should shift our interests from self to others; it should be the means of knowing that we are saved to serve and not merely saved to escape a hell and to gain eternal rest.



One weakness of our Conference work is that we adopt a great many things and then go back home and refuse, by indifference, to see that the plan adopted is brought to pass. If the counsel of the many is worth while, then it is incumbent upon those of us at home to undertake the things wrought out, thought out, and adopted.

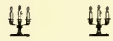


This much talk about the shortage of ministers does not seem to take into account the needless churches. The average statistician counts the number of churches (the number of houses) and then finds out the number of ministers. The difference is usually the number of ministers the country is short. This thing of having a church on every street in every little hamlet will always reveal a shortage of ministers—and it should.

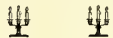


The subject of Religious Education is looking the Church squarely in the face. The issue must be faced. An inquiry rightly and scientifically conducted among the masses in three countries has revealed conditions of gross and dangerous ignorance within the Church. A service of one hour on Sunday is too short a time for **inspiration** and **instruction**. The masses must be taught in the ways of Christianity, else the foundations of Christian civilization will be shattered.

Here and there are heard the rumblings that our Convention should establish headquarters. These rumblings will continue because there is a need. It cannot be downed. Downed once, it will rise again. The constructive minds of the Church feel the need of centralized work. They are growing tired of a shifting program.



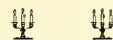
Religious liberty is being abused. The high cost of living is helping to check this abuse—and in this way: A few persons whose hearts and minds are unwilling to co-operate with others, decide to build a house of worship and employ a preacher. We mean that once they could do this, and secure a pastor for a few hundred dollars. This can they no longer do. Instead of uniting for larger and greater things, the cry is sent out that men are forsaking the ministry. So often we are driven to progress.



Every patent medicine, "free watch," and cheap perfume advertisement in the Church paper is an acknowledgment that the Church must, in a few pages, preach a gospel of character-making and cleanliness, and then spread before its readers the venders of the earth that they may mislead the innocent into spending their money foolishly. Shall the Church continue this thing that her publication may keep their heads above the water?



There is too much impatience with a thirty-minutes' sermon and not enough impatience with a two-hours' reel; there is too much "tommy rot" about not understanding the Sunday school lesson and nothing being said about five hours' reading of some slime that has found its way into print. There is too much being said about "bringing up father" and not enough about bringing up Johnny; there is too much watching the clock for quitting time and not enough watch on the character of the work that is being done. There is too much talk about making money and not enough about honesty.



Not a thousand years ago we were attending a certain conference. The president became somewhat vexed because certain committees did not have reports ready, whereupon the presiding officer charged the committees to have their reports ready before coming to the conference. The next day the presiding officer, who was chairman of a committee, was called upon for a report and it was not ready. All this to remind committees of the Convention that their reports should be in full preparation now. If your committee is widely separated, it is the duty of the chairman to draft the report and send members a copy. Brother Committee Chairman, it is not right for you to rob the Convention of attendance to transact business that can be handled at other times. Begin now for the Convention, which meets May 2, 1922.

Editing and Publishing A Church Paper

Talks With Our Readers—No. 5

DEAR JOHN:—

There are a few things that most of us have held to be patent facts in the matter of a Church paper. One is that the pastor is agent for his Church paper, and another is that we should support a Church paper because it is a paper of our Church.

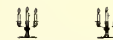
It is said that the pastor is key man to everything in his church. I have heard this until I have decided that he is the key to so many things that he has keyed much talent out of the local churches. Why is the pastor to be looked upon as the agent for the Church paper any more than a deacon? How many deacons do you know who hold the functions of their office so high that they feel it incumbent upon themselves to get the Church paper into the homes of the membership? So far as our situation is concerned, our membership is largely rural, and the pastor can do but little more than preach. How then can he be agent for his Church paper and attend to the dozens of other things which he is called upon to do? Let it be not said that I have advocated that the pastor stop taking an interest in getting the Church paper into the homes. I have not said it. What I am endeavoring to make plain is that we have looked to the pastor to serve from janitor to preacher, and he cannot do all. And this: Few pastors are going to do much for the Church paper. There is no use to keep saying that the pastors should do it. Years of experience have proven otherwise, and a new step must be taken to secure solicitors for the Church press.

The liberalized spirit of the times has decreased the number who will support a Church paper—just because it fosters the work of their own denomination. This will be hard for some of the loyal and devoted lovers of the Church to reconcile, but it is a fact and must be looked squarely in the face. A paper sells on its merit and not on what it represents. It is true that the Church paper has the merit, but it is also true that it does not have a variety of matter sufficient to engage the youth of the Church, and so the habit of reading the Church paper is not fixed early enough in life.

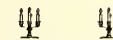
Summing up the situation, it would take about this form: Shall the Church paper be a workers' bulletin, limited to the interested workers, or a family paper for the moral, spiritual, and intellectual uplift of the home?

Sincerely yours,

C. B. RIDDLE.



A denomination must stand by its educative forces if it puts any premium on permanent growth and reliable leadership.



"Abide in Me," said our Christ. Not in self or riches, or greatness or fame, but "in Me." And when we abide in Him, He abides in us.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part XVIII

By REV. J. O. ATKINSON, D. D.

Field Secretary for Missions

MONDAY a. m., October 3.—With only two more days on the island, we bid Ponce and the Barrett home a loving and long farewell. Within the ten days housed here many places and peoples are already familiar, and we as never before appreciate to a degree Paul's words to his friends at Ephesus: "And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more." Through the preaching and teaching, the life and the faithful labors of the Barretts, the Whites, Miss Mishler, Miss Williams, the Martins and our devoted native missionaries, faithful Christians have been brought into the fold here, and their influence for God and Christian liberty on this blessed and beautiful island will be as unending as eternity. We have some real saints here whom to meet and mingle with, to learn to know and to love, has been a real benediction and blessing. We are leaving them behind in the sunlight and glory of this beautiful Monday morning, and though we shall be separated soon by an intervening ocean, it will be physical and material separation only; for from henceforth we shall be one in Christian service and fellowship, till we gather again to be one in praising Him Who sits upon a throne out of which there issues "a pure river of water of life, clear as crystal," and on either side of which is the tree of life: "and the leaves of the tree are for the healing of the nations." (Rev. 22:2.)

Our journey today is to be a long one on the Ford, for we indulge the hope that we may travel all around the northern end of the island and reach San Juan some time tonight. Barrett is at the wheel, Martin and Minton are piled up under, on and with the baggage in the rear, and I am happy on the front seat with nothing to pester me for the 150-mile journey except a heavy dress suit case in my lap—which I am using for a writing-board—and two or three well-filled handbags about my feet. But the scenery through which we are passing now is full of rapture, ecstasy and delight. Both the royal palm and aqua cota trees are in full blossom, and give to the deep ravines between the hills and mountains along whose sloping borders we pass, such a scene and sense of color, life and beauty that one feels like pulling off one's hat and bowing down in reverence and worship before a Being Who had the mind, as well as the power, to create such scenery as this. The green hills rise gloriously and in stately grandeur one above the other, each a close rival of the other in gorgeous coloring, in flourishing fruit trees, and in shapely outline. We get to Mayaguez by late lunch time. We learn some Porto Rican manners at table today. The Porto Rican sets great store by his coffee, and, considering the fact that he has the best to be had on earth, one cannot blame him.

He wants his coffee right, and then he wants it served right at table. To put coffee on the table before the food plates are removed is a gross insult to a Porto Rican. Take away all *impedimenta* and suggestive hindrances—and then fetch him his coffee, and he wants it "straight," unsugared, black, and bountiful. Some engaging writer ought to come to Porto Rico and write a book on "Over the Coffee Cups." He would find abundant material for his volume. For here is where the Porto Rican is at home, at his best, and expresses most fully his native air and Spanish philosophy.

Mayaguez is a live town and the Presbyterians are regenerating it physically, mentally and spiritually. We went to visit the city high school. An American lady named Miss Williams, a former missionary, is superintendent. If I were in America talking, instead of in Porto Rico writing in a diary, I would say "She is a *hummer*." She has high school buildings equal to our American college buildings, and has in them from 1,200 to 1,400 pupils, taught by about thirty teachers—and she is the dynamo as well as the directing hand of the whole outfit. She has enough energy in her eyes to run an ordinary power-plant, enough courage in the firmness of her features to lead an army through blood and into the jaws of death, and enough brain in her shapely head to govern a kingdom. She decided she could reach so many more people and influence for good so many more young lives as Superintendent of City Schools than she could as a missionary, that she went over to the city—and took charge of the mental and moral development of the whole growing population. And the city of Mayaguez has decided that she is altogether worthy and well qualified to lead them, and that altogether she is about the greatest institution that ever came over the blue deep to their rescue. The more I see and learn of some of these workers, teachers, nurses, preachers, missionaries here in Porto Rico and of what they are doing to really help their fellowmen, the more confidence I have in mankind and the more respect I have for the human race. I remember hearing Robert E. Speer say in a great address once, that from the single life of one missionary there sometimes goes out more power for human betterment and uplift than from whole governments. Since seeing these missionaries I am prepared to agree with him.

We went to the Marina Neighborhood House located and conducted in the poorest section of Mayaguez. This is under the auspices of the Woman's Mission Board of the Presbyterian Church. The House was founded in 1907, and has developed to such an extent that there are at present four American workers, six Porto Rican workers and a number of others who devote a part of their time to this neighborhood work. There is something doing here. Another woman is in charge, and she is surcharged with dynamite, evidently, from the way things move about her. There are five departments of the work. Kindergarten, Primary, Industrial Classes, Day Nursery

and Dispensary. And every "Department" moves. The Day Nursery is to take care of very small children of poor mothers who have to work out for a living—and they take care of fifty babies a day here. The Industrial Department employs young women from the city at regular pay to do fancy needle work. The lady who presides over this department was herself a poor girl from Mecklenburg County, North Carolina, who got into a Presbyterian Mission school at Asheville, and after her training and educational work there, dedicated her life to missionary work—and so here she is a fine young woman teaching these Porto Rican girls how to sew—and serve the Lord. At the dispensary 1,700 patients were treated last year, and the nurse made 3,000 visits to the sick and needy.

Last year the average attendance in the Primary Department was forty-three children daily, and in the Kindergarten fifty tots. When I think that one spare woman is at the head, is, in fact, the head and heart of all these departments, and directs them all personally, and is now putting up a \$64,000 building, which money she secured from her Woman's Board, my head grows dizzy, my eyes fill with something, and my pen is so unsteady I can hardly write these lines in my diary. Some of these days, I hope, if it be the will of God, to stand up in some audience of women in the States and put to them just this one question: "Why do you crowd in upon one another at home in trying to find some small field of service, while some of your sisters yonder in glorious and beautiful, but poverty-stricken and needy Porto Rico, are reaching just hundreds of lives daily in the service of their Master, and while there are still many thousands out there yet waiting to be reached, and whose hands are even now outstretched in pleading help from you?"

The Presbyterian pastor here is a native, but a man of scholarship, culture and dignity. He lives in an elegant home, has an elegant church to preach in, spent ten years studying in the States at our great seminaries and universities, and is now using his great talents in reaching and in winning to Christ the people of his native tongue and land. He has 157 members of his church, and 300 in his Sunday school.

As we leave Mayaguez, bewildered by the wonderful work for human uplift going on there, we swing out around the foot-hills on a beautiful hard-surfaced road towards Aquadilla. We invade the rich realm of the coconut palm, and while Barrett rests from driving in order to fix a puncture in his Ford tire we "take in" the surrounding trees, scenes and shrubbery. I counted 150 coconuts on one tree. If this tree were not so high to the first limb, or if I were as I used to be when I went 'possum-hunting, there would soon be a point of contact between some of those nuts and myself. No wonder we grown-ups and rheumatics are more pious and saintly than we were in our youth! We just can't now, like we could then—that's all. I certainly am glad I did not die and have to give an account of the deeds done in the body when I was in my 'teens and early twenties!

Well, of all the scenes, here it is! An ill-kept, rickety, thatch-roofed house. Too filthy to stay in, and the

folks about the door too poorly clad to stay out of doors and too hungry-looking to stay inside. There is a woman with a stone pestle beating black coffee, that she had gathered and roasted, in a hewn-out stone trough. She was beating that coffee into a powder, while her nude baby pulls at the mother's filthy rags, and the family of five hungry ones impatiently wait for that black coffee—and night.

We reach Aquadilla at 6 p. m., and just have to stop awhile in this ancient town where Columbus landed—and where they have a statue of the discoverer. I wish to spend a day here, but only have a half-hour. Since I cannot spend time I borrow some more money from Minton and spend it. The Presbyterians have an industrial work here that engages my eye and pocketbook. I buy three mats for my wife's table to set hot dishes on and pay \$1.25 for it—and then give Miss Buxton, the lady manager, twenty cents for stamps that she may send the outfit home by parcels post. Martin and Minton also spend about all they seem to have in pocket, for these mats are made of some kind of white bark or twigs or grass and have "some class" to them. But it is nightfall, and no quarters for Americans to lodge in are within sixty miles of this place. Farewell, Aquadilla, and Christopher Columbus' statue, and a glorious day! At 9:15 we reach Arecibo, where, by ascending two flights of rickety stairs and scaling the roofs of several intervening houses we find a bed overhung with mosquito netting—and then we thank God and take courage.

(To be continued)



PLAIN TALKS TO PLAIN PEOPLE



MINISTERS are still very scarce, or if plentiful, they are not being used in serving the churches of this country as pastors. The Rev. Paul Rader has recently made public the statement that 35,000 churches in the United States are without pastors, and so these churches are not only empty, but they are doing nothing. The mere statement that 35,000 churches are doing nothing is alarming. What can be at the bottom of such vacancies? There is something not going in the right direction. Dr. H. F. Schwartz, a denominational secretary, with office at the Fourth Avenue headquarters, in New York City, gives some light on this situation. Hear him: "I myself asked some twenty-eight churches, including many of the most important in the country, which I had visited during the months previous to November, how many men they had sent into the ministry during the last twenty-five years. Only two were able to report that any young man had gone into the ministry from their membership." If that is the way our churches are giving their young men into the ministry for the last twenty-five years, it is no wonder that we have 35,000 churches in the United States without pastors. From another source we get this statement, given to the public under the heading of "Some Solemn Facts," in which it is said: "There were 3,413 ministers serving churches in 1919, showing a loss of 2,690 in four years." Where could all of these ministers have gone in four years? I suppose they quit the ranks of the ministry and went into business to make a living for

themselves and families, but we dare say that some time they will see their mistake. Can any one tell us what is the cause of such situations in the Church in the early part of the Twentieth Century? In part, we think it is due to three things specially; *viz.*: (1) the lack of a praying and Bible-studying Church; (2) the influence of higher criticism on the faith of the Church, weakening it, and so disqualifying its membership for bringing forth men and women who have enough spiritual power to enter the ministry; (3) the lack of family prayer in the homes of the Church people. We conceive of these three reasons as the basis of this great scarcity of ministers. Can you say that we are not right in this matter? We think not, and for the reason that this kind of people cannot bring forth ministers.

✦ ✦ ✦

We are needing a real spiritual quickening of the life of the Church today. The Church has a large membership, it has education, it has money, it has in many places a fine social standing, but the Church, not in anything like an adequate supply of spiritual illumination and power, and that is the reason that she can accomplish so much in all worldly endeavors, but can do practically nothing in the line of real Christian work. If this is true, as we believe it is, then its helplessness as a Church is nothing strange, for without a real spiritual union with Christ, we can do nothing. Jesus said that Himself, and we need not be waiting to see if He was right. The Church must come into close spiritual touch with Jesus under the light and leadership of the Holy Spirit, or the Church will continue to have thousands of churches without pastors, and without any sort of real spiritual activity that will help in any large way to bring the world to Christ. Going as we have been going along these lines, we need not expect to see the churches bringing forth ministers to supply the vacant pulpits of our country. We may harp on the activity of the Church, but until we get ourselves aroused and in line with the highest spiritual ideals of Christianity, we shall have poor results in doing the Lord's work.

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The Church is today facing a grave situation in that she has so many members who seem never to have been converted at all, judging by the way they conduct themselves as Christians. When a man or woman joins the Church, but considers his duty done in so doing, and henceforth takes no active part in the work of the Church, attends divine worship only now and then, although living very near to the church; well, that man has not enough of Christ in him to push up and be in his place, or to do any work. Now, beloved people, this ought not so to be, and we can never have our pulpits supplied with divinely-called ministers until we learn to do a great deal better in the sphere of spiritual life. Just so long as the Church neglects the study of the Bible, the prayer life and the spiritual activities of the Christian profession, just so long must we expect to have a *breaking down* Church and a *fruitless* membership. God hasten the day when the eyes of the Church shall be opened and the Church shall become a means of great power in saving the world in Christ.

J. PRESSLEY BARRETT.

SUFFOLK LETTER



ASKED a minister of another denomination one day if his members took their Church paper fairly well. He replied: "I have one of my best Sunday school teachers who does not take our paper." That teacher was a man and the head of the family. I pay sixty-five cents per month for my *Virginian-Pilot*, which is \$7.80 per year; and *THE CHRISTIAN SUN* costs \$2.50 per year. Each paper fills its own sphere, and neither can fill the place of the other. The daily paper represents the community interests in its own locality, with a little of the world in its daily happenings. It reports on politics, business, social life, sports, courts—in fact, everything that happens. The Church paper deals with religion, education, benevolences, missions, Church interests, and the Kingdom of God in all its relations and obligations. In its tone, its language, its topics, and its suggestions, it is higher, cleaner, and more wholesome. It contaminates no thought, defiles no character, suggests no extravagance, tempts to no desecration of the Sabbath, blights no home, leads to no divorce, and leads no life away from the House of Prayer. The Church paper has really put much good into the secular press, and it has initiated the great reforms, afterward furthered by the daily papers.

Every family in the Church should receive the Church paper. In towns many families spend enough at the *movies* in *one week* to pay for *THE CHRISTIAN SUN* for *one year*, and then plead inability as a reason for not taking the Church paper. No doubt one of the greatest sins among Church members is the excuses they make for not doing their financial duty. The useless luxuries get their part of individual and family support, and the better things *could*, if the people *would*. Five cents a week is no burden on any family, and that is the cost of *THE SUN*, with two weeks free. But the trouble with all we write is that those who read are already subscribers.

Now, I am asking *you*, regular reader of *THE SUN*, to see your neighbor, have a square talk with him, show him the importance of this family visitor, induce him to subscribe, help him to send his money, if he does not know how, and thus do your part in the circulation of the paper. It may be as much your duty to get a new subscriber as it is for the other party to subscribe. If 2,000 subscribers would secure *one new subscriber*, it would mean 2,000 *new* subscribers. It is impossible for the editor or the pastor to do all of this work; but *you* can do it, and it will make you feel better, and do much good. If Christians did no work to lead sinners to Christ, would sinners be saved? If subscribers do no work to get new subscribers, will the list be increased? I am making this plea without the editor's knowledge, much less his consent; but I think I know the value of individual personal work, and I think I know the value of a Church paper. It is the balance wheel in literature, the silent teacher of purity and honesty, the cohesive force of a Church organization, the medium of denominational information, the conservation of spiritual integrity, the mouth through which the Convention utters its voice.

W. W. STALEY.

ON TO JAPAN

HLL arrangements for our sailing, checking of trunks, etc., had been completed, and we were found boarding steamer "China," bound for eastern ports, at 1 o'clock, December 10, 1921. Having placed our baggage in our cabin, we returned to the deck, where we were to have an experience like unto which we never had had, and that was leaving our native land. The steamer band played "Farewell to Thee"; husbands told their wives good-by; the farewell word was uttered to friends and loved ones; the gang-plank was lifted, and our steamer smoothly glided from her pier into the great Pacific, every turn of the propeller making a little greater the distance between us and the land which at that moment seemed dearer than any spot on earth.

Our first real experience happened in a few hours after we had eaten our lunch, and was what was known to us before boarding the steamer as sea-sickness. I wish I could tell you just what this experience is like, but I cannot. We suddenly lost our appetite and what we had previously eaten. This continued through a number of days.

There was not very much change in the motion of the boat until Wednesday morning, when we were awakened at an unusual hour and way. We found our steamer trunks, suit-cases, hats, and almost everything we had, racing back and forth across the cabin. I might say that we would have done so, had it not been for our ability to hold on. I suppose if we should have been privileged to get on dry land at this moment, and the few hours succeeding, we would have given all of our possessions. However, this was not to last always, for we are told that there is a calm that follows every storm. After two days of rolling and tumbling of our ship, the sea became calm. To those who have never had a long sea voyage this calm is appreciated even more than the beautiful sunshine that follows a season of rain. The people came out with smiles on their faces, because it was indeed a day welcomed by all.

We were told that early Saturday afternoon we could see land, and when that day came everyone was found on the upper deck, bright and early. We were soon permitted to land at our pier in the city of Honolulu. If we had not known that we were in Honolulu we would have thought at once that we were in one of the cities in the States, with the exception of the inhabitants. I am told that the inhabitants are akin to everybody, but belong to none. Indeed we can say it is a cosmopolitan city. There are, however, more Japanese in Honolulu than any particular race. The natural beauty of this city and the surrounding country cannot be equalled by any American city. I have heard many descriptions of the garden of Eden, but this city comes nearer being like what I imagine the garden of Eden was than any description I have heard. As we traveled through the suburban district we were greeted on every hand by all kinds of tropical fruits, such as bananas, oranges, pineapples, and the like. If any who read this article should

desire to take a short sea voyage at any time, I cannot think of any place where you could go that you would enjoy more than a trip to Honolulu.

We sailed from our pier at 4 o'clock, our ship being bound for Yokohama. Sunday morning, December 18, we met for our first religious service on the boat. The writer was asked to take charge of the service, which he did, with results that were gratifying. Most everyone attended the service.

The previously arranged sports for the entertainment of the passengers on board began Monday morning. They were continued until the close of our journey, and added much to the enjoyment of the latter half of our journey.

It will be interesting to many to know that we had Christmas on the boat in most every form as you did on land. A nice little tree had been placed on board, and on Christmas eve it was placed in the dining saloon. Presents were placed on the tree not only for the European, but the Chinese children on board as well. Each one enjoyed seeing Santa just as much as if they had been on land. It is unfortunate that we grown-up people cannot adapt ourselves so well to new conditions. After the children's service a musical program was given, consisting of songs relative to Christmas. The Christmas day services were conducted by Rev. Locke White, who was on his way to China as a missionary sent out by the Southern Presbyterian Board.

We arrived in Yokohama Thursday morning, December 29, at 10:30 o'clock. The first thing of interest that attracted our eyes was Mount Fuji, far in the distance. This was a beautiful introduction to the beautiful island of Japan. On arriving in Yokohama we were made to feel that we were not so very far away from home after all, for among the first voices we heard was the voice of some one calling us by name. We soon learned that these were our new friends and associates, Dr. and Mrs. Layman, Rev. Obee, and Miss Barnes, the latter having been in Japan since September. After having our baggage examined by the customs officer we were taken to the girls' school, where a most splendid dinner had been prepared. Here we met Miss Hodges, the head of the school, and a number of other lady missionaries who were assembled there at that time for a union missionary meeting between the two Boards.

In a few hours we were taken to the great city of Tokyo. The city is so large that the stranger is lost completely. Upon arriving in Tokyo we were carried to the home of Mrs. F. E. Hodgkin, where we are to make our home while in the Language School. While we are at home we do not feel away from home, but to go up street we are lost in word and act. We will write more later.

Yours in His Name,

J. CLYDE AUMAN.

65 Miyashita, Cho, Koishikawa, Ku, Tokyo, Japan.

Editorial Note.—Rev. J. Clyde Auman is a member of the Methodist Protestant Church, but known widely among our people. He is a graduate of Elon College, Class of '18, and won for his life-partner one of our "flock," Miss Sadie Parrish, a member of O'Kelly's Chapel.—C. B. R.

ON CONFERENCE DIVISION

"START SOMETHING AND THEN KILL IT"

Not long ago, one of the leading and most progressive men in our Conference said: "The Christian Church is great on starting something, and then killing it." While he was referring to the Summer School we should have had at Elon last summer, he certainly spoke my sentiments relative to dividing the North Carolina Conference.

I was not in North Carolina when the Conferences voted to unite, but I did vote for it on the Southern Convention floor, and still think the three Conferences did a wise thing. As I see it, every church in the Conference that votes for this division votes against its best interest, and that of the Conference as a whole. We are small now, with all our forces united—so small that we hardly command recognition of the other denominations in the State, and so why divide?

It seems to me that those who opposed the union to begin with are busy still, trying to *get back to something*, I know not what. While in the North Carolina Conference last fall, I was approached three different times by three different men who were trying in a personal way to get me to line up with this fight for division, and to use what influence I had toward getting the thing through. Since the thing was left to a referendum vote, I have had personal letters asking me to help turn the vote of the churches for the division. This letter will clear all matters in the minds of these brethren, and the Conference as a whole.

What it will amount to I cannot say, but my vote is already cast for *one Conference*, and I would not change it if I could. How Raleigh, Auburn and Amelia will vote, I cannot say; but one thing is sure: it is far from me to try to influence these churches to vote for what I believe to be their own hurt. Furthermore, I shall discuss it freely with them, and try my best to get a vote for the best interest of the whole Church. Count me one who will *NOT* use his influence to divide. Keep starting something and killing it, and we will soon have no Conference at all.

J. VINCENT KNIGHT.

Raleigh, N. C.



DO NOT HEED LAWRENCE

I think that Brother W. P. Lawrence must not have read the referendum resolutions printed in *The Christian Annual*. The last resolution states that the vote be sent to the chairman of the Executive Committee, which committee shall take action to carry out the wishes of the churches supporting a majority proposition.

We had a similar question when the North Carolina and Virginia and the Deep River Conferences united and then divided into three. The question was settled without any trouble.

The report of the Executive Committee will finally be sent to the Convention.

Do not let Brother Lawrence's article give you any trouble whatever. Of course, each Conference will be perfectly willing to bear its part of any indebtedness. Brother Lawrence will vote for one Conference, but I expect to vote for three, because I feel sure it will be better for the progress of the Kingdom. May God direct all of us in the right way.

W. G. CLEMENTS.

Morrisville, N. C.



HEED LAWRENCE

This is a matter of great importance, and after reading the statement of Dr. Lawrence as given in *THE SUN*, I consider it exceedingly unfortunate that this question has been presented to the Conference at this time. Evidently it was presented without due consideration and without an accurate knowledge of the situation and condition of the work of the Conference as now constituted.

A division now of any kind will be a serious matter—a calamity. It will suspend all missionary operations, and if the Eastern Conference should be set up, will place on it a heavy obligation of over \$5,000 which it must meet or fail to discharge. This movement has already suspended the missionary work, as no one will lend or advance funds while this state of things exists.

I suggest that all who have voted, or may yet vote, consider well what Dr. Lawrence stated in *THE SUN* February 15, and change their vote, if you have voted for a division, and vote to let the body remain, for the present at least, just as it is, an *undivided* Conference. We *cannot* afford to step backward. Let us have time to consider and understand what we do.

W. S. LONG.

Chapel Hill, N. C.



THE DIVIDING LINE FOR TWO CONFERENCES

If the churches of the North Carolina Conference should divide said Conferences into two bodies, I think the dividing line should be as follows: Beginning at Fayetteville, following the Cape Fear River, north, thence with Haw River to Governor Holt's Cotton Mill, thence with the North Carolina Railroad to the Orange County line, thence north with the Alamance and Orange County lines, north, to the Richmond and Danville Railroad.

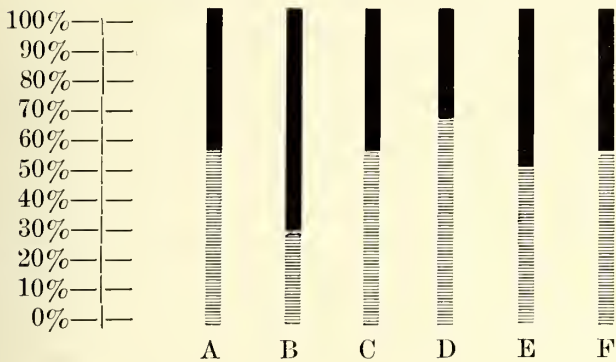
I am sure that this dividing line as a natural line will make the Conferences nearer equal than to go by Durham, thence to Keysville, Virginia. I give this suggestion in case the churches should decide upon having two Conferences.

P. T. KLAPP.



An American "Y" secretary in Buenos Aires has organized 100 boys of the boot-black and street gang classes into an athletic club, and worked so conspicuous a reform that influential citizens have undertaken to raise the money for a community building and maintain it for two years. This type of practical Christianity appeals to the people and opens the way to their hearts.

SHALL WE DIVIDE THE CONFERENCE?



(A) represents the delegation that attended Conference in 1918 before the division. The dark part of this bar represents the delegates that did not attend, and the light part represents the 58% that attended the three separate Conferences. The entire bar represents the 100% that the three Conferences were entitled to.

(B) represents the 100% of delegates that should have attended the Conference at Danville, Virginia, 1921. The light part represents the 32% that attended, the dark part represents the 68% that should have attended.

(C) represents the 100% of delegates that should have attended the Eastern North Carolina Conference in 1918. The light part represents the 58% that attended, the dark part represents the 42% that should have attended.

(D) represents the 100% of delegates that should have attended the North Carolina and Virginia Conference in 1918. The light part represents the 64% that attended, the dark part represents the 36% that should have attended.

(E) represents the 100% of delegates that should have attended the Western North Carolina Conference in 1918. The light part represents the 50% that attended, the dark part represents the 50% that should have attended.

(F) represents the 100% of delegates that attended all three of the Conferences jointly in 1918. The light part represents the 58% that attended in 1921. The dark part represents the 42% that did not attend in 1921.

This study shows that the local churches are not being represented at the united Conference, that a few of the leaders are assuming the responsibility of transacting the business of Conference for the majority that remain at home.

The more people we have in the Conference the more interest we shall have in the local churches. The condition out of which the original Christian Conference developed is returning in regard to our united Conference. The people should rule the Conference, the laymen should be more largely represented, they should not leave the business of Conference to the few, but this must be the condition while we have the present large territory. The proposed two Conferences will not remedy the condition in the Conference that extends from near Fayetteville to Nathalie, Virginia—a distance that is greater than the present Conference from east to west. I am confident that the three Conferences before the

division would now have larger representation and do better work than is now being done by the single body with over half of the delegates at home. The church that undertakes to entertain 300 delegates and over 100 preachers will have a burden that will be too heavy for most of the churches, hence a small delegation is forced upon the Conference. Shall we have three?

W. C. WICKER.

Elon College, N. C.

ONE OR THREE CONFERENCES?

A vote for two Conferences instead of three will tend to defeat the whole proposition, as it may prevent a majority for either.

The Christian Annual for 1916 gives the enrollment at Conference for the three Conferences: Ministers, 42; lay delegates, 152. For the one Conference, 1921, at Danville, Virginia: Ministers, 32; lay delegates, 90.

As to the financial problem that may arise, that can all be adjusted satisfactorily by committees from the different Conferences or by the Southern Christian Convention.

J. W. HOLT.

THREE CONFERENCES OR ONE?

Dr. W. P. Lawrence is right in eliminating the idea of two Conferences. We do not need "shoe-string" Conferences. Let us have one or three.

It was claimed by those who advocated merging the three into one that certain advantages would be obtained thereby: First, that we as a denomination would gain recognition by the press because of the larger body of more prominent men composing its sessions, and because of the more impressive reports. Second, that the large Conference could take care of its mission work to better advantage than could the three small Conferences. While there were other reasons given in favor of the merger, the above were the two principal ones. These two reasons have failed to prove true under the test. The secular press has given us, if anything, less notice than before; and mission work has gone on about the same. The Home Mission Board took over the funds and the indebtedness (\$1,250.00) of the Eastern North Carolina Conference. That \$1,250.00 is still unpaid, while the man to whom it is owed wants it and needs it badly; unless it has been paid since Conference met in November, 1921. Moreover, it is difficult to see why one-third of the present Conference cannot do one-third of its work with one-third of its funds as easily as all of the present Conference can do all of its work with all of its funds. The Eastern North Carolina Conference took care of its mission points before the merger, and we are willing to undertake it again. We were able to borrow money when we needed it; we think we can do it again. We hope that those who are "just about as likely to vote one way as the other" will not vote for the one Conference through sympathy for us. We trust they will vote their judgment and not their sympathy. The answer to the question, What is best for the work? should decide every vote.

We think three Conferences are better than one, for when the delegates have so far to go a great many churches are not represented, and consequently do not

send up their apportionments. It is more difficult to find a church that is willing to entertain the larger body. A Conference is an inspiration to the community where it meets, and with one Conference it takes three times as long to get around, and the smaller churches being too weak to entertain it, fail to get this inspiration while they need it most.

The smaller churches always do better work in proportion to their numbers than the larger ones; we think the same would be true of a Conference.

With the smaller Conferences, the lay membership, as compared with the ministers, is larger in proportion than in the larger Conference, which we think is a decided advantage.

In consideration of these facts, I favor three Conferences instead of one.

G. J. GREEN.

Morrisville, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

THE SUN'S Editor has suggested that we issue the financial report every week and let the Superintendent's message appear every other week. This plan has been accepted, which we are glad to do in order to help accommodate the space of our Church paper.

Two weeks ago a widow who has four children came to see us. Her husband has been dead about a year. She told me how she had to sell her household goods to pay her debts she owed at the time of her husband's death, and then started out to make a living for herself and her four children. Broken in health and having to have an operation which had left her almost an invalid—not able to do but very little work. She told me how she had asked people to help her, and said that they had been kind and had helped her very much. But while she had made a heroic effort to support the little children, and keep them with her, she found that she had reached the point where she could not see her way clear to hold out longer, and had decided to ask the Christian Orphanage to lend her a helping hand. She plead with me, with tears trickling down her cheeks, to take at least two of her children, and by getting that much relief, she thought she could work in a hosiery mill and make a living for the other two. As I talked with this good woman and realized what humble circumstances she was in, and how much she needed relief, and what a golden opportunity our Church has to act the good Samaritan in this case and help this widow in her dire distress, I wondered if we are not passing on the other side and leaving not only her, but many, whom we could so easily help, to their fate.

If pure religion is to visit the widows and fatherless in their affliction, then here is a case to test our religion.

Contributions

Junior Missionary Society, First Christian church, Coshocton, Ohio, Mrs. J. S. Baughman, teacher, one nice quilt. Woman's Missionary Society, First Christian church, Machais, N. Y., one nice quilt. Ladies' Aid Society, Chapel Hill church, one nice quilt, one cloak, hose, dresses, two pair shoes, sugar, cloth and a number of other articles. Ladies' Aid Society, First church, Greensboro, N. C., one nice quilt. Ladies' Aid Society, People's church, Dover, Del., five pretty quilts, two chair cushions, three bed spreads, eight sheets, two pair pillows, four pair pillow cases, curtains, and curtain poles, five scarfs and two towels.

CHAS. D. JOHNSTON, Supt.



FINANCIAL REPORT FOR MARCH 1, 1922

Amount brought forward\$1,530.26

Children's Offerings

Virginia Johnson, 40 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Haw River, \$7.45; Shallow Well, \$1.67; Wake Chapel, \$5.00; Mt. Auburn, \$9.00; Christian Chapel, \$1.23; Bethel (W), \$4.00; Plymouth, \$1.50; New Lebanon Sunday school, \$1.00; New Lebanon Baraca class, \$1.00; Ingram, Va., \$7.58.

(Eastern Virginia Conference)

Union (Surry), \$1.00; Windsor, \$6.11; First church, Portsmouth, \$8.00; Isle of Wight, \$2.50; Oakland, \$5.81.

(Virginia Valley Conference)

Winchester, \$7.02.

(Georgia and Alabama Conference)

Oak Grove, Ga., \$1.60; Rock Springs, \$1.35.

Total Sunday school offerings, \$74.92.

Special Offerings

"A Friend," Durham, N. C. (on support of a child), \$15.00; John S. Hutchens, \$10.00; Hill of Zion church, Orient, Iowa, \$20.00; Mrs. W. G. Clements, \$5.00; Chas. A. Ballentine, \$25.00; Miss L. M. Ballentine, \$10.00; Hines' Chapel church, \$9.40; Mrs. Margie Wilkins, in memory of Robert Lee Isley, \$5.00. Total Special Offerings, \$99.40.

Children's Home Fund

A. M. Thomas (on pledge), \$5.00; J. Walter Johnston (on pledge), \$5.00; Mrs. J. J. Gomer (on pledge), \$5.00; Mr. J. J. Gomer (on pledge), \$5.00; S. O. Spruill (on pledge), \$5.00. Total, \$25.00.

Total for the week \$199.72

Grand Total\$1,729.98

A LETTER

Dear Uncle Charley—I have not sent you any money for the Orphanage for some time. I do not know how much I am due but am sending 40 cents. It is snowing here today and I hope Grandmother will let me go out, but I know she will not. Last Sunday it was snowing and I was sick and could only stand and look through the glass of the door. Love to you and the children.—Virginia Johnson, Portsmouth, Va.

We have had lots of snow here, too. It was so cold that our little folks did not play in it very much. We are glad to have your letter this week. It helps to brighten the Corner.—"Uncle Charley."



The greatest disaster known to the aviation world took place on February 21, when the semi-dirigible "Roma" caught fire at Newport News, Virginia, and caused the death of thirty-four men.

SUNDAY SCHOOL AND C. E. TOPICS

Lucy M. Eldredge

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON—
MARCH 5, 1922

Jehovah's Mercy to a Heathen City.—Jonah, Chapters 3 and 4
Golden Text: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon."—Isaiah 55: 7.

LESSON THOUGHTS:

Jonah was called by God to do a great work. When he disobeyed and went in the opposite direction, his troubles began, and they did not end until he sought forgiveness and went where God wanted him to go. God needs men to go for Him today. He is calling strong men and women to be willing to sing with their whole hearts: "If Jesus goes with me, I'll go anywhere."

God stands ready to forgive when His children are penitent.

"By so much as we love to call God 'Father,' by so much are we under the noble duty to make our Father known to all His children—our brothers." God plans the work. He calls the worker. The part of the Christian is to live so closely to the Heavenly Father that the call may be heard and gladly obeyed.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Psalm 103: 8.

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CHRISTIAN ENDEAVOR TOPIC—MARCH 5, 1922
Better Home Life.—II Samuel 6: 1-12.

As we read in our Scripture lesson of how the home of Obed-edom was blessed by the Lord when the ark was there, it will be helpful to consider how great a source of blessing Christian teaching will be to the home of today, and what a contribution to the home life can make to the work of Christian education. In an article entitled "The Inner Circle of Christian Education," in the March issue of *The Church School*, Mr. Rufus W. Miller declares: "If we are to solve the serious problems of these times, then, indeed, in the truest sense, we must 'keep the home fires burning.' The light of religion dare not go out upon the hearthstones of the people. The coming of God's Kingdom depends upon the moral integrity and spiritual fineness of the family."

The home is the supreme agency of religious education, and to it must our Christian Endeavor Societies and Sunday schools look for help and co-operation. "The religion of the nation can rise no higher than the religion of the nation's homes." "The child is wax to receive and granite to hold the impressions of the fireside." Make our homes better by bringing God into them. Place upon the wall and in the heart the motto: "Christ is the Head of this house, the Unseen Guest at every meal, the Silent Listener to every conversation." Make the home such a place as Spurgeon thought of when he said: "When home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element." Better homes will mean a better Church, a better America, and a better world.



The Soldier Bonus Bill is still an unadjusted matter in Congress.

THE BULLETIN

Dean W. P. Lawrence, of Elon, is to speak before the teachers of Wilson County, March 10.



The First church, Greensboro, held a Father and Sons' banquet Wednesday night of last week.



Dr. J. O. Atkinson has accepted an invitation to deliver the baccalaureate sermon at the State A. and E. College, Raleigh, N. C., at its approaching commencement.



Our good friend, Dr. D. A. Long, writes that he is doing well in the land of flowers. He is fishing, preaching, lecturing, and writing poetry for pastime.



Last week's *Herald of Gospel Liberty* was an Evangelism Number. Most of the material was arranged by Dr. R. C. Helfenstein. Editor Kerr and his co-laborers did a fine thing in getting out this special number.



We note that the People's church, Dover, Delaware, uses a Question Box for the members who desire to ask questions to be answered by the pastor publicly. We understand that the feature creates considerable interest.



The Sunday school of our Leaksville church, Virginia Valley Conference, sent Pastor R. P. Crumpler to the State Sunday School Convention which met in Charlottesville, Virginia, February 21-22, and paid all his expenses. A good and generous thing, and we congratulate both Sunday school and pastor.



The forward-looking speech delivered by Dr. Harper in Greensboro has brought him urgent invitations to address the men's meetings of the Y. M. C. A.'s of Concord and Winston-Salem. The Greensboro speech made a deep impression on the secretaries present when it was delivered. Dr. Harper will most likely speak in Concord and Winston-Salem later in the spring.—*Maroon and Gold*.



State Treasurer Lacy, of North Carolina, is ill in New York. General Julian S. Carr, Durham, N. C., is also ill.



Henri Desire Landru, of Versailles, France, convicted of murdering ten women and one youth, was beheaded February 25.



The head of the Health Department in Mexico City was formerly a member of the Y. M. C. A. staff in the capital.

WOMEN AND THE KINGDOM

SUGGESTED PROGRAM FOR MARCH IN WOMAN'S MISSIONARY SOCIETIES

As Superintendent of Literature I was asked to prepare a program each month for Woman's Missionary Societies not using the programs found elsewhere and not following the course in a mission study book. I begin with March, but regret my disappointment in not securing beforehand such literature as needed.

Our calendar calls for March, April and May for foreign missions. March 3 is union day of prayer for missions. Let us get familiar with our missionaries and their stations during this time.

PROGRAM

Opening Hymn: "The Morning Light Is Breaking."
Bible lesson: Timothy, first chapter.

Sentence prayers.

Our Porto Rican Missionaries—Rev. and Mrs. D. P. Barrett, Miss Olive Williams. (Biographical sketches read by some member.)

A Vision of Porto Rico.

Prayer for these missionaries.

Doctor Atkinson's "Scenes and Impressions in Porto Rico." (Diary, Part XV, from CHRISTIAN SUN, issue of February 8.)

Song: "How Firm a Foundation."

Offering.

Closing prayer.

Let us study a part of Japan for April.

MRS. J. J. HENDERSON,

Superintendent Literature and Mite Boxes.
Graham, N. C.



WAVERLY, VIRGINIA

On February 12, at our evening service, under the auspices of the Woman's Missionary Society, was given the "Rainbow Pageant," a beautiful missionary service, which I want to recommend to any church desiring anything of this kind.

Short talks were made by Messrs. Marvin Gray, Jesse West, Jr., and B. E. White. A boys' quartet gave a musical reading, "If any little word of ours can make one heart the lighter," etc. This was followed by the very appropriate song, "Every cloud will wear a rainbow, if your heart keeps right."

As the choir softly sang, "In the Cross of Christ I Glory," the throne at the foot of a large cross was occupied by the motive "Love," and as she held the different colored streamers, the Rainbow Girls came forward, taking the other end of the color matching her costume, and gave the reading appropriate to her motive. They made a fan-shaped figure—the seven colors of the rainbow against a background of pure white. Red represented Gratitude; Orange, Obedience; Yellow, Honor; Green, Loyalty; Blue, Ambition; Indigo, Privilege; Violet, Self-Denial; White, Love.

A free-will offering was taken which amounted to a neat little sum for the treasury; but most of all we feel that this service will teach us to have a motive in our acts—in our giving and not simply "drift with the crowd."

The gowns for this service can be rented for the extremely low price of 50 cents plus postage from Mrs. S. L. Caylor, 222 Boyer Avenue, Dayton, Ohio, and it is hoped many of our missionary societies will give the "Rainbow Pageant."

MRS. J. L. FOSTER.



TREASURER'S REPORT—VALLEY CONFERENCE WOMAN'S BOARD

Owing to illness in the home of Miss Verdie Shwalter, Treasurer of the Woman's Board of the Virginia Valley Central Conference, she asked me to make her report to the Treasurer of the Southern Christian Convention Woman's Board for the past quarter. Some of our churches and societies did not report during the quarter, I am very sorry to say. We should not fail to make our offerings, and to make them as big as possible, so that we can reach our goal, which is \$750.00.

The following remittances have been received, and have been sent on to Mrs. W. T. Walters, Treasurer:

Dry Run, Young People, for Miss Hedgepeth, \$10.15; Winchester, dues, \$3.55; Winchester, Thank Offering, \$21.00; Timber Ridge, Young People, for Miss Hedgepeth, \$5.35; New Hope, Women's Society, \$9.40; Mrs. J. A. Andes, for Miss Hedgepeth, \$.55; making a total of \$50.00 for the quarter.

MRS. A. W. ANDES.

Harrisonburg, Va.

BOOK REVIEW

Books reviewed on this page may be secured from
C. B. RIDDLE, Publishing Agent, Burlington, N. C.

"THE NEW PROGRAM OF RELIGIOUS EDUCATION"—

George Herbert Betts

This has been called "the most significant book of the year in the field of religious education." Of this book Marion Lawrence says: "This is a very bold book. It strikes straight from the shoulder, but its arguments are irrefutable, and sooner or later the Church is going to recognize the claims made in this book and put religious education in the place where it belongs. Then will the Church begin to build upon a sure foundation and grow as it has never grown in the past." This book should be read by every earnest Church school worker.
The Abingdon Press, New York City. \$75 net.



"CRADLE ROLL MANUAL"—Jessie Eleanor Moore

This is a new and very fine and complete book on Cradle Roll work. The first three chapters deal with "The Rights of the Child," "The Beginnings of Character Building," and "The Essentials of Christian Motherhood." The remaining nine chapters deal with the Cradle Roll work, the Parents' Class, Mothers' Meetings, and other helpful agencies. The bibliography is extensive and good. This book will form a valued addition to the Cradle Roll worker's library.
Methodist Book Concern. \$.65 net.

“METHODS WITH BEGINNERS”—Frances Weld Danielson

This is one of the units of the third year specialization work, but is valuable for any teacher of Beginners. Miss Danielson's work is always full of vitality, bubbling over with enthusiasm, which makes what she writes particularly easy to read and apply.

Pilgrim Press. \$.60 net.



“METHODS FOR PRIMARY TEACHERS”—Hazel A. Lewis

This is another unit in the specialization (third year) teacher training. The chapters of this book coincide with those of “Methods With Beginners,” the topics being presented from the standpoint of the Primary instead of Beginners' teacher and class. This book has “grown out of the author's personal experience and wide observation,” and will be found of great value, even by those who are not engaged in completing the three years' training course.

Front Rank Press. \$.60 net.



“MISSION STORIES FOR LITTLE FOLKS”—Margaret T. Applegarth

Applegarth

These two books are arranged, the one for Primary and the other for Junior children. They are arranged to form a year's consecutive missionary teaching in story form for the children. While the stories are told from the child's standpoint, and intended for children, many are quite interesting enough to be told to grown people as well, and if you have but a one-room school you may be sure of holding the interest and attention of your entire audience. In ordering, designate whether you want the book for Primary or Junior children.

The Doran Company. \$1.75, each book.



“VACATION CHURCH SCHOOL; TEACHER'S MANUAL”

There are three of these Manuals; one for the younger primary group, for children five and six years of age; the second for the older Primary group, or children of seven and eight; and the third for the Junior group, children approximately nine to twelve years old. The value of these Manuals is the correlating of the Sunday school graded lesson with the Vacation school lesson. Lists of extra material are given, much of which is often already in use in the graded school, thus materially decreasing the cost of books and material for beginning the work. This is a really fine set of manuals for this work.

Christian Board of Publication. Manuals \$.25 each.



“MAKING MISSIONS REAL”—Jay S. Stowell and Others

This is a helpful little book giving demonstrations and map talks for teen age groups. It presents in a new and unusual way something of the meaning of the great world-wide missionary program of the Church. To “Make Missions Real” is one of the most important tasks which can confront a Christian trainer of youth, and this book will prove a help to this great end.

The Abingdon Press. \$.75.



“THE USE OF PROJECTS IN RELIGIOUS EDUCATION”—

Gertrude Hartley

This is one of the series of books put out by the Judson Press. The use of handwork as a means of “teaching the child by doing it” is distinctly set forth. Suggestions are given for illuminating hymns, Bible verses, for making posters, and for using the sand table. The last chapter on “Utilizing the Play Instinct” will be of help to many teachers seeking for a solution of this problem. The illustrations add greatly to the value of the book.

Judson Press. \$1.00 net.

“THE VACATION RELIGIOUS DAY SCHOOL”—Hazel

Straight Stafford

If you see the value of the Vacation Religious Day school, and really wish to see one in your church this summer, many of your problems in starting this work will be solved in this teacher's manual of principles and programs. Details are given for establishing and conducting such a school, and detailed programs for each grade are presented. This is a practical handbook for committees, superintendents and teachers.

Abingdon Press. \$1.00 net.



“YOUTH AND THE CHURCH”—Cynthia Pearl Maus

This is a helpful manual for teachers and leaders of Intermediates, Seniors and Young People in the Church school. Programs of worship, instruction and expression are helpfully presented, together with plans of organization and administration for this department.

Standard Publishing Company. \$1.35.

[All books this week reviewed by Miss Lucy M. Eldredge, Richmond, Va., and are adapted for the use in Religious Education.—Editor.]



There are things of earth and things of heaven. The pulpit must discuss more of the things of earth if the Church expects to get control of more things of earth to enrich the Kingdom. We have learned that one thing cannot isolate itself from another; that one community cannot live without the help and co-operation of another. We are a unit in all things for good, but if that unit fails to move together as a unit, results that are lasting cannot follow. It is our part and privilege to act together, live together, work together, and worship together.



The Y. M. C. A. sent its first secretaries to India and Japan in 1889. The number has since increased to 200, who have associated with them more than 500 native secretaries. The Association is now well established in sixteen foreign countries, and since the war has found new place in Central Europe through its welfare work.

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CHURCH NEWS

MISSIONARY LECTURES

Dr. J. O. Atkinson delivered his annual series of missionary lectures February 16-19. The Doctor was at his best, and the lectures were highly instructive as well as inspiring. His general theme was World Brotherhood. Four factors, he said, enter into any contribution to world brotherhood: the missionary motive, the missionary morale, the missionary message, and the missionary method. He spoke first on the missionary motive, declaring that the fundamental motive of every missionary movement is found in the creative and redemptive character of God and in the inherent sociability of man.

In the second lecture, on the missionary morale, he declared that the right kind of morale transformed weaklings into giants, and the source of this was in the conscious presence and power of God. Faith, passion, and vision must enter into this morale. The power of morale is the power of personality. The man behind the great deed is greater than the deed.

Into the missionary message must enter facts, big facts, human facts, related facts. The source of the message is the Bible. The scope is as broad as the needs of man. The Bible, he continued, is the history of an idea and a program; *i. e.*, that there is one holy and righteous God and that He plans to lead all men to worship Him.

The closing lecture was an inspiring sermon on the Righteousness of God. The one method, he declared, is to make known the righteousness of God through the Church organized for activity and supported by the free-will offerings of men. The speaker closed with a strong appeal for the tithe as the practical, efficient, and scriptural method of maintaining the work of the Kingdom.

Sunday, February 19, Rev. Stanley C. Harrell, of Durham, N. C., spoke to the students under the auspices of the Y. M. C. A. His theme was "Prayer, the Battle Ground of the Christian Faith." He showed that the rude shock that comes to many children when they fail to have their prayers answered is due to false and pagan teachings as to prayer. He

directed the thoughts of his hearers from age-long centuries of pious error to the simple teachings of the Man of Galilee concerning prayer. The Master, he said, gave two great reasons for praying to God: one, because He is Father—a natural, simple reason; the other, contained in his text, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." The latter is profoundly scientific, he declared. The discourse was logical, concise and forceful, and of the character to appeal to thoughtful young men.

N. G. NEWMAN.

Elon College, N. C.

ELM AVENUE—A WELCOME

We want to extend an invitation to the country and neighboring city people when in Portsmouth to visit Elm Avenue Christian church. We will endeavor to make them feel at home and take care of them while in the city. We are located on the corner of Elm Avenue and Duke Street, Prentis Place.

We organized a little over a year ago with fifteen members. Under hard persecutions which we have overcome, we now have a membership of 85. We make every preaching service evangelistic. There has not been a Sunday in more than two months that some one did not join the church. We are now rejoicing over our Victory Sunday, February 12, when Brother C. H. Cole lead the way to the altar, with twelve following, giving the Lord and the church thirteen new members. The Lord was so good in revealing His spirit that we all felt good to be there. Our future looks brighter every day.

Our Christian Endeavor Society held its regular monthly service at the jail Sunday afternoon—February 12—with over thirty professions for the Master. There are about thirty members of this organization and Miss Elizabeth Eley is president.

We have an enrollment of 175 in our Sunday school, of which Brother L. R. Baker is superintendent.

The Ladies' Aid Society of about twenty members has Mrs. L. R. Baker for its president.

We are hoping to organize a Ladies' Missionary Union in the near future, then we will not forget the Mission Board for what it did for us. But for the Mission Board we would

not have Elm Avenue church, which we prize more than anything else. We will ever thank the Mission Board, Brother Atkinson, and others, for their support.

We wish also to thank Dr. Atkinson and others who helped in securing Brother Elisha Bradshaw as our pastor. He is doing fine and we all like him.

J. W. FELTON, *Church Sec'y.*

RALEIGH PLANS TO BUILD

The First Christian church of Raleigh, N. C., has recently committed itself to a building program, and before this appears in print, will be in the midst of a campaign to raise approximately \$75,000.00 for the new building. Those who already know something of this plan will be interested to know that the original plan has been greatly enlarged. The church is awake to the fact that it must build for the future. Not only this, but the church boards and membership as a whole have voted unanimously in favor of the great undertaking.

Plans for the campaign are almost complete, and just as soon as the steering committee and architect can finish the blue print of the proposed building the active campaign will begin. It is our purpose to advertise the work in a large way. The plan calls for erection of a modern up-to-date auditorium with necessary Sunday school and young people's equipment, that will take care of the work in the future years, as well as to be a credit to the denomination as a whole. To do this will call for the greatest sacrifice ever asked of a church with a membership of this size, but we cannot feel that it is just and fair to ourselves and the denomination to erect anything short of a building that will command the respect and admiration of the city and Church as a whole. Then, too, Raleigh is the most central place in the Southern Christian Convention work for a headquarters building, and we hope that some day the Convention will see fit to locate the headquarters here.

To some it may seem strange, but to the writer it seems Providential, that on the same night our plans were submitted, discussed and unanimously accepted, the City of Raleigh condemned our present auditorium as unsafe for public gatherings, and we have had to vacate it and hold all services in the Sunday school audi-

torium, which will cut the attendance of the Sunday services, since this auditorium will seat only about 200 people. We have no kick to make to the authorities who condemned, but rather a vote of thanks because they have hurried up things. This came about following the Washington disaster, when all city officials closely examined all old buildings. It has made us conscious of the fact that something must be done in the near future, and the whole membership of the church, from the children up, are getting ready for the big task.

This letter is a direct appeal to everyone who reads it, and it is an appeal for *prayer*. Won't you make this work an object of your daily prayer and supplication? It means a great sacrifice to the church membership, but it means more than this—it means added strength to the denomination as a whole to have a modernly equipped building in every respect in one of the finest cities of the whole Southland. Pray for us in this great undertaking, for the work must go forward.

J. VINCENT KNIGHT.
Raleigh, N. C.

MISCELLANEOUS

TO THE AFFLICTED

When I spoke of praying for the afflicted I meant those who had chronic trouble that the doctors did not control. I cannot pray for the many who may apply when they have such diseases that the doctors can control. I have more than I can accommodate. Let those who are suffering with diseases that can be controlled by the doctors apply to their own physicians. I cannot handle so many. It will be my great pleasure to pray with or for those who have chronic troubles in that I may be able to help them.

J. W. WELLONS.



“THE AMBITION OF A HALF-SPANISH GIRL”

During the Spanish-American War there was a noted gentleman of Tennessee who was no doubt dissatisfied with his present position. By the guiding hand of the Infinite Being he enlisted in the army, landing on the coast of Porto Rico. He was among those who came through the battle's smoke still alive. Well, young and brave as he was, after having

fallen in love with a Spanish girl, he succeeded in winning her as his help-mate, and decided to make her native land their home. He soon became a speaker of the Spanish tongue as well as his native language. In their lovely home there was soon added a baby birl, and she was brought up under the Spanish tongue, also Catholicism, until she was seven years of age. The father then decided to return to his native land, but the mother, unwilling to depart from the land of her friends and loved ones, was left weeping behind as he took the girl and brought her with him to America, in order that she might escape the things to which she was subject there.

She is now a Protestant and speaks beautiful English. Her ambition is (after she has finished school) to return to Porto Rico, her native land, and teach her people the way of life. I admire this kind of an ideal of life.

If we were to find some great fortune that would become ours only by just accepting it, and there was plenty more for others, why surely we would lead our friends to the place in order that they too might become rich. But life is greater than riches, so if we have life why not help some one else to possess the same? Will she succeed? She has with her the same promise Christ left with His disciples (Matthew 28: 20). We consider war as a terrible thing, but oftentimes great things are made possible as a result thereof.

D. M. SPENCE.
Elon College, N. C.



ENDORSES PRESIDENT HARPER'S LATEST BOOK

I have been greatly pleased and benefited in reading and re-reading President Harper's new book, "The Church in the Present Crisis," and I heartily recommend it to all our pastors and laymen. The laymen especially will be greatly pleased with this book. President Harper faces the problems of the modern day church so courageously and presents solutions which appeal so directly to the "common sense" and intelligence of the average church member, who is not steeped in theological dogmas, that it is refreshing indeed to read the text. He writes as one heartily in love with the Church and with reverence for her history and traditions, but his belief in the traditions does not prevent him facing the problems of today as they exist.

A. G. CARIS.
Defiance, Ohio.

“THE CHURCH IN THE PRESENT CRISIS”

This book is a treatise on vital Christianity with a world outlook. It has a searching and eloquent climax in the chapter entitled, "Christ Our Sufficiency," and while the author is frankly critical, he is ever optimistic. The wilderness of creeds, the mutual jealousies of capital and labor, and the clashing interests of the world's affairs cannot daunt the faithful. There is a way out—even into the Promised Land. Great achievements crown lofty ideals because a greater than Moses is with us. Jesus of Nazareth, the Captain of our Salvation, leads us onward and ever upward until the radiance of the everlasting hills shines full upon us.

Dr. Harper believes in a Mouroe Doctrine for the world. He gladly goes adventuring to seek the Holy Grail. His inspiration is the life of Christ, and his faith in Him is assured because He has already wrought such wonderful changes for the betterment of the world. It is certainly a heartening book, conservative enough to be safe and radical enough to be a tonic for the spiritual life.

J. N. DALES.
Toronto, Ont.

SOLEMN VOWS

KEEL-RYALS

Mr. Fannie K. Keel and Miss Ha Ryals, both of Raleigh, N. C., were united in marriage at the parsonage of the First Christian church, Raleigh, on Thursday evening, February 23, 1922. The ceremony was read by Rev. J. Vincent Knight, the pastor of the groom.

Both parties are popular among the younger set of the city, and in Sunday school and church circles. Mr. Keel is at present a government student, and a young man of fine business qualities. The bride is numbered among the young business women and girls of the city, and has a number of fine friends here and at Benson, N. C., her old home. They will make their home in Raleigh.

J. VINCENT KNIGHT.

CALLED HOME

HOLLAND.—Richard H. Holland died at his home near Boaz, Va., January 24, 1922, aged 74 years, eight months and 13 days. He was a member of Mount Carmel Christian church. Five sous survive him. They are John W., of Boykins, Va.; J. H., of Windsor, Va.; M. W., of Buckhorn, Va.; Charlie L., of Boaz, Va., and A. L., of Suffolk, Va. Two daughters, Mrs. J. H. Duck and Mrs. Timothy Carr, preceded their father to the grave.

Funeral services were held at his church and his remains were laid to rest in the church cemetery. God bless and comfort the bereaved ones.

H. H. BUTLER.



JENNINGS.—Archibald Jennings was born at Edgefield, S. C., August 11, 1833. His parents moved to Tallapoosa County, Alabama, where he spent his life. He died February 3, 1922, and was buried at Eagle Creek. Funeral services were conducted by Rev. O. L. Burns, of the M. E. Church.

Brother Jennings joined the Congregational Methodist Church early in life, and was a charter member of Christiana Christian church. He remained strong in faith until death.

He leaves three children, W. A. and A. L. Jennings and Mrs. Belle Freeman. His wife and six children preceded him to the grave.

May God's blessings be upon the bereaved.

G. H. VEAZEY.



HOLLAND.—Mrs. Georgia A. Holland died at her home near Windsor, Va., February 11, 1922, at the age of 79 years, one month and four days. She was a faithful member of Antioch church and will be greatly missed. She leaves one son, M. T. Holland, of Windsor, Va.; two daughters, Mrs. S. T. Butler and Mrs. John T. Godwin, of Windsor. The funeral services were conducted by her pastor and her remains were laid to rest in the church cemetery. God bless and comfort the bereaved ones.

H. H. BUTLER.



COLLINS.—Mrs. Stella Powell Collins, wife of Mr. J. L. Collins, of Philadelphia, departed this life February 17, 1922. Her remains were brought to Raleigh and the funeral services were held from the home of Mr. and Mrs. Oscar Summers on February 19, and the remains laid to rest in Oakwood cemetery. Funeral services conducted by the writer.

Mrs. Collins before marriage was Miss Stella Powell, of Auburn, N. C., and had been a member of Auburn Christian church for a number of years, with which church she held membership until death, though she had lived in Philadelphia for quite a while.

She leaves behind, beside her husband, two children, Robert Collins and Mrs. Laura Lamb, of Philadelphia; two sisters, Mrs. Oscar Summers and Miss Fleeta Powell, of Raleigh, and a host of distant relatives and friends who are left to mourn the loss of a good mother, companion, sister and dear friend. Blessings upon the entire family.

J. VINCENT KNIGHT.

ATKINSON.—William Edward Atkinson, of Norfolk, Va., died February 19, 1922, at the age of 32 years, nine months and 20 days. He leaves a father, W. J. Atkinson, of Windsor, Va.; three brothers, W. Joseph, Odell and Pressley O.; three sisters, Mrs. J. W. Martin, Mrs. J. T. Landing and Mrs. J. H. W. Bridges, and many friends. Funeral services were conducted at Antioch church by the pastor, and the remains were laid to rest in the church cemetery.

The dear bereaved ones have the deepest sympathy of their many friends.

H. H. BUTLER.

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C. B. RIDDLE - - - Editor

Subscription Rates

One Year\$2.50
Six Months 1.25
Three Months65
In Advance

PUBLISHED EVERY WEDNESDAY AT
BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C.,
as second-class matter.

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

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Jesus

By REV. JOHN G. TRUITT, *Graduate Student*
Princeton Theological Seminary
Princeton, N. J.



ODAY I desire to write about Jesus, for today I realize more than ever that He is the Lamb of God that takes away the sins of the world! Jesus has died for me. Mother nearly died for me—Jesus altogether. Mother has bathed her face in tears for me, but Jesus bathed His in blood! Parents and friends visited me when I was sick in body—but Jesus visited me then, and what is more, He visited me whenever I was sick in soul. When ambition and sin, and my sinful self, sought for first place in my heart, and I was being trampled beneath their unheeding feet, I cried in my despair, “O Lord, hear; O Lord, forgive; O Lord, harken and do. . . . (Daniel 9: 19); and I seemed to hear Him say out of that heart of infinite love, “Weary one, I died on Calvary’s rugged cross for you, and ‘Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.’” And so I pray that as long as I live it shall be my portion to talk about and for Jesus, in word and deed, in spirit and life; and to write Him first in the hearts of my fellowmen. And who is He? “The Christ, the Son of the living God” (Matthew 16: 16). “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed” (Isaiah 53: 5). My Redeemer and Savior, and yours—blessed Jesus forevermore! Amen.

VOLUME LXXIV

BURLINGTON, N. C., MARCH 8, 1922

NUMBER 10

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

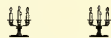
EDITORIAL



WHAT DO YOU SUGGEST?

The present management of The Sun has always made it a custom to give special invitation to readers to contribute concerning any special meeting or movement of the denomination. Our Southern Christian Convention is soon to meet and many of us have many opinions as to many things a Convention should undertake. The Sun's columns are, therefore, open to delegates-elect, or to any other member of the Church. We would be glad to have free and cordial expressions as to what thing or things the Convention should do. Not only this, but officers of the Convention and delegates who are to attend are anxious to know the voice and will of the people.

And this: Let us have these suggestions **now** and not a few days before the Convention meets, when we will not have time to get your article in the paper before the Convention meets.



INSPIRING THE YOUTH

About a year ago we had an editorial in this paper entitled, "Wanted—A Man." In that editorial our plea was that we should have a man to give all his time to the work of enlisting, inspiring, and suggesting to our young people concerning the matter of educational preparation. We endeavored to point out that no campaign, regardless of how well prosecuted, could, during vacation, suffice for real foundation work. Again, we endeavored to point out that the matter of deciding to go to college does not often happen in a day, a week, a month, or in many cases, in a year. Many college students and college graduates will tell you that they received the inspiration to go to college years before they realized the way.

President Harper, of Elon College, in this week's issue of The Sun, plainly points out the great need of having in every community some person who can encourage and lead to higher things the boys and girls of that community. He makes the statement that the pastor is the logical man, to which statement we subscribe with the exception that many pastors do not possess such qualifications. Yes, we need a man whose business it would be to inspire our young people to seek greater things in life. He should encourage and inspire the young men and women to take advantage of the best opportunities at home when no greater opportunity is theirs. A great work for some great heart.

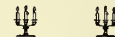
As a denomination lifts its standard of thinking, it advances in growth. We need an educational revival. Who shall lead us? A thousand souls await the answer to this question.

A GREAT EDITORIAL

In last week's issue of Maroon and Gold, the wide-awake student publication of Elon College, the editor very plainly and practically points out the fallacy of electing men to positions in college classes purely upon their social popularity. If the Maroon and Gold does no other good than to check the absurd custom of electing so-and-so to an office in some class on the basis of popularity, it will have served its purpose.

Many of us have seen some fellow elected to fill a position of trust and honor and had no qualifications. To use common parlance, we have seen some of the biggest messes by some fellow trying to hold an office when he did not know how. We congratulate the editor of Maroon and Gold on saying freely and frankly to his fellow students that the time has come when mere social popularity will not suffice.

In this connection, the idea might be enlarged and made to mean that there are essentials and qualifications necessary for a public official other than simply being popular with the masses. Character and brains are worth something, and one thing that the American people need to do is to stop supporting a man purely on the ground that he moves best in society.



A GREAT SERMON BY A GREAT PREACHER

The Sun's editor was privileged to be in Raleigh, N. C., last Sunday, to hear Dr. George W. Truett, "the world's biggest Baptist," preach. Dr. Truett is preaching in the City Auditorium of Raleigh for a number of days, and while we have always considered him to be the biggest Baptist in the South, we now agree with that denomination's own declaration which we have just quoted—that he is the biggest Baptist in the world, so far as we know.

Dr. Truett's text was Paul's declaration, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." It was a great message by a great messenger. The language was plain, conversational, and convincing. There were no tricks of speech, no flights of oratory, no walking the rostrum or pounding the speaker's desk.

Raleigh's City Auditorium has a seating capacity of 5,000. Though we went long before the time, practically every seat was taken, and it was only through the courtesy of one of the ushers, because we were an editor, that we obtained a seat, fortunately near the speaker. The usher told us that there were a thousand people without seats, which would make the number 6,000 who gathered to hear Truett.

The theme along which Dr. Truett spoke was **Jesus**. He magnified and glorified the Man of Galilee. He did not resort to illustrations other than the life of Jesus. No words of ours here can do justice to the great sermon. Truett is bigger than his denomination or any other denomination. He was born and reared a poor boy in North Carolina, but is today pastor of the First Baptist church of Dallas, Texas, which church has a membership of 6,000.

Editing and Publishing A Church Paper

Talks With Our Readers—No. 6

Dear John:

The summary of my last letter to you raised a question as to whether a Church paper shall be a workers' bulletin, limited to the interested workers, or a family paper for the moral, spiritual and intellectual uplift of the home.

You may be interested to know that a number of readers of The Sun have been talking over this point with me. All of us agree that each Church or denomination must have its own official papers. This fact, no one will contest. The question, however, is whether or not a Church paper can ever hope to reach a large circulation so long as it is confined to purely propaganda matter. For my part, I do not believe that it can be done, and the experience of the Church press will bear me out in this statement.

Along with this thought comes the question as to what an office of publication or a denomination should offer in the way of books. Should the Church press and its office cater solely to Bibles, religious books, and general Church supplies, or should it carry a full line of general reading matter, including good fiction and stories for children?

I want to relate to you a little circumstance and let it speak for itself: The 1918 session of the Southern Christian Convention authorized the keeping of separate accounts of The Christian Sun and the Publishing Agent. The accounts were separated June 1, 1918, and the Publishing Agent account began with a capital of zero and limited its sales to Bibles, religious books, including mission study books, song books, communion sets, etc. As Publishing Agent, my report to the 1920 Convention showed that the gross sales during the biennium amounted to \$4,043.47, on which there was a profit realized of \$1,252.36. I have contended all the while that if the Convention would provide an adequate capital for a book business so that the variety of the sales could be enlarged, that the book business would amount to a considerable annual item, to say nothing of the good that would be accomplished in distributing wholesome literature.

On December 12, 1921, I had an opportunity to buy for the Convention an old established book business in Burlington, but I could not get the Board of Publication to agree. Feeling confident that the Convention was missing a big opportunity—one that would possibly never return—I bought the business that was offered for sale, against the sanction of the Board. The purchase was made on December 12, 1921, and on December 22, ten days later, I was able to write a check for the total amount of the purchase. (Ninety-five per cent of this money was derived from the cash sale of the stock bought.) I was not only able in ten days to pay the amount of the purchase price, but had more than 500 volumes of books left over, plus the business, and that is worth possibly more than the cash outlay.

In looking over the books of the Publishing Agent today I noticed that the sales for December, 1921, January and February, 1922, amounted to \$1,144.31. This would indicate that at the present outlay the sales would amount to something over \$4,500.00 per year, even if business were not subjected to growth. If the Convention could see its way clear to put up sufficient money to capitalize a modern and up-to-date book business, my prediction is that the Publishing Agent could easily handle \$10,000.00 worth of books and other items annually. However, I have not been able to get the Convention to see as I see, and take it for granted that the combined wisdom of those who rule means more than the figures which I have shown.

If I had to choose between investing \$5,000.00 in a printing plant and that same amount in a book business to help make money to assist the Church paper, I would choose the book business. I am speaking from experience from both standpoints and not from theory, under any circumstances.

But this may be taken into consideration: No enormous amount of business can be done when the sales are limited strictly to Bibles and religious books. This is no criticism of those who do or do not buy religious books. Here is the point: A Bible reader will purchase a Bible about every five or ten years, while there are those who will buy ten to twenty-five books of fiction every year. This does not mean that they do not read their Bibles. The situation is not comparable.

Without offering any advice to our next Convention, I take the liberty of offering, as a suggestion, that the Convention provide an up-to-date and adequate book store and employ a Publishing Agent who is an energetic, up-to-date, and wide-awake business man, and let him prosecute vigorously and systematically the book business and the business end of The Christian Sun. Writing editorials is one proposition; buying and selling books, financing the business of a Church paper, is an entirely different proposition.

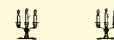
Cordially yours,

(March 11.)

C. B. Riddle.



We have often said in these columns that we have no special objection to a regular revival in the church, but at the same time, we have pointed out the seemingly patent program that most churches depend upon for getting men and women saved. Is it not more of a custom than any thing else that we have fallen into of holding a special revival in order to bring the unconverted to Christ? Why is not the local church an evangelist at all times? Why is it not?



“Be kindly affectioned one to another with brotherly love; in honour preferring one another; recompense to no man evil for evil. Provide things honest in the sight of all men. Be not overcome of evil, but overcome evil with good.” (Romans 12: 10, 17, 21.)



CONTRIBUTIONS



SUFFOLK LETTER

ANOTHER *line* is almost universal in its use—the fishing-line; and it means more to the world's life than at first appears. Fishing is one of the great industries of the world. In the United States alone the output is over 2,000,000,000 lbs. a year, valued at over \$60,000,000, employing \$100,000,000 capital and over 200,000 persons. Japan employs 3,500,000 persons, uses 427,000 boats, and the output value is over \$40,000,000. Other nations carry on this industry in like proportion. Fish enter into food products of the very best kind. Fishing is more than a business, though the above facts show its immense value.

Fish-hooks have been found in America and Europe of prehistoric times, made of flint, bone, shell, copper, bronze, and, in America, even of gold. Ancient Roman hooks found in Pompeii resemble hooks of the present time.

Thousands of volumes have been written upon the subject of angling; ninety-two editions of Waltou's Complete Angler have been published.

Sixty steamers operate on the Chesapeake Bay catching a little fish called *alewives*, and they are ground up for fertilizer; and they say that they are on the increase. They are used also for bait in catching blue-fish in the Bay with hook and line. One day, a few summers ago, fishermen caught 400 barrels of blue-fish in *one day* with hook and line. I have seen men's hands badly cut by the line in this work.

Fishing is also a means of recreation, in which business and sport are combined; for the result of the sport furnishes food. If I had been born by the sea, I might have been a fisherman, as Peter and John, unless I had been called, as they were, to become a fisher of men.

When I was a small boy my mother was a widow dwelling near a stream called "Chubhole." I took to that stream to fish in all sorts of ways—hook and line, trap, gig, and with my hands under logs and rocks. I went one Sunday with hook and line, and, while fishing, I saw a water-snake lying upon an alder bush over the water. It was licking out its tongue at me. I took fright, ran to the house, and told my mother what I had seen. She took her Bible and read to me the story of the serpent tempting Eve. I thought I had seen the devil, and I have not been fishing on Sunday since that time. I have often thought my mother was wise in reading that Scripture instead of scolding me.

I suppose I am a born fisherman; but I do it for recreation. Fishing has been designated "the contemplative man's recreation." It may be. I like to get my own bait, paddle my own boat (unless Dr. I. W. Johnson is with me), and then we unite our forces. In that way, I get the sport and exercise combined. I do not care for fancy tackle; but when summertime comes, Nature grows tired and sluggish, and the year's work robs me of energy, I long for pond-recreation. One

cannot rest in his study or in his store. The boat is the only place of oblivion. As the line goes down you forget everything. You think of nothing. You are in Nature's lap. She rocks you into forgetfulness. You watch the line and the cork. It is rest until you see the cork go under, and then it is ecstasy. If the fish do not bite, there is a lull that is as sweet as sleep with pleasant dreams. The fishing line goes out of sight and puts one in touch with unseen nature which God has made for human use. The fish is a cold-blooded animal and does not suffer pain, else I would not enjoy myself at the expense of its pain. The apostles were poor men, but I am sure it was a supreme test to leave the Lake; but they left all and followed Him. But they went again after His resurrection, and He came to the Lake and directed them to success where they "had toiled all night and taken nothing." The world succeeds in obeying Christ. The song of the fishing-line is music that has never been *written*, but it has been *heard* with delight.

W. W. STALEY.

ELON LETTER

IN every community there is needed a person able to inspire promising youth to prepare themselves for places of leadership. Why should not the minister be the one to do this?

Some families have no need of such inspirational guidance. These homes have parents of education and culture presiding over them, and the young there, as a matter of course, will go to the public schools and later to college or professional schools. But not all the leadership of the next generation is born into such homes. The world's leaders have, generally speaking, come from the great middle class, and, at times, out of the most unexpected hovels of the poor or vicious.

Some brilliant children born in humble and obscure circumstances have such gifts of aspiration that, single-handed and alone, they are able to overcome their handicaps and climb to a life-preparation adequate for leadership. Such was Lincoln. Such was Doctor Craven, founder of Trinity College in North Carolina. Such was William Wirt, Chief Justice of the United States Supreme Court.

But such instances are rare. The great majority of geniuses in humble homes are born to spend their lives of rich endowment in the desert and waste places of the earth. Oftentimes the nagging highbrow critics of a community wound the budding aspirations of such a hopeful life with stinging insinuations, if it should begin to look up from its obscure place and to bestir itself for a larger service. How many times has the poor boy of great promise and hopeful aspiration been ridiculed as being above his parents, if he suggests going to college, though he will have to earn every dollar of his way! "He ought to help with the farm," these thoughtless or jealous critics assert. And the aspiring daughter of the home of poverty, it is insinuated, is a

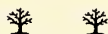
“masher” if she begins to hope she may, by her labor, enter some college that will prepare her for a larger service. “She ought to be a washerwoman rather than a college student,” her critics sneer.

Despite all our democracy, we are, in practice and thought, adherents of a sort of aristocracy. Somehow, we expect homes of a certain economic or social grade to produce for us our leaders. Those in homes below this scale we expect to be the human beasts of burden for the drudge work of the world. Now, drudge work is all right. It is no disgrace to do it, but not all Nazarenes are by birth condemned to such labor. God has prophets in Nazareth, too. Out of that unpromising city may arise the liberator of the world. The humblest home may produce a Woodrow Wilson or a W. W. Staley.


It is in such cases that the person of sympathy and inspiration is a positive asset of helpfulness in the community. I know one country church in this state that has more than twenty of its young people in colleges this hard year. Why? Because their pastor counseled with parent and child alike to make the necessary sacrifice, when he saw in son or daughter evidences of large usefulness. Many of these young people are from humble homes, and so they are earning their way through college in whole or in part. The pastor in every case helped make the arrangements.

We have in the North Carolina Conference a minister of like practices. We may have many others, but he is remarkably successful in his efforts. He would never forgive me for calling his name. But something happens in every community where he labors to stir the hearts of the young people for higher education, and to secure it in our own college. When he leaves a field, in a few years the attendance falls off. How does he do it? He studies the list of pupils of his congregations in high school. He encourages them. He counsels with them. He prays for them by name. We need many such men. Happy is the parish with such a great-heart in its pulpit!

W. A. HARPER.



CLOTHES-LINES AGAIN

 HAVE read Dr. W. W. Staley’s article on the “clothes-line,” and I wish that I could write so as to tell him of the good things that have come into my life through his regular writings to THE SUN. I will never hang out another washing that I will not think of him and that one article. However, when I saw in THE SUN of February 8, Brother J. H. Lightbourne’s reply, I said in my heart, I am going to try to write something.

I have been washing since I was ten years old—and I will be 53 March 26—and I want to say that all the water I have used has not been soapy and hot, and all the wash days have not been windy. Brother Lightbourne said that he knew a washerwoman who used to sing with a sigh of resignation, “Jesus, I My Cross Have Taken,” and I am wondering how he could tell she was thinking of her tub. One of my favorite songs is, “Must Jesus Bear the Cross Alone?” and while singing this

dear old song, I am thinking how little my crosses are to those of His. Brother Lightbourne speaks of the young wife who, over her tub, became apoplectic and almost profane. I wonder if he thinks these tubs are going to be held responsible in the day of judgment. Now, Brother Lightbourne, I have handled all kinds of tubs, and they haven’t affected me that way.

Now, about that brand-new son: God bless his life, I hope he will be called of God to preach the gospel, but if I had him to rear I would rather take a chance even at the wash tub than bringing him up in many other ways in this generation.


I have been a reader of THE SUN since I was eleven years old. At that time I was crippled, and for months did not move except when my father moved me, and then I walked on crutches for many months. I was so glad when I was able to walk again that I did not mind handling wash tubs.

MRS. W. L. OSBORN.

Lanett, Ala.



CHRISTIAN CHINA FROM A BUSINESS STANDPOINT

 F China wants to grow and become a strong and self-sustaining nation she must accept Christianity. This is the opinion of Thomas W. Lamont, prominent New York banker, and organizer of the fight on the famine in China a year ago, and one of the leading authorities on that country in the United States. He said that the Chinese must give up their cult of ancestor-worship if they are to take advantage of all the benefits which accrue to them from the Washington Conference.

The Chinese have the capacity, the industry and the character to make themselves a progressive and modern nation, according to Mr. Lamont, but are obstructed in their progress by the lengths to which they carry forefather worship, which now influences most of their acts. On his recent visit to China, Mr. Lamont said that one far-sighted Chinese in the business world of that country with whom he talked, said that the prospects of making a great and prosperous nation out of China lay in the substitution of Christianity for Confucianism.

Would not Christian business men, in our future dealings with China and other countries of the Far East, be a great aid to foreign missions? The world needs men that play fair and square, with a love and appreciation of their fellowman, wherever they go. Such men in our foreign trade would go a long way toward redeeming the blot of the opium trade and other such business deals that have been turning the Chinese against the foreigners; as demonstrated in the Boxer uprising in 1900. No doubt if American and European business men like Mr. Lamont and other Christian business men in China could get together and work with the missionaries of China, that country would be Christianized in a very short time. Then Christianize the Japanese and the Far Eastern problem will be safely solved.

J. E. MASSEY.

417 West 120th Street, New York City.

A SUGGESTION



It is a long time since I have broken into the columns of THE SUN, but there is just a brief word I feel constrained to write, which has been provoked by Dr. Staley's letter this week.

What a fine thing it will be for the circulation of THE SUN when two thousand subscribers secure two thousand more! Permit me to suggest this: There are doubtless quite a number of readers who will say something like the following: "That looks well enough on paper, but to do the thing is quite another proposition." Then there are perhaps equally as many who will say, "I believe the thing can be done, and I am going to try it."

Now, may I assume that all of these people in both groups are members and FRIENDS of the Christian Church? If so, then they are all vitally interested in seeing the circulation of THE SUN increased. Let the people who think the thing *can* be done, go out to prove to the people who think it cannot be done that they are mistaken; and let the people who think it cannot be done, go out to prove to the people who think it *can* be done that it *cannot* be done. But be careful in no instance to substitute *will not* for *can not*, and see what is in store for you.

I did not start out to write what I have written, but it looks attractive, and so I shall allow it to stand. What the editor may see fit to do may be another story.

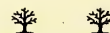
Here is what I started to write: Let each church-member be solicited to increase his subscription to his church five cents a week. As rapidly as these are secured, have the church treasurer forward to THE CHRISTIAN SUN \$2.50 with the name of the subscriber. Thus every subscription will be kept paid up, and THE SUN will shine the more brightly. While it is true the church treasury will feel a little extra strain at the beginning, I am sure it will be found a good *paying* investment. I mean it will pay in dollars, as well as in spiritual dividends. No person may long be a reader of his Church paper who shall not be found inquiring of his Lord and Master new avenues of usefulness through which he may function in righteousness. And where there is the ability to do, the avenue of giving with a more liberal hand will not long remain closed.

Now we have tried substantially this very plan, and it works. We have *not* tried it *yet* with the *Herald of Gospel Liberty*, but we expect to, when the opportune time comes. But we have tried it with our Missionary Society. Our Woman's Missionary Society three years ago had fourteen members. We secured a few subscriptions to *The Christian Missionary*. Let me tell you it was up-hill work, too. But it was not long—a few months—until we began to see a difference in the interest in missions. Then we went out and succeeded in doubling the membership of the Society. After that things seemed to settle down to the carrying out of a larger program, but in a more or less stereotyped fashion. Nearly a year passed in this way, when the plan suggested above was presented. Mark you, this was in Rhode Island, where it is almost a crime to establish a precedent. The dues were ten cents a month. The sug-

gestion to increase them to fifteen cents a month met with no opposition *whatsoever*. The treasury of the society thus profited ten cents a year from each subscription, and each member became automatically a subscriber to the magazine. But that was not all. A month ago a donation of three dollars was made to the Society on condition that a like sum be voted from the treasury with which to invest in twelve copies of the magazine for free distribution for propaganda purposes. Another precedent was established right there. It was done. And last night, at the monthly meeting, eleven new members were added to the Society. A number of others are in sight, and we shall be very much disappointed if we do not reach fifty before summer.

P. S. SAILER.

Westerly, R. I., March 4, 1922.



KEEPING THE CHILD GOOD, OR MAKING THE ADULT TO BE GOOD?



It was my privilege, during February, to attend two inspirational meetings: the State Sunday School Convention at Charlottesville, Va., and the Law Enforcement Convention at Richmond, Va. Probably the importance of what they stand for is in the order named, though the last named convention was held first.

I have been thinking, especially since seeing and hearing so much about religious education, that if we could so teach the child as to keep him good, never to be out of harmony with God and the right, we would not have to hold our Law Enforcement Conventions, with the thought of getting the older ones to be good—to behave themselves.

It is a beautiful ideal—to some only an ideal—to so teach the child and nourish it in the Christian doctrine, that he would never know what sin is by an experience. I will not at this time discuss that phase of it. I suppose that we are all agreed with Robert Raikes, that if we are going to uplift humanity and to Christianize the race, we must begin with the child.

We have made much progress since his day in the way of Sunday school efficiency, still we seem to be far from a perfect system of religious education. We have some splendid machinery and ideals, but much of the material seems to slip away at a very critical time. Recent finding report eighty per cent of the boys and girls in England dropping out of the Sunday school when they are about fourteen years of age, and a recent statement makes the percentage sixty in our American schools of those dropping out at about this age.

And in the face of this we have the statement that in this country there are forty-seven million boys and girls who are receiving no sort of religious instruction—one hundred and sixty thousand of these in Virginia alone. It is from this number and those that slip out of our hands that we get our lawless and disobedient, anarchist, I. W. W.'s and every class that is vile.

Let us by all means keep up our hospitals, and if need be build more, but when will we get fully awake to the thought, and appreciate it, that an ounce of preventative is worth a pound of cure? We will keep on

our work of re-formation, but we would not have so much of this to do if we could solve the problem of proper formation. Let us work to save souls, but try to realize how much more it may mean to save lives.

Where are we to look for the training of our children? We have in mind three institutions: the Home, the State, the Church. What are these doing, or what can they do? There are three words which we seem to see written over these three institutions, making the situation not so encouraging as it might be: over the home, *neglect*; over the State, *limited*; over the Church, *divided*. The limit put upon the public schools and state institutions places an added responsibility upon the Church for the teaching of youth, and yet she is far from a unit in filling her mission. The home must be aroused to a sense of its primary importance in religious education.

Three great books have been written within the last three years, reporting certain findings among the men of the armies in England and America as to their knowledge of things Christian. These Commissions say, we might hope that in a Christian country, men generally, even those without any allegiance to Christ or His Church, would know what Christianity is, but the Chaplains say they do not. And they go beyond that and say that men nominally in the Church, men who have been to Christian schools, are in much the same condition. They do not have the Christian idea of God. They have no clear knowledge of Christ. The Kingdom of God is often a meaningless term to them.

The remedy offered in the findings of the three books mentioned is that the Church must become a teaching Church. The English group, especially, lays stress upon the thought that the Church will have to put its very heart and soul into the work of restating the great faiths by which it lives and from which it draws its inspiration, in terms which can be understood.

How did the truths of Christianity win their way at first? Was it not because the life of the Church arrested the attention of the Jew, the Greek and the Roman, so that the truths presented commended themselves as solving the problem of life? Some of these old-time preachers were accused of being drunk, mad, turning the world upside down, and teaching things which they ought not. Let us not be carried away with the book of numbers but have regard for the book of acts. Let the teachers be prepared to teach, but let us not forget that we may know about the things of God without knowing the things of God. "Even so, the things of God knoweth no man, but the Spirit of God." (1 Cor. 2: 11.)

W. D. HARWARD.

Dendron, Va.



A REVIEW

(Received too late for classification)

I have been very much interested in the discussions going on in THE CHRISTIAN SUN regarding the division of the North Carolina Conference. There is one thing I hope we all will remember: That the Christian Church is bigger than any one man, or group of men. It is not what we want to do, but what we have done, that counts.

What have we done as three Conferences? During the life of the Western North Carolina Conference five churches were organized and houses built, seven new churches were built by old organizations, and several remodeled. We entered the merger out of debt, with funds on hand to do missionary work; and more money to help the worn-out preachers than both the other Conferences, the records will show.

At the last session of the North Carolina Conference no appropriations were made for missionary work, because of the lack of funds; yet there are those who say, "We are progressing," and "Let us go on." I hope that the churches will seriously consider this matter.

Now, as to the argument for one Conference: We have the supposed referendum of the preachers by Dr. W. A. Harper. What for? Next is "Start Something and Then Kill It." Who said so? Rev. J. V. Knight says that the other fellow said so. I hope the other fellow will speak out. Prof. W. P. Lawrence puts up a fright of indebtedness in the Eastern North Carolina Conference. If the Conference contracted the debt, she is able to pay it and ought to do so. Dr. W. S. Long says, "Heed Lawrence." I say, heed the cause. This is why I am in favor of three Conferences. Rev. P. T. Klapp has abandoned his line he put up at Conference, for a new one. What will be the next?

G. R. UNDERWOOD.

Bennett, N. C.



The General Assembly of Virginia is now entertaining a bill providing for \$12,000,000 for the construction of state highways. We note that Governor Trimble has promised the first road money to be used on the road between Hillsville via Faney Gap and the North Carolina line. This road will, therefore, serve our mountain school.



Rev. H. W. Dowding, Portsmouth, Va., some weeks ago outlined a plan of handling the soldiers' bonus. We notice in the Portsmouth (Va.) *Star* that the President asked Brother Dowding to send him his plan, which he did. The bill that was reported on favorably some days ago was practically the same as Brother Dowding's plan.



THE SUN's editor thoroughly appreciates the many splendid letters which he has received in recent weeks. It is almost a physical impossibility for us to reply to all of these letters and at the same time carry on our other work. Nevertheless, good friends, we thank you.



Burlington Daily News, Burlington's daily paper, made its appearance today (Monday) and in creditable form. Mr. O. F. Crowson is president of the company issuing the paper. We welcome it to this sanetum and wish it a long and useful life.



President W. A. Harper spoke in the Methodist Protestant church, Burlington, last Sunday night. His theme was "The Preeminence of Jesus in Education."

ON CONFERENCE DIVISION

A SERIOUS QUESTION

The time is now very near when we are going to decide whether or not the North Carolina Christian Conference shall stand united. Personally, I am sorry that there has been sufficient opposition to a united Conference to cause a referendum vote to be taken. But since it is so, it is a question to be taken more seriously than some of us are likely to think. Division is suggestive of weakness and failure. Unity is the basis of power, and the only thing by which the Kingdom of God shall be brought to pass. Standing and working together, we are a strong army for the Master; divided, we can be none other than weak and inefficient for His work. Standing together, our influence will reach far and wide; sitting alone, it must inevitably be narrow.

Today the demands of the Kingdom are great, and it is only through united effort that they can be met. May we all, in considering this matter, free ourselves of any petty ideas or interests which are likely to influence our action, and face the issue with our hearts centered upon the interest of the Kingdom. Permit me to give expression to what I feel and believe, in saying that if our Conference is divided, the Christian Church will incur one of the greatest, if not altogether the greatest, injury that has ever come upon it. We have launched forth into a new day, a great duty is incumbent upon us, and let us be true to our trust. May it be that we shall stand firm, united as one body, and bound together in the spirit of the Man of Galilee.

I have written these few words as one who desires above everything else to be loyal to the Kingdom of our Master, who prays for its fulfilment upon the earth, and in the hope that we might be led to think again before we commit ourselves to a thing that can easily mean irreparable loss to the progress of the work we are endeavoring to carry on. May I say then, let us stand together, and in that good day we shall receive the commendation from the hands of Him who never errs, and shall be glad and rejoice for what we have done, for His blessing shall be upon us.

R. O. SMITH.

Elon College, N. C.

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DISAGREE AND GO AHEAD

In reference to Conference division, we certainly can not see alike, but the best way that I can see is to agree to disagree. I was in Conference when the vote was taken to unite, and I opposed the move. I thought at the time that it was a mistake, and think so yet, and also think that it would be a mistake now to divide again so soon. I never did admire the crawfish plan, yet it may be best, as it is liable to be a wrangle in every Conference until division is effected.

If we divide, let us have three and not two Conferences. I think it would be a great mistake to divide into two Conferences, as some suggest. I do not think we will ever better the condition before the union. I find

that wise heads make mistakes as well as others. I have been a Justice of the Peace for about twenty-five years, and in the presence of three or four lawyers would ask for explanation of certain statutes, and very often could not get two to agree; and I find that our wiser heads in this matter of union and division of Conference are divided.

So in conclusion, let us agree to disagree, and pull together for the good of the cause. I am now in my seventy-third year and have missed very few Conferences for twenty-five or thirty years, but don't feel that I will be able to attend many more unless they are nearer by. But my desires and prayers will be with the brethren if I am absent.

HIRAM FREEMAN.

Ether, N. C., March 3, 1922.



"DOCTORS OF DIVINITY"

These cabalistic symbols seem to have a certain charm in the eyes of non-possessors, while to those who have experienced their emptiness they are "like dead sea fruits that tempt the eye, but turn to ashes on the lips."

Their peculiar fascination in the eyes of many was recently shown in the response to the offer from Denver, Colorado, to confer the degree of Doctor of Divinity upon any minister sending \$25.00 in cool cash. In one week he received more than \$1,200.

When you remember how poor the preachers, as a class, are, this fact speaks volumes.

Not only are we surprised that a sum as large as that should be raised by such men, but we are the more surprised that this craving for an honorary title should be able to override the voice of conscience and persuade them to flaunt a lie in the face of men.

It is evident that there is before the ministry a strong temptation to strut in borrowed plumes, and to imagine that the possession of a degree will raise them in the estimation of the Church.

It would be well, if it were possible, to abolish this artificial and, in many cases, undeserved distinction between brethren, especially in those churches that hold to the parity of the ministry.

As one who has staggered under this honor for many years, we can testify that it is a liability rather than an asset, and that too often the wearer of it feels as if he were an ass strutting about in a lion's skin.

When we meet one "bearing his blushing honors thick upon him," we are reminded of the saying of Cicero that in his day one soothsayer could not look another one in the face without laughter.

But whatever be our personal views, it is safe to say to all aspirants that the honor is not worth twenty-five dollars.—*Presbyterian Standard*.



"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—*Jeremiah 17: 5, 7.*

THE HOUR OF WORSHIP

THROUGH THE FIRE WITH GOD

“Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that when His glory shall be revealed, ye may be glad with exceeding joy.” Have you thought what the fiery furnace did for those three Jews away back in Nebuchadnezzar’s time? They were cast into the burning fiery furnace *bound*, but everything which the fire hurt was the cords which bound them. Soon the king was astonished because he saw four men, unhurt, unbound, loose, walking in the midst of the fire, and the fourth was like the Son of God.

Oh, how Christians today need to be set free from the things which bind them to the world! Many, like the rich young ruler, are bound by their love of money, or what it gets. Others are bound by their love of pleasure, others by the love of fame. Anything which holds a larger place than Jesus does in the heart is a cord which is binding us to the world, and the burning fiery furnace is often necessary to loose us from those binding cords.

That blessed fourth Person who is like the Son of God is always present in every fiery trial to deliver His servants who trust in Him. He not only is with them in the furnace, but He goes with them *through* the fiery trial. “When thou walkest *through* the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” Remember, He does not say *into* the fire—that might cause us to think there would be a possibility of His leaving us there alone. But He says *through* the fire. Oh, what a loving, thoughtful Father our God is. He begins with a “fear not” and a promise to be with us all the way *through* the fiery trials which He lets come into our lives.

So “think it not strange concerning the fiery trial which is to try you.” It is the purifying effect God has in view when He lets fiery trials of any kind come into our lives. It is to loose us from the earthly cares and pleasures which are holding us bound. He knows our faith is more precious than gold, and He purifies and disciplines, that we may “be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, we love.” What a day that is to look forward to, the day of His appearing! Are you letting Him lead you through the burning fiery furnace, that the cords which hold you bound to the world may all be burned away? That you may be a partaker of His glory, and be glad with exceeding joy when His glory shall be revealed?

, MINNIE LOHR.

Mt. Vernon, Ohio.



The navy department and Congress are at variance as to the size of the Navy.

THE CHRISTIAN ORPHANAGE

FINANCIAL REPORT FOR MARCH 8, 1922

Amount brought forward\$1,729.98

Children’s Offerings

Clara Leonard, 10c.; Zula Buchanon, 20c. Total, 30c.

Sunday School Monthly Offerings

(North Carolina Conference)

Hopedale, \$3.31; Ingram, Va., \$5.00; Mt. Pleasant, \$2.25; Liberty (V), \$8.87.

(Eastern Virginia Conference)

Wakefield, \$2.12; Elm Avenue, Portsmouth, \$3.30.

(Virginia Valley Conference)

New Hope, \$2.00.

(Georgia and Alabama Conference)

Kite, Ga., \$4.36.

Total Sunday school offerings, \$31.21.

Special Offerings

J. H. Jones (on support of children), \$30.00; A. F. Perkins (February rent), \$12.50; Miss Brothers (for bread), \$15.00; Junior Philathea Class, Edgemont Baptist church, Durham, N. C. (on support of Clelle May Cauthorn), \$14.00. Total, \$71.50.

Children’s Home Fund

Mr. and Mrs. C. H. Edmondson, Greensboro, N. C. (on pledge), \$20.00.

Miscellaneous

Mrs. Peele (for seeds), 80c.

Total for the week\$123.81

Grand Total\$1,853.79



BEDTIME

(United Presbyterian)

As A was sitting fast Asleep,
“It’s time for Bed,” said B;
C Crept into his little Cot,
To Dreamland off went D.

E closed his Eyes, F Fretful grew;
“Good night,” G softly said;
H Hurried up the wooden Hill,
To put itself to bed.

J Jumped for Joy when bedtime came,
K Kissed good-night all ’round;
L asked for Light, M found the Match;
The land of Nod N found.

O Owned that it was Over-tired,
To Pillowland P Pressed;
Q Queried why it was so Quiet
When R Retired to Rest.

S went in Search of Slumberland.
Too Tired was T to stay;
U went Upstairs, V Vanished, too,
And W led the Way.

When X Xlaimed, “How Y does Yawn,”
With Zest responded Z:
“I’m last of all to go to bed,
But here’s a nap for me!”



N. H. Williams, Valdosta, Georgia, writing to the *Christian Advocate* (Nashville) says: “The *Pittsburgh Christian Advocate* is the only organ of the Methodist Episcopal Church that pays its way.”

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

IN AT LAST AND HAPPY

I came near yelling at the top of my voice in sheer joy when I opened this letter from Miss Hedgepeth:

"We began teaching in our new building this week. It is so nice and comfortable. We are very much pleased with it and should not like to exchange positions now with any girls we know.

"I am able to teach more regularly now and our little ones are doing fine. My next work is to get all the folks of school age (here) in school. That will mean much work, of course, but it is greatly needed, and I must try to reach them some way. Considerably more interest is being manifested in the Sunday schools. The one here at least is improving in attendance and interest. Miss Midyett should receive the praise for this. She is much interested in all there is to be done, and is a splendid worker. I am very thankful that the Lord opened the way for her to come.

"My next task about the building is to see about the inside painting. I have everything planned for the outside. And as soon as there is fit weather we shall begin on it. The inside furnishing upon which I had decided does not prove to be just what we want. I am investigating about paints, stains, etc., and shall wait until spring to have same applied, I think.

"A little later I hope to be able to write to our people through THE SUN of our school, the completion of the building, and the work generally."

This is the best news coming to us in many months. Now for furnishing the equipment for the building and the cash with which to pay for it. Most of the seats, we have no doubt, are there and ready, but they are not paid for.



HONOR ROLL OF SUNDAY SCHOOLS FOR FEBRUARY

The following are the Sunday schools that reported missionary offerings for the month of February, and amounts sent in. How we wish every school in the Southern Convention would prove its loyalty to the Convention's voice and vote in urging that the offering of one Sunday per month be given to the Orphanage and one Sunday a month to missions; the offerings of the other two Sundays each month to pay current expenses. Several other schools took offerings in February, but their report reached us too late for the February report. Their names and amounts will appear in the report for March. The Board has voted that one-half these funds be used in promoting our Mountain work (home missions), the other half in building our Kindergarten and Night School in Japan (foreign work). It seems that every Sunday school in the Southern Convention would wish to have a part in these worthy and needful enterprises. We are happy that the number gradually

increases, and long for the day when our report will show one hundred per cent of our schools following the plan, "As much for others as for self."

The February report includes: New Providence, Graham, N. C., \$3.00; Beulah, Phoenix, Ala., \$1.60; Rose Hill, Columbus, Ga., \$9.35; Union (Surry), \$1.00; High Point, \$2.00; Reidsville, \$2.21; Winchester, \$6.08; Berea (Alamance), \$1.54; Richland, Ga., \$1.10; Henderson, \$5.90; Bethlehem (Nans.), Va., \$3.40; Rose Hill, Columbus, Ga., \$3.25; Wake Chapel, Cardenas, N. C., \$4.00; New Providence, Graham, N. C., \$3.45; Liberty (Vance), \$4.60; South Norfolk, \$11.24; Leaksville, Va., \$1.33; Elm Avenue, Portsmouth, Va., \$6.75; Third Avenue, Danville, Va., \$12.09; Berea (Norfolk), \$1.50; Burlington, \$72.11; Third Church, Norfolk, Va., \$496.80. Total, \$654.30.

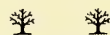
EDUCATIONAL

INTERESTED IN JUNIOR COLLEGE

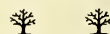
To say that we are interested in the Junior College to be built at Wadley, Alabama, does not express our appreciation as strongly as we will express it by giving it our support with our means, boys and girls. I read with interest Doctor Lankford's note in THE SUN recently regarding a name for the college. Brother J. O. Cheek ("Uncle John," as he is called) of Linville, Alabama, paid me the first \$50.00 on the college, and I congratulate myself on depositing the first money toward the institution. I think when the trustees get ready to build, our part of the money will be forthcoming.

C. W. CARTER.

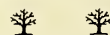
Wadley, Alabama.



Roger Babson, whose business organization has produced several unusual pieces of information concerning American commerce and industry, and who has subjected the great corporations of the business world today to searching analysis from several novel points of view, has recently given the public this fact to contemplate. He took one hundred executives, responsible for the administration of these great enterprises, and set up an inquiry as to the human stuff that they were made of, beginning with the influences which surrounded their boyhood. And he publishes this as the result: Sons of bankers, 5 per cent; sons of manufacturers and merchants, 20 per cent; sons of farmers and laborers, 20 per cent; sons of teachers, physicians, and lawyers, 20 per cent; *sons of poor country preachers, 30 per cent!*—*Exchange.*



There are approximately five hundred thousands Hungarians in the United States, who are organized into ninety-two Protestant congregations.



Dr. Atkinson's Diary was omitted from this issue, but will appear next week.

"TELL ME A STORY"

A LITTLE CHILD

(Marian B. Craig)

Dear Lord, I do not ask

That Thou shouldst give me some high work of Thine,
Some noble calling or some wondrous task;
Give me a little hand to hold in mine.

Give me a little child to point the way

Over the strange, sweet path that leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear,
Is this—that I may teach a little child.

I do not ask that I should ever stand

Among the wise, the worthy or the great;
I only ask that, softly, hand in hand,
A child and I may enter at the gate.



RAIN AND SNOW

(Dorothy Tanner)

Some Indian people in our far-off West tell the children that this world has seven layers or stories. There is one below the one in which we live, and above us are five. In the one directly above us lives Muinwa, the rain god. He has a great brush made of birds' feathers. Every bird has plucked a feather for it, so proud is he to have his plumage used by Muinwa.

This great brush Muinwa dips into the lakes and rivers of the skies and sprinkles the earth with refreshing showers. Then the grass grows green, and the flowers lift up their drooping heads. In winter, Muinwa crushes the ice flakes of the skies, and scatters them over the earth, and the children exclaim, "See the snow-storm!"



A CLEVER TAILOR BIRD

(Jean McIntyre, in *Our Dumb Animals*)

Did you know that there was a little bird so clever that he could sew, could make a bag?

Yes, it is true. He is a native of India, and he bores tiny holes with his bill in the edges of a leaf and then sews it up with shreds of fiber, which he strips from the trees or leaves.

If you were to sew up a leaf, you would find that you had made a "sweety poke," shaped jut like the pretty ones you see on the Christmas trees filled with candy.

Well, the clever tailor bird makes a bag out of a leaf, or sometimes two, if they are small ones, then fills it with soft seraps to make it warm, and that is his nest.

The little tailors like it very much, and must look very cunning peering out of such a funny home.

THE SUNSHINE HOUSE

(Rev. Howard J. Chidley, in *Story Sermons for Children*)

Over in a village called Holmwood, in the county of Surrey, England, is an old house which stands in a beautiful garden, and on this house is a strange sun-dial. It is fastened on the end of the house where the sun shines in the morning, and tells the time, like other sun-dials when the sun shines on it.

But the most interesting thing about this sun-dial is the verse which is painted above it on the wall of the house. The verse runs like this:

Let others tell of storms and showers,
I mark the sunny morning hours.

I think the sun-dial had a very good motto. I wish every boy and girl would take it as his motto:

Let others tell of storms and showers,
I mark the sunny morning hours.

Wouldn't it be a fine thing if every boy and girl would do as that sun-dial? When clouds are in the sky or a storm comes it says nothing at all about it. It only makes note of the sunshine.

If boys and girls would take that as their motto we should never hear them telling of their disappointments. They would not be complaining to others about their clothes, or their teachers in school, or what they have to eat. And I am very sure we should never hear them saying anything disagreeable about other boys and girls.

If boys and girls took the motto of the sun-dial they would talk of only the good things and the beautiful things. They would not talk about the faults of other boys and girls. They would talk about the fine things they see in their playmates. For you know there are fine things in every boy and girl if you only look for them. These children would not talk about the things they do not have. But they would talk about the many blessings they do have. They would not talk about the teachers they don't like. They would keep in mind the teachers they do like.

There is another thing I want you to notice about this sun-dial. It marked the sunny morning hours. Some one has said that if you keep sweet up to 10 o'clock in the morning you will keep sweet all of the rest of the day. There is a great deal of truth in that. Try being sunny in the morning. Get up sunny and happy. Come to the breakfast table with a smile, and the rest of the day will go much better.

Nobody wishes to go with the boy or girl who sees and talks about the disagreeable things. An old verse has it:

Laugh and the world laughs with you,
Weep and you weep alone.

If you would have friends you must

Let others tell of storms and showers.

Keep on the sunny side of the house.



WHAT EVERYONE KNOWS

Cocks crow in the morn to tell us to rise,
And he who lies late will never be wise;
For early to bed and early to rise,
Is the way to be healthy and wealthy and wise.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— MARCH 12, 1922

Amos Warns Israel (Temperance Lesson)—Amos 6: 1-8

Golden Text: "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise."—Proverbs 20: 1.

LESSON THOUGHTS:

Social evils destroy a people. Prosperity is often the test of a nation's strength.

Amos, the prophet of righteousness, was called from his humble life as a shepherd of Tekoa to be God's messenger to warn His people. Today God is calling Christians to protest against social injustice and oppression and sin. This call to leadership imposes responsibility for the safety of men and women. Today God is preparing boys and girls to carry on His work. Are you helping these young people to be ready in your Sunday school?

This lesson brings up the question of the duty of the Sunday school toward the evils of the community. Can Christians be faithful to the high moral and spiritual standard of the Master and ignore the poor, the oppressed, child labor, graft, breaking of the prohibition laws, showing of immoral moving pictures, and all such influences which tend to corrupt society and harm young life? The Sunday school needs to sound the note of warning, and to send out Christians with high ideals of righteousness and purity and justice to correct these social evils.

"O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Micah 6: 8.



CHRISTIAN ENDEAVOR TOPIC FOR MARCH 12, 1922

Habits, Good and Bad.—Prov. 4: 23-27; Heb. 10: 23-25

TO THINK ABOUT:

"Habits are like a rolling stone upon a mountain top, which a child may first set off but a giant cannot stop."—French.

"Here are some things that should be crystallized into habit: Careful thinking on every subject; assimilating the knowledge that comes from reading and observation; correctness in conversation and manners; physical exercise and regular hours; Bible study, prayer, the old-fashioned virtues of industry and economy; method in work of every kind."—Archer Brown.

"Have your habits fighting for you, not against you."—Governor Carlson.

It is difficult to lay aside the habits formed in youth. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." (Jeremiah 13: 23.) With God all things are possible, and He is ready to give us help in the formation of good habits, and in overcoming the evil habits. Without His divine aid, too often Habit is the master.

RELIGIOUS EDUCATION ACTIVITIES IN OUR CHURCHES

The Young People's Society of Christian Endeavor is a live factor in the Winchester, Virginia, church. A recent letter from the former president of this society, Mr. Paul Hook, tells something of the work that the society has done in helping the church financially, and also in furnishing workers in the evangelistic services. Ushers, singers in the choir, and musicians for the orchestra came from the Christian Endeavor Society to help in these services in the church, and in the union evangelistic campaign held in Winchester as well. This society is working on the Efficiency Chart, and is making splendid progress. The society is looking forward eagerly to the arrival of Rev. J. F. Morgan as their pastor, hoping under his inspiration to do a greater Christian Endeavor work.

Miss Ella Pickering, of Broadway, Virginia, writes: "We have been having a very good Sunday school at Bethlehem this winter," and also: "I am highly in favor of holding a Church Vacation School here this summer, and will be glad to do anything I can to help along with the school." Mr. Welch, the superintendent of this Sunday school, has also expressed his interest in the Church Vacation School, and is planning to carry on this work at Bethlehem late this spring. What church will be next to take up this great work?

Mr. J. E. Foster, a member of the Leaksville Christian church, and an active Sunday school worker, was elected a member of the Executive Committee of the Virginia State Sunday School Association, to represent the Christian Church. This committee was elected at the recent annual session of the Association at Charlottesville. At this Convention, the Christian Church was represented by Dr. W. D. Harward, of Dendron; Mr. D. H. Welch, of Bethlehem church (Valley of Virginia); Rev. R. P. Crumpler and Mr. J. E. Foster, of Leaksville, and Miss Lucy M. Eldredge, Field Secretary, of Richmond. The Convention was well attended, the program was most helpful and inspiring, and the meeting was declared to be one of the most successful in the history of the Virginia Sunday School Association.

Mr. W. L. Jarrel has been elected Missionary Superintendent of the East La Grange Sunday school (La Grange, Ga.), and is just beginning his good work by declaring: "I want to say that I am thankful for the position, . . . and by the help of God, I will try my best to please Him." Workers understanding the task in this spirit will surely render a great service.

A new Christian Endeavor Society has been organized recently in the church at Ramseur, N. C. Several other churches are planning to organize this work in the early spring.



Jesus said: "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." (John 13: 34, 35.)

STEWARDSHIP AND TITHING

SOME DISCUSSIONS BY REV. J. O. ATKINSON, D. D.

WHAT PASTORS ARE SAYING

Our pastors who are in closest touch with their members realize that this is no time for urging money matters nor unduly pressing the people. They understand, however, that our campaign for tithers in nowise calls for money nor presses any one to do anything save to learn what the Bible teaches on this vital topic, and then let the individual act in keeping therewith, or decline as one may decide. I think all understand that the present campaign for tithers is one of education along a most vital line of Bible teaching. A letter before me now from an active, wideawake pastor is typical of many, and reads as follows: "First, tithing is the solution of our (church) financial problems. Second, there is a great spiritual benefit for the tither. Third, very few farmers are making anything. Fourth, very few business men are making anything. Fifth, at this time we need a campaign of encouragement, with stress laid upon the moral obligation involved in the Men and Millions pledges. Sixth, that when times are nearer normalcy a stewardship and tithing campaign would be more effectual. We will do our best to co-operate in whatever you propose. We would appreciate any literature you can send that really meets the farmer's tithing problem."

Seems that this pastor has sensed the situation and says briefly what scores are saying at greater or less length. It is realized that we would possibly at some other time get more tithers than can be obtained now, but it is further realized that the pledge to tithe now requires faith, and those who tithe in such a time are likely to prove faithful to the end. Moreover, we are not trying in this campaign to compel any one to give money or to collect money from any one, but we are trying to bring home to the people that sense of stewardship that expresses itself in the tithe in order that spiritual advantages may be derived and that there may be spiritual growth and permanency. We have secured, and are sending to those who will agree to distribute it prudently, literature which, if read carefully, will, we think, lead any one to see that tithing is the Biblical way of giving. One of our pamphlets is "Can a Farmer Tithe," by one who does; another is, "Can a Woman Tithe?" by some who know; another is "How to Tithe and Why," by a layman; another, "Is Tithing Worth While?" by Harvey Reeves Calkins; another still, "Does a Tenth Belong to God?" by Dr. H. Clay Trumbull. This literature has been the means of leading thousands into the light of Bible teaching on this great topic, and if our people will only learn what the Bible teaches and follow in the light of their learning from the Book, this question will be settled right and permanently. If any reader of this article desires any of the literature mentioned and can use it to advantage, the request will be appreciated and the order supplied without charge.

LET CHRISTIANS DECIDE

The writer believes that Christian people are capable of deciding for themselves the vital issues of life. His only purpose in emphasizing stewardship and tithing at this time is to get Christians who have not thought seriously on the subject to study it in the light of Bible teaching. He is not urging people to do something against their will, nor trying to compel people to think about a worn-out and disagreeable problem. The fact is, when people have thought over the matter and become convinced for themselves that tithing is right, they have got untold joy from the practice and experience. God's plans for us are always better than our own, and it is the desire of the writer not to have any of his own plans adopted in the matter, but to get the people to study the question and see what God's plans are for them.

Thousands of the very best Christians of this and other countries are practicing tithing to their profit spiritually and physically, and we Christians should share the joy that others do in this great matter.

During these months I am gratified to find that Methodists, Presbyterians, Baptists, Reformed, and others are trying to bring home to their people the thought of stewardship and tithing as plainly taught in God's Word. It is devoutly to be hoped that all our pastors will call to the attention of their congregation the plain Bible teaching on tithing, and seek through sermon and service to influence as many of their congregation as they can to this Biblical way of financing the Kingdom. This is no drive for money, and no scheme for entangling the brotherhood, but an honest effort to bring about spiritual growth and permanency in our churches. If we signed up 2,500 tithers two years ago, have we not grown enough in that time through the members taken in and through the efforts put forth two years ago to very largely increase, if not double, this number? It is primarily for the benefit of the local church, its progress and development, that this campaign is being carried on. If we could just get the people to reading, talking, and thinking about tithing, we do not fear the results.

We are glad that so many are availing themselves of the good literature that we have on the subject. These requests are coming in and we are pleased to gratify them without any charges. We have secured the best literature published on tithing, and we are anxious that CHRISTIAN SUN readers shall have the benefit of it. Send in your request: read, think, and decide for yourself what God's plan is for you in giving to His cause.



Sister C. F. Rudd, of our Portsmouth, Virginia, congregation: "I will do all I can for the Stewardship and Tithing Campaign. Send me literature and I will do my best to increase and double if possible the number of tithers in our church. I tithe myself since the Men and Millions Movement, and find the greatest pleasure I have ever had in the service of my Lord."



"Many nations shall come, and say, Come, and let us go up into the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."—Micah 4: 2.

CHURCH NEWS

A PLEASANT SURPRISE

It came in the way of a "pounding." It was given by the good people of the Wakefield church. We were made aware of it at the close of our evening service Christmas day. It was their intention to load the Ford before we came out to start home, but we happened to be driving a Runabout that night and its capacity was not sufficient to hold the good things gotten together. We were asked to come over in a touring car next day. We were very glad to do so and we are still glad and thankful.

W. D. HARWARD.

POUNDED AGAIN

It was Saturday night, February 18, 1922. I stopped with Brother Larkin Maness to spend the night. It was not long until some people came, being close neighbors of the home. A very lively social conversation began, harmoniously discussing various topics, among which Biblical thoughts were mentioned occasionally. Supper time came, and having walked about two miles, through mud part of the way, we enjoyed our evening repast immensely.

Returning in the house and resuming our conversation, all was going well when suddenly I was asked to come out to the kitchen, where only a few moments ago we had enjoyed a very sumptuous supper. The table was set with items of a different form from what it was at supper. I was told, "This is for you." Quite surprised, at first I did not understand, but it was a pounding, the kind that replenishes the pantry when everything is getting low.

This was made up by Shady Grove church and community people, all of which we highly appreciate. To one and all we hereby wish to extend our many thanks. May the good Lord bless all and help us to be more worthy servants.

L. L. WYRICK.

Elon College, N. C.

FRANKLIN, VIRGINIA, NOTES

On February 13, 1922, "Aunt Dizia" Brantley, a member of Union Christian church, celebrated her one-hundredth birthday. Many of her friends and relatives gathered with her on this occasion.

"Aunt Dizia" before her marriage was a Miss Slade. Her parents died when she was small, and she was taken to live in the home of the late Dred Kitchen. She married Allen Brantley, by whom, at one time, all the land now included in the town of Franklin, Virginia, was cultivated as a farm.

In his childhood she nursed Rev. J. T. Kitchen, who affectionately visited her occasionally as long as he lived. Just a short while before his death, he made his accustomed pilgrimage to her home. "Aunt Dizia" is tenderly cared for by her only daughter, Miss Martha Brantley, and, for one of her age, is wonderfully preserved and active.

On Sunday, February 26, at the close of the morning service, Brother L. B. Norfleet, son of the late Deacon I. W. Norfleet, was ordained to the office of deacon. Brother Norfleet is a young man of exemplary life—the worthy son of a worthy sire.

We are looking forward to a meeting of days beginning April 19, and trust it may prove a real revival. Evangelist George D. Eastes will do the preaching. Singing will be led by Mr. Balmond, his talented leader.

C. H. ROWLAND.

Franklin, Va.

NOTICE

To the churches of which I am pastor, viz.: Ebenezer, Six Forks, Franklinton, Mt. Auburn, Antioch and Bethlehem:

Please do not fail to read the notice published in THE CHRISTIAN SUN, in regard to various propositions to the division of our Conference. If you have not voted, then arrange to do so, according to your best judgment, and report the result of your votes promptly, as requested, without any regard to the views of your humble pastor, expressed or implied.

D. A. LONG.

March 4, 1922.

WOLFEBORO, NEW HAMPSHIRE

The church at Wolfeboro, N. H., Rev. B. F. Black, pastor, has just reconstructed its old parsonage, making it over almost entirely new. It is fitted with steam heat, electric lights, and other modern conveniences. Plans for the coming year include redecorating of the church interior; remodeling of the pulpit and choir loft; building new classrooms for the Sunday school, which has outgrown its present quarters; installing a gymnasium for the Boys' Club, which is

under the splendid leadership of Mr. Harold Clayton; the addition of memorial windows; a new entrance and new tablets; and improvement of the grounds. Part of the work has already been commenced. Surely Rev. Mr. Black is starting out under most favorable auspices, and he has the united support of all who are interested in the success of the Christian Church in Wolfeboro.

CALLED HOME

JUDKINS.—Everett J. Judkins was born December 11, 1853, in Surry County, Va., and died at his home in the same county, February 7, 1922, aged 68 years, one month and 27 days. February 10, 1886, he was married to Mollie Elizabeth Marrow. To this union two daughters were born, Mrs. Annie Savedge and Mrs. Carrie Slade.

He was a faithful member of New Lebanon Christian church, and for several years served as one of its deacons.

Besides the widow, two daughters, and one grandson, he leaves to mourn their loss one brother, T. W. Judkins, of Newport News, Va.

The funeral service was held in the church of which he was a member, after which the body was laid away in the old family cemetery.

W. D. HARWARD.

● ● ●

EDWARDS.—Mrs. Mary Edwards was born March 5, 1833, and died February 17, 1922, aged 88 years, 11 months and 12 days.

She was married at about the age of 21 to Joshua Edwards, who preceded her to the Spirit land about 23 years. To this union seven children were born, six of whom still survive, one, Mrs. Elizabeth Parks, having died several years ago. Those living are Mrs. J. A. Stout and Mrs. J. A. Parks, of Ramseur, N. C.; Mrs. W. H. York, Ramseur, R. 2; Mr. W. N. Edwards and Mrs. J. D. Brower, of Jordan, N. C., and Rev. W. J. Edwards, of Coleridge, N. C.

She has living 32 grandchildren and 52 great-grandchildren, one brother, Mister Loammi Johnson, and scores of other relatives and friends who lament her passing.

She professed faith in Christ about 30 years ago and joined the church at Parks' Cross Roads, at which place her remains were laid to rest by those of her husband in the presence of a large congregation of friends and relatives. She said she had no fears and died trusting in the Lord.

God bless her loved ones.

T. J. GREEN.

● ● ●

EPPARD.—Mrs. Ardelia Virginia Eppard, wife of J. K. Eppard, of Stanley, Va., died February 16, 1922, aged 50 years and five days. She united with Leaksville Christian church about thirty-six years ago, and had lived the life of a true follower of Christ ever since. She was a devoted wife, a self-sacrificing and affectionate mother, and a kind and obliging

neighbor. She was kind, considerate, and unselfish. She simply lived her life for her Savior and for other people. She was a patient sufferer the last six months of her life. During all of her sufferings and her troubles, she was never heard to murmur or complain.

Her husband, who survives her, is a deacon and a leader in the Leaksville church, and one of the leading laymen of the Virginia Valley Christian Conference. Sister Eppard is also survived by one son, Vern L. Eppard, of Luray, Va., R. F. D., who is also a deacon of the Leaksville church and the superintendent of the Sunday school of this church; and by Mrs. Harry Jenkins, of Luray, R. F. D., and Mrs. William Clatterbuck, of Harrisonburg, Va., both of whom are members of the Christian Church at Leaksville.

The funeral services were conducted at Leaksville, Sunday, February 19, by the writer, assisted by Elder J. B. Jenkins, of the Old School Baptist church.

May our Heavenly Father comfort and sustain the surviving loved ones.

R. P. CRUMPLER.



WILKINS.—Mrs. Julia Virginia Wilkins, daughter of James and Isabel Brown, was born December 17, 1872, and died February 17, 1922, aged 49 years and two months. When a girl, she professed faith in Christ and united with Union Christian church, Virgilina, Va. In 1896 she was married to Thomas Wilkins, who survives her, together with two children—Thomas Jackson and Isabella. She is also survived by three brothers and four sisters.

Sister Wilkins for nine months was an inmate of Hilltop Sanatorium, Danville, Va. Two weeks before her death she was taken to Catawba, where her daughter was in training for a nurse. She bore her afflictions patiently and was cheerful almost to the end. A good woman has gone to her reward.

The funeral was conducted from her home, Virgilina, Va., by the writer, assisted by Rev. J. W. Reynolds, of the Baptist church, on Sunday afternoon, February 19, and the burial was in the church cemetery.

C. E. NEWMAN.



CAMPBELL.—On Sunday, February 26, 1922, New Port Christian church lost one of its charter members by the death of Mrs. Ellen Purdum Campbell, of Stauley, Va., R. F. D. Mrs. Campbell's age at the time of her death was 71 years, 5 months and 25 days. She had been totally blind for 24 years, though this handicap was taken with perfect submission; and her spirit of resignation and her love for God enabled her to do her household work without a murmur.

She united with the New Port Christian church when it was organized 54 years ago, and had been a faithful and consistent member ever since. She died, as she lived, in the triumphs of faith in Christ. She is survived by her husband, two sons (one of whom is a minister in the Baptist church) five daughters, and quite a number of grandchildren. The funeral service was conducted in the home on Tuesday, February 28, and the body entombed in the graveyard nearby. The writer conducted the service.

R. P. CRUMPLER.

Luray, Va.

CORRESPONDENCE

APPRECIATES THE SUN

TO THE EDITOR:

I had the pleasure last summer of meeting a number of your people from the Southern Christian Convention at Ocean View, and became very much attached to them for the short week we were together. THE SUN is about my only source to hear from them, so I felt it my duty to tell you and them how much I enjoy their writing in THE CHRISTIAN SUN.

My wife and I read Dr. Atkinson's articles, then Dr. Staley's, Dr. Barrett's, Brother Smith's, Dr. Harper's, and many others whom I cannot name just now, and talk about what fine people they are and how we enjoyed being with them. I must say of THE SUN that the articles which appear in it are fine and of a high standard. It seems like a long, long way from us to your people of the South, but in God's great work we are very close together, and I am sure all are working in harmony for His cause.

JOHN MILLER.

Urbana, Ill.



A CENTENARIAN

TO THE EDITOR:

On Monday, February 13, of this year, I conducted the funeral of a lady (Mrs. Susan E. Kern, of Stanley, Va., R. F. D.), who was 72 years, five months and 27 days old. The next day after this funeral I visited this same lady's mother, Mrs. Diana Dovel, who was 102 years old the 17th of last October. As I wrote you last year, I am Mrs. Dovel's pastor. This dear old soldier of the Cross, although somewhat feeble now, is still able to walk to the dining table with the aid of her cane and some one to "steady" her a little, notwithstanding the fact that a little more than a year ago she was thrown out of an automobile and sustained a broken shoulder. Within a few months from the time of this accident, to the great surprise of every one, the broken bone of her arm had knit together again.

R. P. CRUMPLER.

Luray, Va.



WHY?

I read with much interest the article headed "Church Statistics," by the editor, in the issue dated February 15, of THE SUN. I was made to feel glad as I read the accomplishment of our different churches—some of

whose gain in membership in the past five years exceeds by far our total membership. However, my joy began to diminish, for as I read on I saw that some of our churches had actually sustained a loss. I read the statistics of our own Christian Church, and a series of Whys? began to fill my mind. I began to wonder if my inactivity had helped to cause this unpleasant condition. I am persuaded that a great many of our people have assumed a passive state and have contented themselves to "stand still and see the salvation of our Lord," and could not use the latter part of the verse which says, "Go out against them, for the Lord will be with you."

The question that is uppermost in my mind at this time is: What is the matter with us? The trouble is not with our creed, because it is the Bible; it is not with the plan of salvation because it is perfect; it is not with God because He is the same yesterday, today and forever. The only sensible conclusion is for us who are guilty to repent and be baptized afresh with the Holy Spirit.

My heart is heavy because of this fact. Let us unitedly pray that God will baptize our ministers and laymen with the Holy Ghost, that we may put the Lord's money to usury, and not be classed as slothful servants.

W. C. CARPENTER.

Joppa, Ala.



BEGIN THE DAY RIGHT

We have no faith in the old saying that "a good beginning makes a bad ending," nor in the converse that "a bad beginning makes a good ending." The way to end right is to begin right, and the way to begin the day is by establishing communion with God through reading His Word and through prayer. As a recent writer has said: "A little contact with the Scriptures at the beginning of the day is like the touch of fresh water upon the face. It clears our mental vision, it freshens our better instincts, it steadies our spiritual pulse. Not seldom some verse will come home to our spirits with a new meaning and a new power and will thus sing all day in the background of our thoughts like some strain from some lovely and remembered music." If we begin the day right ourselves, it is more than likely that we shall help somebody else to finish it right.—*New Orleans Christian Advocate.*

EVERYTHING

A gold watch owned by George Washington was sold in New York on February 22 for \$3,200.00.

There are about seventeen thousand mill workers out on strike in New Hampshire.

Hard coal is said to be the only commodity that has not dropped during the financial depression.

An artificial stone is said to be made in England. The stone is colored in various hues.

YOU WILL FIND IN THIS ISSUE

—a statement on page nine that may interest you. See note at the bottom of that page.

—two articles on the division of the North Carolina Conference. These are the final articles before the date set for the vote—March 15.

—another article on "Lines" by Dr. W. W. Staley.

—an article on "Christian China from a Business Standpoint." Read it.

—church news, miscellaneous, marriages, and obituaries on pages 14 and 15.

—a page for the little folks. Read the selections to your little ones and get them interested in THE SUN.

—and many other articles, editorials, and things of value to your reading and knowledge.

CHILDREN'S SAYINGS

"Pa," said Johnny, looking up from his composition, "is 'water-works' all one word or do you spell it with a hydrant?"—Selected.

"You poor boy," said the visitor, after watching little Tommy eat his dinner. "You're starving, aren't you?"

"No," said Tommy, "I'm always starved before my dinner, but after I've had my dinner I'm only just hungry."—Onward.

"Come, sir," said the teacher to the boy at the foot of the class, "how do you pronounce 's-t-i-n-g-y'?"

The boy at the foot answered thoughtfully, "It depends on whether the word is applied to a human being or a bee."—Kind Words.

Bobby had been taught to remember all his relatives when he said his prayers. One night as he knelt at his mother's knee he failed to mention the name of a favorite aunt.

"Why, Bobby," said his mother, "you didn't say, 'God bless Aunt Beatrice and make her happy.'"

"Well, mother," replied the youngster, "I don't have to say that any more. Aunt Beatrice is engaged."—Selected.

CHARLES W. McPHERSON, M. D. Eye, Ear, Nose, Throat

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(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - Editor

Subscription Rates

One Year\$2.50 Six Months 1.25 Three Months65 In Advance

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

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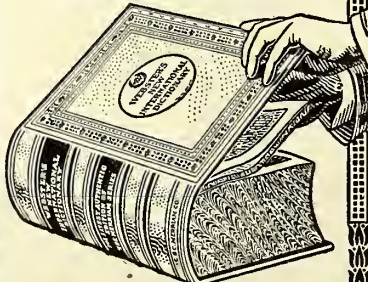
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Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

The Kingdom First

By REV. STANLEY C. HARRELL, *Pastor,*
First Christian Church, Durham, N. C.



SEEK ye first His Kingdom. (Matthew 6: 33.) This commandment is one of the most fundamental duties of man. It is foremost in point of time. It is the foundation upon which all other duties and virtues are built. It is equally binding on all men, from the vilest sinner to the most consecrated saint.

The tendency of our day is to hold the Church responsible for all the sins and all the sinners of the world. If there are multitudes of men and women walking in sin, it is because the Church has not won them for Christ. If there are economic injustices, and social diseases, it is because the Church has not Christianized the social order. If Church members are inconsistent in their moral lives, and neglectful of their religious duties, it is because the Church has failed to teach and to lead them aright. Even the horrors of the World War were attributed to the failure of Christianity.

This may be, and doubtless is, true from the viewpoint of the Church's obligation to warn a world full of sinners and neglectful men. But it does not fix the responsibility for individual sin, or for the failure of Church members to discharge their full duty to the Kingdom of the Christ. Jesus lays the responsibility squarely upon the shoulders of the individual. It is the individual man who has walked in the ways of sin, rather than according to the commandments of God. To him Jesus says, "Seek ye first His Kingdom." It is the individual man who has been redeemed by the blood of the Lamb, and who owes to the Kingdom his heart's best gratitude, service and love. To him Jesus says, "Seek ye first His Kingdom." It is the duty of the Church *to warn* and *to teach*. It is the duty of man *to seek*.

VOLUME LXXIV

BURLINGTON, N. C., MARCH 15, 1922

NUMBER 11

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

The Closed Mind



HE thought of this editorial comes from an article which appeared in The Christian Advocate (New York) March 2, 1922, entitled, "The Tragedy of the Closed Mind." The editor relates a circumstance of a subscriber of his paper who was bubbling over with enthusiasm because of a splendid article that recently appeared in that paper. The elated subscriber was questioning another subscriber if he had read the article, whereby the person who was questioned seemed to know nothing of the article under discussion or of anything else in that issue.

Our brother editor is right in saying that the closed mind is a tragedy. How often do we have that same experience! Many are the times that some of our most devoted and prominent contributors pour their hearts and souls into a message for our dear Church and the Kingdom. The Editor reads these things with interest, reads the proof with increasing interest, and delights when they can be sent to the public so that the Church may enjoy that which he has enjoyed. But, lo and behold, when we begin to ask our brethren when we meet them, what they think of such and such a message in The Sun, to find that they have not read it! Oh, the tragedy of a mind that is closed! The tragedy of the soul that is withered and narrowed until the sunlight of freedom, the spirit of growth, and impulse of forwardness, no longer find their way into the heart. How shall we develop a reading people? Who can answer and point the way?

And how often do we feel depressed after we read in the daily press something which concerns all of us, to find that even those who have newspapers scattered about their feet trample upon such things without notice or concern! How pathetic it is, as we travel along the streets and see thousands with no concern, content to let time drift! Their souls perish; their mental capacity shrinks, and they add nothing to the world in which they live.

And how great is the tragedy as we behold the thousands of men who read little and study less and yet stand before a waiting congregation on the holy Sabbath day and call their utterances preaching! Their very best is superficial. They let that which should be a sermon, be a series of illustrations, many of them familiar to nearly everyone present. Oh, the tragedy of the mind that is closed to truth, to knowledge! Imagine the tragedy of the soul that seeks not daily the fellowship of God eternal.

The Christian Advocate, of which we make mention in the outset of this editorial, closes its splendid message in these words:

"In a world of reasoning, however, there is neither place nor use for the man with the closed mind. It is a commonplace that truth is dynamic, not static; that God's self-revelation is progressive; it reached its ultimate in the person of Christ, but man's understanding of that divine self-revelation is a task for all time, if not for eternity; that progress involves increasing change in thought, in forms of service, in human conditions and relationships. Therefore, it is every man's business to keep the windows of his soul open toward God and the truth. No one knows it all—yet. No one is responsible for his fragmentary outlook upon the Infinite. That is the common lot of finite beings. But that man is responsible, and will be held so before the Great Assize, who, by reason of stubborn bigotry or egotistical cock-sureness or anything else, closes his intellect against the light and condemns it to self-inflicted darkness.

"Let knowledge grow from more to more,
But more of reverence in us dwell."



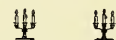
THAT LETTER OF TRANSFER

That letter of transfer in our Church must be reckoned with. It is a small piece of paper that so often is asked for, reluctantly granted, and laid away in some careless place, not to be resurrected until some other pastor begs that it be brought to light.

Member "A" and his family leave a certain community and move to another. If asked if they expect to move their church membership they are unable to decide; and if approached on the subject by some member or the pastor in the community in which they go, their reply is that they have not decided; that their people are buried in the home cemetery and the family ties there are strong. All these things are true and the pastors and other church leaders are as much to blame for this indifference as Member "A" or "B."

The family leaves the home church and feels no special responsibility of the church in the community which it has gone into because they are not members. They attend when they feel like it, pay in the same manner, and too often finally drift out of the church.

We need a genuine change of policy in this method. It has a leakage that should be stopped. We have it within our power to stop it, to a degree at least, and we should avail ourselves of the opportunity.



DOES A CHURCH EVER GET TOO LARGE?

Does a local church ever get too large—too large in membership? Does it ever get so many members that it cannot function efficiently and continue to prosper? We answer in the affirmative. It is possible, we believe, for a local church to get so large that one

man cannot sufficiently take care of the situation. Hives of bees often do this very thing. There is not enough room in the gum to store away the winter supply and leave sufficient room for the bees to dwell. But Mr. Bee takes care of the situation, for as soon as the swarm gets too large he sends out a swarm, and they build.

We, therefore, say to the church that is too large, go thou to the bee and learn a lesson. He moves before winter—before the period of starvation—but poor mortal man so often chooses slow and gradual death rather than to hustle out and build for himself.

Does your church need to profit by the life lesson of the bee?

EDITORIAL NOTES

It concerns us but little whether Paul was sprinkled or dipped to the bottom of the river Jordan. His life was bigger than his baptism, and unless we make the acts of our lives bigger than the mode of baptism, baptism will have little to do with our future in the final wind-up.



We love the Bible and love to read it, but have the deepest sympathy for that type of characters who think there is no good in any other book except the Bible. To take such a position is to condemn the whole progress of the Christian religion. This is a day of much condemning. There is a tendency toward criticising without offering anything better. It is a dangerous tendency and should be watched with care.

Home Going Of Rev. J. W. Pinnix

[An Editorial by Rev. J. O. Atkinson, D. D.]

REV. J. W. Pinnix, son of Major J. C. and Mary E. Pinnix, was born in Caswell County, N. C., March 10, 1845, and died at his home in Kernersville, N. C., Wednesday, March 8, 1922. His father died when he was about eleven years of age; a few years later his mother died, leaving five children, J. W., J. A., M. Z., Susan E., and Nannie. The only one now surviving is Dr. J. A. Pinnix, Caswell County, N. C.

The subject of our sketch attended Melvin Academy in Alamance County, under Dr. Wilson, and received a good education. He later became principal of Shady Grove School, and taught in Alamance, Guilford, and Forsyth Counties.

He was a member of the County Board of Education of Forsyth County for a number of years, and was Chairman of the Board for the Graded School and High School of Kernersville for four years. He rendered much service to the cause of education in these responsible positions, and taught school for forty-four years.

He professed faith in Christ at Concord Christian church in Caswell County, N. C., on Thursday, October 10, 1872, and received license to preach from the North Carolina and Virginia Christian Conference November 16, 1872. For a number of years he served churches in North Carolina and Virginia. No one ever struggled harder for the cause of education, the furtherance of the Gospel, and the advancement of the Kingdom, than he.

He was a member of Company 3, Eleventh North Carolina Regiment of the Confederate Army, and was in the battles around Petersburg. On April 2, 1865, he was shot and wounded and was carried to Fortress Monroe on April 8, and remained there till July 12, when he returned home, weak and feeble in health. After recovering in a great measure his strength, he went to his life work, teaching and preaching.

On February 22, 1881, he married Victoria Caffey, daughter of Mr. and Mrs. W. S. Caffey, of Alamance County, whose death occurred in 1904. She was a cultured Christian woman. To this union were born eleven children. Later he married Mrs. S. F. Coffin, a woman of inestimable character and worth, who has been a devoted wife and mother. He leaves to mourn their loss, a wife, Mrs. S. F. Pinnix; two sons, John M. and W. M., and six daughter, Mrs. Carrie Stone, Mrs. R. C. Morris, Mrs. J. D. Maultsby, Mrs. G. C. Smith, Miss Maude Pinnix, and Miss Juana Pinnix, three children having died in infancy.

Brother Pinnix was a faithful and loyal soldier of the Cross, and died in the triumphs of a vital faith. The people of Kernersville and friends from far and near gathered in great numbers to pay proper tribute of respect to his memory, and to his long life's service, Thursday afternoon, March 9, when the funeral services were conducted by the writer in the Methodist Episcopal church of the town. Rev. P. T. Klapp, who was licensed and also ordained in the same class with Brother Pinnix, spoke beautiful words of tribute to his dear friend and comrade in service. All the pastors of the town, Rev. Mr. Richardson, of the Baptist church; Rev. Mr. Cole, of the M. E. church, and Rev. Mr. Edwards, of the M. P. church, in very appropriate words bore testimony to the faithful life and sweet appropriate designs, which attest the high esteem in which he was held.

The floral offerings were abundant and of the most appropriate designs.

The writer always greatly esteemed Brother Pinnix for his unmistakable Christian virtues, and now mourns with the devoted and bereaved family that we shall see his face no more in the flesh. But "precious in the sight of the Lord is the death of His saints," and so we sorrow in hope.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part XIX.

By REV. J. O. ATKINSON, D. D.

Field Secretary for Missions

TUESDAY a. m., October 4.—I had a good bed and undisturbed sleep last night, even if I did have to find it by scaling the roofs of several houses and follow a devious and doubtful path to it.

These narrow alley-ways, winding stairs, and dark passages which one has to traverse in a Spanish hotel to find one's room makes the "creeps" come over you, and makes you lie awake awhile after retiring "trying to hear things at night." But I have learned that the Spaniards are not half as dangerous as they seem, and as many of their buildings would make you think they are. Take that old castle at San Juan that guarded the entrance to the Porto Rican harbor. Now that castle was not so bad; it just scared the whole world into believing it was bad and for 400 years no one tried to find out how little danger there was to it. It was as harmless as a mole hill when one of our big ships sailed in shooting distance and just sent one bullet crashing through its crumbly old ghostly-looking shell. And I do believe the devil is very much like the Spaniards in this respect. He puts up a dreadful front and makes you think he is awful with his horns and cloven feet. And he is awful as long as one stands off and shivers before him; but charge into him and his strongholds, with the breastplate of righteousness and the sword of the Spirit, and he capitulates or shuffles away. I am in a meditative mood at breakfast this morning, and so that my digestion may not be interfered with, I order one soft-boiled egg, one piece of soft toast, half a cup of glorious Porto Rican coffee, and, for dessert, two grains of calomel. I do not usually take dessert for breakfast, but tomorrow p. m. we set sail on "the briny deep," and it seems to me wise to put some dynamite under my sluggish liver today. The name of this hotel is Las Baleares, the dining-room is upstairs and opens out into a court of much shrubbery and fine foliage. Arecibo is a considerable city on the north-west coast of the island, and is putting down hard-surfaced streets. As we take our Ford, in front of the hotel, to leave, and pack our numerous suit-cases, hand-bags and *impedimenta*, including Martin and Minton, all on the rear seat, some thirty or more people gather to watch the performance. I ask Barrett to inquire of the people why the excitement about us. He does so in his Spanish jargon and learns that the throng had taken us for revenue officers and thought we were the party that captured some blockade-stills last night not far out of town. They were anxious for us to be gone from the town, and so had gathered excitedly about us to make sure that we did leave when we seemed to. We left.

Well, live and learn! Here is a new one on me! Some two miles out from Arecibo they are plowing a great field to plant sugar cane. And two great stationary engines pull the great plows that are tearing up and turning over the soil ditch-deep. The plows move and the soil stirs, but the engines that do the pulling stand still. They draw the plows by use of great cables which turn, or are driven, by these engines. American genius is responsible for this plowing device, though I never witnessed such plowing in the States.

We stop at a grape-fruit and orange packing house. A gasoline engine drives the machinery of the whole plant. The fruit is all washed off with long revolving brushes, dried and sorted as to size by machinery. The women who wrap the fruit and pack it in boxes are paid thirty cents a day, and the men who handle the machinery and do the boxing and shipping are paid seventy cents per day—and all board themselves.

This northwestern part of the island is the most beautiful and prosperous-looking section of any we have seen. It is given to great fields of pineapple culture, grape-fruit and orange growing, and is largely financed by Americans, many of whom have palatial homes and live here among their orchards. Theirs is a veritable garden of Eden. But by the side of these palaces are huts and hovels that are unspeakable for the filth, want and poverty. Here are progress and poverty side by side, in closest proximity, and the contrast is painful.

We arrive at San Juan at 12:45, after a drive of forty miles or more this morning, through the most beautiful and thriving section of Edenic Porto Rico. Our stop here is at the Palace Hotel, where we spent two nights on our arrival in Porto Rico. This hotel is conducted after the manner of our American institutions, and we feel happy and at home—save for the discomforts of our dessert at breakfast today. Somehow I seem to have eaten about all the Porto Rican food I care for at present, and instead of a heavy lunch, indulge in the delicacy of two more grains of dynamite for my stupid liver. The one who first said that whether life was worth living depended altogether upon the liver was in Solomon's class, and no sort of play or words can obscure his sane philosophy. I leave Martin and Minton and Barrett to take in the town, while I keep to my bed from 1 till 6 p. m. It somehow feels better to me than this capital city, with all its ancient castles and modern palaces, looks. Even our point of view is changed by the liver. I am glad to be sick, for the bed does feel so good, snug and comfortable.

"Coming events cast their shadows before," wrote William Shakespeare, who must have at some time in his life been on the eve of taking a sea journey. At any rate, I am in the shadows today, and so at supper only indulge in chicken soup, coffee, and two uncooked eggs—with a bit more calomel with which to finish the day.

My room still looks better to me than the streets, and after penning these lines, switch off the lights for retiring at 11 p. m.—though I have been retired since 1 today.

Wednesday, October 5.—The great, good and fateful day has arrived. The time of our departure from this island draweth nigh. Our sailing is registered for 5 p. m. today. I sit much in my room today and think over the scenes, incidents and impressions that have come to me within the last two weeks. I envy Barrett of the great work he has done here in planting our Christian cause on the island, and on being able physically to stand by it through all these years. He seems to thrive on mosquitoes, malaria, and mercy. That which saps the vitality and gradually takes away the strength and endurance of others seems to be food to his body and nourishment to his soul. Evidently God in His wisdom called this man, and his faithful companion, to be missionaries on this island. And through all these twenty years and more God has been reaching and redeeming benighted souls through the consecrated lives and efforts of these two. And I envy Miss Williams, that royal soul who gave up all that was near and dear at home, in home ties and native land, to come out here and plunge into this stream of perishing humanity, to spend her strength in trying to rescue some. I envy her because there are in the States now, and here in Porto Rico, young boys and young girls who call her "mother" and to whom she has been and is a veritable angel of light and life and love. If I ever get up to the "pearly gates" and find a throng here waiting to be admitted, I expect to inquire if there are any missionaries present; and if there are, I am going to tarry on the outside till they have been admitted, and then shall count it a high honor to follow them, for I know I shall not be worthy to go in ahead of them. If there are any high degrees or reserved seats in heaven I certainly expect to see them occupied by the faithful missionaries. If somehow our people in the States who have all the joys of home ties and share all the comforts and conveniences of life could ever know the needs of Porto Rico, the lives of sacrificial service our missionaries are pouring out here, thousands of dollars would pour into this work and to our workers where reluctant hundreds have come in before. Our people just don't know, that is all; for if they did we would have money now to build that Santa Isabel church, and to supply a medical missionary, nurses, and a hospital, and a score of other needs such as we never have or knew in the States. But the people at home don't know—and no tongue or pen can tell them. So in heart hunger and in need, our dear missionaries must pour out their lives here in an effort to reach and to save some. God bless them. I shall love them better ever after this and I know our people would, if they only knew, if they only could know.

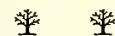
At noon I eat a light lunch of milk and toast and ice cream—for our boat lifts anchor at 5 p. m.—and we shall have supper out on the blue deep. The afternoon is cloudy, shocked and tremulous with resounding thunder, the heavens are rent with forked lightning, and the rain pours in torrents. We make our way to the pier at 4 p. m., and find our room is No. 21 on "A" deck, with door opening on the outside. The ship sails under

the name of "The Ponce," but looks like a tub in comparison with the stately and luxurious "San Lorenzo" that brought us over. Our room is hot and the odor is disagreeable, and the oncoming passengers are mostly Spanish. Promptly at 5 the great gang plank is lifted, five hundred friends and acquaintances ashore wave adieu to the hundred or so on the decks, and the Ponce points her nose out to sea and takes up the task of plowing her way through the fourteen hundred miles of intervening ocean between San Juan and New York harbor. We sail around ghostly old Morro Castle, leaving her crumbly old walls to the right, and the city of San Juan, with its millions of glittering, shimmering lights, fades slowly out of view. With doubtful but hopeful emotions we move out toward the open sea. The sea looks large and wide and masterful, but friendly and not over-angry, though threatening clouds lower on all sides, the thunders roar and a slow rain sets in. We peer out from our deck and wonder what awaits us for the night, and how the sea will serve us as we entrust ourselves to her in this tubby-bottomed Ponce. Withal, though, it is pleasant, as we put out to sea. All have on our Palm Beach suits, and but for a weakness brought over from yesterday with memories of liver dynamiting I should be comfortable indeed. But while I pen these lines in my diary, that magic chime rings out for supper and—good-by diary!

One hour and a half later.—A young Porto Rican doctor attached to the United States army and now stationed in Panama was at our table. He says Porto Rico has advanced more in every way under American administration in the last twenty years than it did in the past 400 years of Spanish rule. He is a warm friend of America, and thinks this the greatest country in the world, and that all Porto Ricans ought to love all Americans forever. It is good to be at a dining table on a boat once more. I am weak, however, and want a good night's rest to fit me for the sea journey of five more days and nights, so I only eat olives, celery, consomme, roast duck, gooseberry pie, ice cream and coffee. I hope to be ready for a hearty breakfast and make up for that day I lost from eating in San Juan.

It is a dark, damp, cloudy night. The sea is not rough, since we passed over the breakers just outside the harbor—and now, dear diary, good-night, while we are comfortably rocked in the cradle of the deep.

(To be continued)



"Have a good word for everybody. The only man who has a right to look down on another is the man in an airship. Even the tombstones speak well of those beneath them."




It is not money that damns people, but it is the wrong use of money that works the evil. Our Lord never did condemn money as money, but it was always the use of it. Being rich does not send a man to hell, neither does being poor guarantee him a seat in heaven.



"Mark the perfect man, and behold the upright; for the end of that man is peace."—Psalm 37: 37.

ELON LETTER

HOSE fault is it? Suppose science is becoming more and more materialistic. Suppose modern psychology degenerates oftentimes into the ouija board. Suppose social reform is gravitating toward Bolshevism and the Red Terrorism of the I. W. W. Suppose men do tend to forget God and His Christ in laying the plans for their life and its aspirations. Whose fault is it?

It is the fault of the Church. It is the supreme function of the Church to give to men the religious interpretation of life, so to motivate life with Christian principles that it will function for God and the right. It is sometimes said that it is the business of the Church to preach the gospel. That depends upon what is meant by preaching the gospel. The word "gospel" means "good news." How often is it that? How much more frequently is it just a tirade of invectives against things with nothing positively good for the soul that is tossing on the ocean of life rudderless and compassless!

What are we going to do about it? What is to be the Church's program? But first what is a program? It is an objective plus a method of achieving it. The Church is strong on the objective feature of programizing life. High idealism is and has been her specialty. But the mere statement of an ideal is a fatuous dream haunting us in the night, unless it is harnessed up to some load that offers it a field for expression. The Church has the objective, but what of its method of attaining it?

It is not a time or the occasion of pessimism. It will do nothing toward solving the problems of our tumultuous times to exhaust our vocabulary in describing the degeneracy of the times. What we need is not only to pull up the weeds that infest the garden of life, but to cultivate vegetables and grains therein for the sustenance of our being. Here is a man who, early in the spring, goes out to his field and chops down the weeds. He repeats this regularly each week until the frost comes. His neighbors he observes are harvesting their crops. But he has nothing to garner into his barns. In his determination to kill the weeds, he neglected to plant any corn or potatoes? A fool of a farmer, you say? He is your idealist in the moral and spiritual realm knocking things on the head and sighing over the social and moral ills of the times, feeling that he has discharged his duty to God and brotherman in thus cataloguing the failures of the social order. His motive is good, but his method lacks fruitfulness. "By their fruits ye shall know them," said the Master.

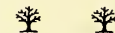
We need a method of redeeming science from materialism, of showing psychology the fruitlessness of ouija boards, of making Bolsheviks and Reds into brothers of all men, of leading men everywhere to make no plan without taking God into account. How? By regarding the Church as the servant of life, all life, with a message for all life. By espousing causes, such as the Social Creed of the Churches, Week-Day Religious Instruction, the Open Forum, Legislation to Protect Women and Children, the League of Nations, and the others, which undertake to apply the spirit of the gospel in practical

ways. Let no local church be satisfied with just keeping itself and its organizations alive. Let every church have a church year, with clean-cut plans for realizing its objectives, which shall include evangelism, missions, social service, religious education, local and general benevolence, and any other features needful to make it the functioning interpretation of the gospel it is its high and holy privilege to be.


Preach idealism, by all means. But also hitch your objective to a method. Thus you will have a program. Then work it.

Pardon the reversion to our former illustration above. What is the best method to kill weeds? Is it not to plow them in the land, where they become fertilizing for growing crops? And will not the cultivation of the crops keep them down? Who is to blame for our present unsatisfactory conditions in the garden of life? Whose fault is it?

W. A. HARPER.



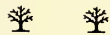
SUFFOLK LETTER

HEIR *line* is gone out through all the earth." That line is *invisible*, but it is connected with "the heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. No speech nor language, their voice is not heard. Their *line* is gone out through all the earth, and their words to the end of the world." In Psalm 16: 5, David says: "The *lines* are fallen unto me in pleasant places; yea, I have a goodly heritage." Lines marked off the location of the several tribes. We still use the term *lines* between estates. These lines are invisible, but they protect men in their rights and their possessions. David felt that his life was marked off by lines drawn by the divine hand, and that God had given him a goodly heritage. I wonder if we feel as David did; or do we feel that our lot is hard and our possessions too small for us.

But in the 19th Psalm, it is the *line* running out from the heavenly bodies "into all the earth." In other words, it seems to mean the influence of the heavenly bodies as God's ministers. The sun, moon, and stars, as God's traveling preachers, telling the whole world of His "glory and His handiwork." "In every star His glory shines." There is no speech; their *voice* is not heard, but their *line* goes out to all. The wireless message runs along a line from its source to its destination. The line from the north star to the sextant enables the surveyor to determine old lines and new lines and to determine the lines between states, counties and farms. These lines determine farms, homes, and estates for generations. The boundary line of every man's estate is known by lines from heavenly bodies—"their line." The sinner could not own a farm in peaceful possession and legal right, if his lines were not determined by heaven; and he cannot be certain of fixed character, unless he is influenced by the Star of Bethlehem. The most puerile position held by man is to think that he can determine his own course without God. He could not own his house or draw water from his well without obeying the laws of stars and gravitation.

The silence of God is universal speech. Their voice is not heard. Influence is mightier than vocal speech. The sun says nothing in words, but it gives life to forest and field, beauty and fragrance to flowers, and fruit to orchards and grain. There is no noise in the process that crystalizes coal into diamond. God speaks to man through the stars, the Bible, and the Holy Spirit. These are just as silent, and just as perfect, as crystalization. Flowers reflect the glory of the sun, and believers reflect the spirit of Jesus. Silences are more potential than noises. Grief, love, fear, purpose, are expressed by silence. The stream makes its noise in the shallows. Children make the noise; mother is quiet, but her thoughts are deeper and her power greater. The gentle rain and the noiseless sunshine make the harvests; the storm with its wind and thunder makes the noise. The line of Christian influence that goes out from you is the mightiest force in your life for righteousness.

W. W. STALEY.



PLAIN TALKS TO PLAIN PEOPLE

GAIN and again we hear people asking, "What is the matter with the Church?" We are said to be losing in spiritual life and power, losing our churches, losing our ministers, and losing in general interest. Of course, something is wrong, and unless that something can be corrected, we are going to keep on losing. What can the matter be? According to the best light I can get on the situation, the trouble lies in the fact that the Holy Spirit seems to have departed from the outward, or the visible church, and His absence accounts for the losses and failures of the Church, and here we are face to face with the crisis thus brought into the Church. Do you think I am mistaken? Then let me ask you to give a better reason for the present condition of the Church. If any one will do that, then we may be ready to hear words against this explanation.

The Sunday School Times says there are seven indications that the Holy Spirit has withdrawn from the external Church, and these indications are as follows:

1. The absence of *the sense of sin* in the Church and the world points this way.
2. The absence of a *restraining power* hindering the commission of sin is patent today.
3. The absence of *the spirit of prayer* in Christian lives and in church courts suggests the withdrawal of the Spirit.
4. The withdrawal of the Spirit *in His presidential authority* from church courts and from much corporate church activity is one of the marked signs revealing the departure of the glory.
5. This withdrawal of the Spirit is seen in *the dimming of the glory* of Christ's deity and work by the unbelief of the day.
6. *The prophetic warning* seen in the altered position of the admonition of the Spirit in the messages to the last four of the seven churches of Asia, is strikingly evidential as to the withdrawal of the Spirit to a position outside of the professing churches.

7. The gradual departure of the Spirit *eastward* (as the glory in Ezekiel), to the great mission fields of the heathen and Moslems, is a fact of tremendous significance. It has long been noticed how the power is departing from the nations of Christendom.

To say the least, these are remarkable statements. If they are true, as we believe they are, then the Church needs to repent in sackcloth and ashes, and so bring back the Holy Spirit as the Guide and Leader of the Church. If any one hold that these seven points, as set forth by *The Sunday School Times*, are not true, then let him prove they are not true.



Who can tell us why it is that so many professing Christians are sticklers for keeping some of the commandments of the Bible and seemingly care nothing for others? Most men and women believe we ought to keep the commandment: "Thou shalt not take the name of the Lord thy God in vain," but how many do not believe, and so pay no attention to the commandment given us in I Timothy 2: 9, which reads: "I will that women adorn themselves in modest apparel with shamefacedness and sobriety."

Most church members believe the command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Then why do we not strive to keep that law. It is vital to the true Christian life. Oh, why do we not seek to keep it and so obey God? The man or the woman who knows of that commandment, but lets it go by with no effort to keep it, but by deceiving himself or herself with the thought that it makes no difference whether I keep it or not. But, oh, how deceived such an one is!

Most of us believe the commandment which says, "Thou shalt not steal," but how many of us believe that passage is true which says, "Without holiness no man shall see the Lord"? If one of these commandments is of God, so is the other, and one is just as binding as the other. The latter is not a command, but it is an assertion, and so is just as necessary to the Christian life.

Jesus gave the right answer, no doubt, when He said, "If ye love Me, ye will keep My commandments." If you doubt this as a fact fully sustained by the Scriptures, turn to John 14: 21. Then if you care to see the same idea presented from another standpoint, turn to John 14: 24, and you will see the same thought presented from another point of view.

Do not forget that when God gave a commandment, He saw that it was important for His people to observe that commandment. You may not like a certain commandment, but that will be no excuse for not keeping it. What say you, is the Bible authority in your religious life, or not? If you say No, it marks you as in rebellion against the authority of your Maker. Let us right-about-face, in so far as we have been in this sort of rebellion, and do our best to be obedient to our Lord and Master.

J. PRESSLEY BARRETT.

Reidsville, N. C.

WHY NOT ALL JOIN THE CATHOLICS, THEN?

MY good friend and greatly esteemed brother, Rev. H. Shelton Smith, New Haven, Conn., has written for *The Herald of Gospel Liberty* a wonderfully interesting and pointed article on "Evangelism Through Education." I think no one more than myself realizes the futility, not to say disagreeableness, on controversy in a Church paper, and these lines are written not to in any wise weaken the power nor lessen the influence of Brother Smith's weighty article. I am wondering, however, if good friend Smith did not allow his zeal for a great cause, and his fervor of spirit, to say more in the concluding paragraph of his article than he really intended to say. Charity, at least, and my warm friendship for Smith, would lead me to so interpret, for in this paragraph this question is found: "Why does the Catholic Church challenge the world with the statement: 'Give me the child until he is seven years old and I will give him back to the world and he will always be a Catholic?'" The answer to this question Brother Smith gives in the following words: "Precisely because that Church knows the secret of Christian nurture, and keeps the child saved from the day of his birth. If Romanism can do it in spite of her poor pedagogy and Middle Age dogmas, how much more can the Protestant Church accomplish through her use of modern methods, interests, and attitudes. 'Let the Protestant Church,' continues Brother Smith, 'save her children from the beginning of their lives, * * * and she will by divine right rule the world.'" That which surprises me in this statement is Brother Smith's declaration that the Catholic Church keeps the child saved from the day of his birth. This being true, I cannot understand why Protestantism should not at once haul down her banners and go bag and baggage into the Catholic Church. I had at least supposed that there were sinners and the sinning, the lost and the erring, even among young and old of Catholics, but Brother Smith's teaching would lead me, could I accept it, to believe that I am mistaken. I do not know how other readers of the article feel, but being a father of children and having yet some of tender years who are to a degree looking to me for moral and spiritual guidance, if I could feel that friend Smith's conclusion is correct, I should renounce my Protestantism at once and apply for membership in the Catholic Church, and lead my children into it if I could. I say this frankly and mean every word of it, because as parent I certainly desire to see and "keep my children saved" from the day of their birth.

I am reminded of an incident that occurred during the war. I chanced to be on a visit to an army camp. In that camp was a Catholic chaplain who was assigned to the post by the government to minister to the spiritual needs of the Catholic constituency there. There was also in the same camp a Protestant chaplain, a good friend of mine, assigned by the government also to minister to the moral and spiritual needs of the Protestants and to such as would receive his ministrations. Now this Protestant chaplain described, at some length, the conduct of the Catholic chaplain, stating among other things that he did not hesitate on Saturday night to gamble

at cards, or tarry till drunkenness came in the deep hours of the night over the table and bottle, with the very ones to whom he was to minister as their priest on the Sabbath. I asked my friend then what effect the Catholic priest's immoral conduct on Saturday had upon the size of his congregation on Sunday. "None whatever," said my friend, "so far as I can gather." That is just the difference between a Catholic chaplain and a Protestant chaplain, for the Catholic, if sober at the time, can lead his congregation through the ritual and the forms and ceremonies, and that is all that is required. "I, on the other hand," continued my friend, "must win personally the esteem and gain the confidence of my parishioners if a congregation shall gather to hear me on the Sabbath."

I presume that this Catholic chaplain who can swear and gamble and drink had been a Catholic from birth till that hour, but I am wondering if good Brother Smith would acknowledge that the Catholic Church had kept him *saved* from the day of his birth.

One other sentence raises a question. Brother Smith speaks of what the Protestant Church can accomplish "through her use of modern methods, interests, and attitudes." I am wondering what the Protestant Church could accomplish if it would put Christ first and preach and teach through all its churches, schools and auxiliaries that "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Luke 4: 10.) I am glad that Brother Smith has told us parents that our children are all "untainted by Adam's sin except in so far as Adam and all other Adams since gave rise to 'certain psycho-physical tendencies to evil.'" Now that is so comforting. Hereafter when our children do wrong, disobey, go astray in spite of all the advice, counsel, praying, godly rearing we can give them, we can assure ourselves, and take comfort from the fact that they are untainted by sin and only have "a psycho-physical tendency to evil"—whatever that means. But oh, if we had just been Catholics even that "psycho-physical tendency to evil" would have made no difference, for, as good friend Smith continues, "We of the Protestant Church have allowed the seeds of evil sowing to grow and produce a harvest while we slept, until our only hope—and a doubtful one, indeed—of enlisting the millions of nominally Protestant members is by 'throwing out the life-line' to shipwrecked victims." One cannot escape the conclusion that Catholics have not allowed the seeds of evil sowing to grow while they slept, and so they are not driven, as we Protestants are, to "the only hope, and that a very doubtful one, of throwing out the life-line" to any of their number, for among them—well, they have all been saved from infancy up by education—and so do not need the redemptive power of Jesus Christ to save them! But surely Brother Smith's fervor of spirit, and enthusiasm for a great cause, led him to write in his Church paper words that had a meaning he had not fully reckoned with.

J. O. ATKINSON

Elon College, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

WILL YOU?

Easter will soon be here, and we have eighty-three little boys and girls in the Christian Orphanage who will want a nice clean new suit of clothes or a nice new spring dress to wear on Easter Sunday.

But did you ever stop to think what a mountain of work it is to get every child fitly dressed to go to Sunday school? Just think for a moment how much work it will take to make a suit for eighty-three children!

If we had the time of the larger girls with the matron in charge of the sewing room, we could easily do this work, but all the girls are in school most of the day; and when they are not in school they have the laundry to do and also the cooking, besides a thousand other things, and hence have very little time to sew.

Of course every member of the Christian Church wants to see these little children dressed neatly and kept clean. But did you ever think how you could help us to accomplish this with very little sacrifice, a very little time, a very little expense?

Suppose eighty-three good women would buy a few yards of gingham, or some similar goods, and make a nice little Easter dress for a little girl, say from three years to thirteen. Or make a little suit with pants and body for a little boy from three to ten years of age, or buy a little suit, the problem would be solved and eighty-three good women would be happy.

This is your Orphanage. These children are a charge upon the Christian Church. You are a member of the Church, and you have a responsibility and a duty.

CHAS. D. JOHNSTON, Supt.



A LETTER

DEAR UNCLE CHARLEY: I would like to join the band of cousins. I am a little boy seventeen months old and can say several words. The other day I opened the door and walked out in the poreh and fell down in the snow before Mother could get me in.

I am sending ten cents to the cousins and hope they are all well. Love to you and all the children.—JESSE PAUL LONG, JR., Hertford, N. C.

You are a fine little boy. I guess Mother took you to be a snow-ball when you rolled in the snow. You must write often.—UNCLE CHARLEY.

SCHOOL HONOR ROLL FOR FEBRUARY

FIRST GRADE—Bessie Mae Penny, 95; Willie Lou Brown, 95; Margie Thompson, 94; Clara Mae Allred, 92; Claude Chambers, 92.

SECOND GRADE—Inez Holt, 96; Clellie Mae Cauthren, 95.

THIRD GRADE—Lawrence Fields, 93; Clarence Fields, 91; Garner Hilliard, 91.

FOURTH GRADE—Joe Howell Jones, 95; Wilson Collier, 94; Swannanoa Weatherspoon, 94; Walter Betts, 92; Bennie Rowland, 90.

FIFTH GRADE—Eugenia Hilliard, 95; Z. T. Jones, 93; Clarenee McKinney, 93; Burl Morelen, 92; Frank Utley, 92; Edward Hockaday, 90.



LETTERS FROM THE COUSINS

(Deferred from last week)

DEAR UNCLE CHARLEY: I enclose 20 cents for February and March. I hope the little people haven't had the flu yet. We have some eases down here. We have eescaped it so far and hope we will not have it.—ZULA BUCHANAN, Apex, N. C.

No, we have had no flu, but have had ehickenpox. Our little folks have had pretty good health this winter.—UNCLE CHARLEY.

DEAR UNCLE CHARLEY: I am a little girl nine years old, and I want to join the band of eousins. I am in the third grade at school. My teacher is Miss Blanehe Cheek. I like her fine. I am sending a dime for the orphans.—CLARA LEONARD, Bennett, N. C.

We give you a warm welcome as a member of our band of cousins. We want you to write often and help keep the corner full of letters.—UNCLE CHARLEY.



FINANCIAL REPORT FOR MARCH 15, 1922

Amount brought forward\$1,853.79

Children's Offerings

Jesse Paul Long, Jr., 10c.

Sunday School Monthly Offerings

(North Carolina Conference)

Henderson, \$6.86; Pleasant Hill (A), \$3.15; Morrisville, \$2.00; Palm Street, Greensboro, \$4.25; Berea, \$3.06; Ramseur, \$7.68; Catawba Springs, \$4.81; Hines' Chapel (January, \$2.04; March, \$1.43), \$3.47; Graham, \$5.00; Bethlehem, \$3.10; Pleasant Ridge, \$3.35.

(Eastern Virginia Conference)

South Norfolk, \$11.45; People's Church (February and March), \$18.00; Berea (Norfolk), \$5.00; Spring Hill (January and February), \$2.00.

(Virginia Valley Conference)

Lineville, \$1.00; Dry Run, \$2.69.

(Georgia and Alabama Conference)

Beulah, Ala., \$2.22.

Total Sunday school offerings, \$89.09.

Special Offerings

W. E. Stanley (on support of Clely May Cauthern), \$14.00; January and February rent, \$6.00; the A. C. C., Rev. J. F. Burnett, Sec., Dayton, Ohio, \$9.00; Mr. and Mrs. M. C. Goodwin, Stuart, Ia., \$30.00; Dr. J. O. Atkinson (for lime, seed beans, etc.), \$50.00; "A Friend," Durham, N. C. (on support of a child), \$15.00; W. H. Thomas (on support of children), \$25.00; R. A. Strange, \$20.00. Total, \$169.00.

P. J. Carlton (on pledge), \$50.00.

Children's Home Fund

Total for the week\$308.19

Grand Total\$2,161.98

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— SUNDAY, MARCH 19, 1922

The Downfall of Israel—II Kings 17: 9-18.

Golden Text: "Righteousness exalteth a nation; but sin is a reproach to any people."

LESSON THOUGHTS:

The people who forsake God must perish. To disobey the laws of God means disaster to individuals and nations. Sin spells ruin.

"The sin, when it is full grown, bringeth forth death." James 1: 15.

The patriotic citizen works for righteousness and justice in the nation, and so assures its future growth and prosperity.

God warned His people by seer and prophet, but they would not heed. Men, too, are warned against sin today:

"A still small voice in childhood,
A beckoning hand in youth,
An impulse prompting justice,
A heart inclined to truth,
A firm resolve to follow
The paths where saints have trod,
Some of us call it Conscience,
And others call it God."

—Rev. Charles C. Albertson, D. D.

A LESSON ILLUSTRATION:

"On the slope of Long's Peak in Colorado lies the ruin of a forest giant. The naturalist tells us that the tree had stood for four hundred years; that it was a seedling when Columbus landed at San Salvador; that it had been struck by lightning fourteen times; that the avalanches of four centuries had thundered past it. In the end, however, beetles killed the tree. A giant that age had not withered nor lightning blasted nor storms subdued fell at last before insects that a man could crush between his forefinger and his thumb. So human characters collapse into futile uselessness not only through 'presumptuous sins' but more frequently through secret faults."—*Westminster Teacher*.



CHRISTIAN ENDEAVOR TOPIC FOR MARCH 19, 1922

What Does Following Christ Mean?—Matt. 16: 24-26;

John 10: 27-30; 12: 26.

Following Christ, "trusting in Him for strength," is the keynote of Christian Endeavor. Make this meeting show that following Christ means service and sacrifice, obedience and perseverance, devotion and worship.

March 19 has been appointed as "Dixie Endeavor Day," to be observed by all Southern Christian Endeavor Societies. A program has been sent to each Soci-

ety between his forefinger and his thumb. So human character-advantage in our Christian Endeavor Societies. Christian Endeavor is doing a great work in "Dixie," and merits the co-operation and sympathy, the prayers and effort of all of our people to help it go forward "For Christ and the Church."



NOTICE! NOTICE!!

The Sunday School and Christian Endeavor Convention of the Georgia-Alabama Conference will meet with the Rose Hill Christian church, Columbus, Ga., April 11, 12, 13, 1922. Every pastor and Sunday school superintendent in the Conference should begin now to make arrangements to attend this Convention. Their presence will be needed. Also, every Sunday school and Christian Endeavor society in the Conference should elect delegates now to represent them in this Convention. The Sunday schools and Christian Endeavor societies are entitled to one delegate for every twenty-five members in the Sunday school or Endeavor society.

The program purports to be a very interesting one. Such speakers as Mrs. F. E. Bullock and Miss Lucy Eldredge will be present and deliver addresses. We are very fortunate in being able to secure these helpers and it is hoped that every Sunday school and Christian Endeavor society will be represented in order that new life and new inspiration may be injected into our work in the Conference.

This will be a great Convention if everybody will co-operate. Let us do our best and we will be proud of the Convention. What do you say? All together!

R. F. BROWN, *President*.



A NEW CLASS

The Intermediate class of the North Highland Christian church was organized October 23, 1921, by our Field Secretary of Religious Education, Miss Lucy Eldredge. The following officers were elected:

President—Homer Wilkerson.
Secretary—Annie Kinsie.
Treasurer—Mamie Graham.

Upon motion duly made, seconded and carried, this class was called the L. W. Class. Of course you know what the L. W. stands for.

This class meets every two weeks and the dues are five cents per week. They will hold their next meeting with Miss Johnnie Pearl Newberry.

They presented their teacher with a new hat Christmas, which was very much appreciated. This is a fine class of boys and girls.

A. H. SHEPPARD.



We have very little patience with the man who is always discussing the location of hell or what hell is, and pays little attention to the kind of life he is living. The location of things amount to little compared with their characters.

EDUCATIONAL

NAME FOR JUNIOR COLLEGE

The committee charged with the responsibility of selecting the name for the Junior College to be established at Wadley, Alabama, met at Burlington, N. C., on March 10, for this purpose. The committee wishes to announce that the name selected is as follows: "Bethlehem College." Bethlehem College, Wadley, Alabama, is to be the official title of the school which we hope will, one day in the future, be a second Elon College for the South.

Perhaps it should be said that the Committee had what it considered two good reasons for this selection. First, Bethlehem was a place of beginnings. It was here, as every child knows, that the Master began His life. A college is a place of beginnings; it is the college that sets the feet of youth upon a new and larger path. In the second place, it was to Bethlehem that the Wise Men of the East came and learned a new and vital thing for themselves and for humanity at large; it was there that they formed an acquaintance with Him whom this world needs to know, and without a knowledge of Whom education is very incomplete. It is the hope and prayer of the committee that many young men and women shall gather to this Bethlehem to learn those things that shall fit them for real living and service in the world as the years pass on.

The Committee earnestly hopes that the name selected will meet with the approval of all who are interested. Our decision was not easily reached, we did not jump at this conclusion. On the other hand we sought guidance from above, and then gave our very best thought to the matter. So we pass our decision on to you as stated above.

G. O. LANKFORD, *Chairman.*

Burlington, N. C.

THE QUESTION OF DIVORCE

This is a question in the discussion of which sentiment plays an important part. Those for or against it always fall back upon sentiment when argument fails.

The picture of a man or woman tied to each other when their lives have been one constant fight, comes to every one with peculiar force especially when you put yourself in the other's place.

On the other hand, to allow the marriage tie to be made so loose that you can shake it off for any excuse, would soon destroy family life and undermine the morals of society. In these days the current seems to run strongly one way, to make divorce easy.

Even in this State of churches and high standard of morality—nearly every session of the legislature an attempt is made to change our already too loose laws in the interest of easy divorce.

If you read the proceedings of our courts you will find that at each session granting divorces occupies the largest part of the judge's time. It is therefore with

peculiar pleasure and approval that we read recently the action of the Supreme Court of this State that separation of husband and wife caused by one being confined in insane asylum is not that separation that the law recognizes as a ground for divorce.

There are other grounds pleaded at times which are as worthless as this, but they do not shock public sentiment as this does.

There is something very cruel in a husband repudiating an insane wife that arouses the indignation of men. This was seen years ago when a millionaire used the power of his money to make the legislature of his State pass a law making confinement in an asylum a legal ground for divorce. We remember the wide-spread indignation and the crippling of the usefulness of the minister who performed the ceremony.

Those who study the downfall of every land in the past will tell you that among the signs of such ruin the increase and ease of divorce were conspicuous.

Let all who love their land set their faces against this evil, and refuse to recognize socially all who thus defy God's law that those married must cleave to each other till death do them part.—*Presbyterian Standard, Charlotte, N. C.*



On March 12 seven passengers were killed outright and sixteen injured near Atlanta, Ga., when a car on the A. B. and A. railroad left the track due to a defective wheel.



The Soldier Bonus Bill is still an uncertain issue before Congress. No plan so far made out has been accepted. It is understood that President Harding is against any plan that does not provide the means of raising the bonus.



Mrs. Alice V. Morrill, president of the Woman's Board of the A. C. C., is to be present at the One-Day School of Missions conducted by the Woman's Missionary Societies of the Eastern Virginia and North Carolina Conferences.



The Editor was privileged to preach at both the morning and evening services of the Hocutt Memorial Baptist church, Burlington, last Sunday.



"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John 5: 39.



"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Hebrews 4: 12.



The State Sunday School Convention of North Carolina meets in Charlotte April 11, 12 and 13. The railroads have granted reduced rates. If you are interested in attending, write State Secretary D. W. Sims, Raleigh, N. C.

MINISTERIAL SHORTAGE

Two Views

PREACHERS AND PULPITS

I was much impressed with statements in Dr. Barrett's recent article and I wish to say some things that I have been wanting to say for some time.

Are we not living in the age of "perilous times"? II Timothy 3: 1. We have ruled the Bible out of our universities and men have become lovers of pleasure and money more than they love God. I honestly think one reason why we have so many vacant pulpits is this: I fear we have too many man-made preachers. I fear we have influenced men to enter the Gospel ministry whom God has never called. They perhaps did not feel "Woe is me if I preach not the gospel," and if they do not feel that God has called them to preach His Gospel, why is it not strange that they should leave the pulpit for other fields?

I read a story of two sons of one father—one of them a brilliant boy and the other of ordinary talent; the father educated the brilliant one for a preacher, and when he commenced his work in the ministry he charmed the people with his eloquence. But soon the people tired of eloquence, as they found no soul food in it, and he finally retired from the ministry. Later his brother informed his father that God had called him to preach the Gospel, and his father undertook to discourage him; but he said, "God has called, and I must obey," and he became a useful minister.

I knew a man who had an only son, and that father called him his preacher from the day of his birth, and educated him to that end. He preached a while, but soon quit and went home to the farm. I knew another man who went to school with me and who was preparing for the ministry. I think he preached three or four times, and then turned back to the farm and to teaching school. Not long since, a preacher came to me to buy a lot next to my house; I asked him why he wanted to locate his family, and he said he was making \$5,000 a year before he went to preaching, and now he was not making so much and he thought he would go back to his former business.

I think Dr. Barrett is entirely right, for there being so many empty pulpits. I also believe it is due to the fact that too many have entered the ministry without feeling that their call was from above, and also for the lack of a better support. I know that some of our ministers have had to take up some side issues in order to meet expenses. Paul made preaching his first duty, then spent his spare time in making tents, but he did not commend that course. A man who is called of God to preach the Gospel may have to engage in some other lines of work in order to meet expenses, but I do not believe that if God has put his hand upon the man, he will turn his back upon the pulpit because he does not have a full support from his ministerial labors. I

want it to be understood that I believe that our ministers should have support sufficient to keep them from debt and give their families a decent living and to have a surplus with which they could be able to support benevolences as others do.

A young man once went to the great Baptist preacher, Spurgeon, of London, and told him that he was in trouble, that God wanted him to preach, and asked what he must do about it. Spurgeon told him to keep out of it if he could. Spurgeon knew that if God's hand was on the young man, he would manage him. I believe if we would talk to God in prayer and ask Him to give us preachers for the great field which is white unto the harvest, instead of talking so much to men, that He would answer our prayers. I know a church in our beloved Zion that has people of prayer and faith, and out of that church have come six preachers. If the family altar was really established throughout the Church, I do not believe that there would be such a scarcity of ministers and so many vacant pulpits.

P. T. KLAPP.



WHY THE SHORTAGE—ANOTHER VIEW

In almost every issue of THE SUN, and in almost all other Church papers, I see reports or statistics showing a shortage of ministers. I would like to know the cause of this. Many have given, in their opinion, reasons for the shortage, and others, no doubt, have in mind other causes but hesitate to express themselves publicly. What is the cause of the shortage of ministers to fill the pulpits of today?

My honest conviction is that the great cause of this shortage will be found by careful inspection on the part of the present-day plans of the Church in giving the young people a chance to do real active service. We are too much interested in getting the young people into the Church, and not interested enough in giving them something to do after we get them in. The lack of a program for the young people, and a chance to put into action their will to do service when they come into the Church, is driving the young people away from the Church and away from the places in the Church where they are needed most.

We, as a rule, have a program for only one season of the year in our Church work. This program is only for the summer months, most effectual during the revival services. This program is to get them to join the Church. We send out through the congregation personal workers who are urged to rush a decision of joining the Church—to talk them in. After the revival is over the program ends, and the personal workers go in their dens so far as the planning of work for their new converts is concerned. Just as long as these conditions exist there will be empty pulpits and cries for young men to fill them.

The Church must turn its plans and prayers toward the young people, and give the ones we already have on roll something to do. Then we will have no trouble in getting others into the Church or some one to fill the pulpits. We must give them work to do in order that they may have a knowledge of the Spirit's presence, and

in this they will find peace and satisfaction. Not only will the new member feel satisfied to be in the Church, but the Church can depend on that person when things need to be done. The program today is to get them into the Church and set them down, as much as to say, "Sit there and sin not, until we call for you"; and we never call for them, but expect them to keep unspotted from the world, and to turn down all invitations to the dance, the card party, the motion picture show, and all manner of worldly amusements or entertainments. It has been said that a boy is a boy and you can make nothing else out of him. This is the attitude the Church has taken toward the young people. They are expected to be Christians anyway after they get their names on the Church roll, and that they will need nothing to do to make them better and more active or to encourage them.

The world has a program for the entertainment of its young people, and until the Church wakes up to the fact that the young people of the Church need and must have a way by which they can have some amusement and something to do, there will be a lack of ministers in the pulpits and active laymen in the pews. This situation can be greatly relieved through the Sunday schools. I have heard old men boast of how long they had been superintendent of the Sunday school, or teacher, or secretary. If I were the man who said this or who could say such I would beg forgiveness of the young people of my school or class, and select or elect some wide-awake young man or woman with new ideas and with a broader conception of the work, and if anybody should sit down and sit, let it be myself.

God speed the day when a plan for the young people in Christian service shall be worked out and practiced in our churches.

JESSE H. DOLLAR.

Elon College, N. C.

STEWARDSHIP AND TITHING

SOME DISCUSSIONS BY REV. J. O. ATKINSON, D. D.

GOD'S PLAN AND OURS

Shall we not bear in mind that the Church is the most powerful organization on this earth? God planned and planted the Church. Man plans and plants many organizations and institutions, but none are equal in weight, power and worth to the Church.

Now it is folly to think that God would have planned and planted that which was to be the most powerful institution on earth, and then left it to "beg" its way through the world and through the ages. And the reason why we of the Church have to beg—beg for our pastor's salary, beg for our benevolences, beg for our Conference apportionments, is because we refuse to adopt God's plan of giving.

We are now in a period of financial depression. Man's folly, and not God's goodness, is to blame for this. We should, therefore, not let His cause suffer because of

our short-comings. How are we to prevent this? Adopt God's plan of giving. Some of the best men and women in Christendom are tithing. They would not depart from the practice on any account—save to give more than the tithe. They have tried God's way and found it worth while. Oh, if all CHRISTIAN SUN readers would only study this subject in the light of plain Bible teaching! That would settle the matter—and settle it right!



WHAT ABOUT IT, BROTHER PASTOR?

We wonder if all our pastors are taking advantage of the present campaign to increase the number of tithers in their charge? The opportunity is now theirs to use to great advantage. We have secured literature at far less than it would cost to print it, and from the best pens that ever wrote on the subject. Pastors or captains or woman leaders in the churches can secure this literature for the asking. While it is cheap we do not wish to waste a piece of it. Why not request this literature, and then ask the members of the congregation to take it home with them and read for themselves? All we wish is that we of the Christian Church shall do our giving according to plain, unmistakable Bible teaching.



LITERATURE ON GIVING

Is any CHRISTIAN SUN reader in doubt as to how and what to give for Church, charity, missions, and benevolences? If so, why not settle the question? The following literature is for free distribution to CHRISTIAN SUN readers, and can be had in neat pamphlet form for the asking:

- "Can a Farmer Tithe?"
- "Can a Woman Tithe?"
- "Does a Tenth Belong to God?"
- "Is the Tithe a Debt?"
- "Is Tithing Worth While?"
- "How to Tithe and Why?"
- "What We Owe and How to Pay It."
- "Mine and Thine."
- "Thanksgiving Ann."
- "Whose Is It?"

These pamphlets are by the very ablest authors and Bible students. Address request for any of these to J. O. Atkinson, Secretary Stewardship and Tithing, Burlington, N. C.



The press is being filled these days with a lot of slush, trying to break down the Eighteenth Amendment. It is shallow thinking (or no thinking) when one condescends to this kind of cheap propaganda.



After all it is not the number you are able to enroll in your Sunday school class that counts. It is the kind of food that the teacher is able to give. If you are a teacher, what kind of mental and spiritual food are you giving your class?

PUT GOD IN YOUR BUDGET

By FRANK G. WEAVER, In January Association Men

E. B. Crow, Raleigh, N. C., banker, who began to tithe on his first pay-day, 30 years ago, declares that it makes religion practical

WHEN E. B. Crow was seventeen years old he went to the president of the Commercial National Bank of Raleigh, N. C., and asked for work.

"Young man, what can you do around a bank?" the president wanted to know.

"I can learn to do almost anything," the boy answered.

"Well, sir, can you sweep out the lobby every morning and clean the sidewalk out front?"

This was a facer. White boys in the South were not usually called upon to do work of this nature. But young Crow needed a job.

"Yes, sir, I can," he declared.

"All right," the official said, "find the broom and begin."

Crow went to work, and for days the lobby was kept as clean as a careful housewife's kitchen. Then he was suddenly relieved of his broom duties and made a collector. The president, it was evident, had wanted to determine the boy's calibre.

It was at the end of the first month of his connection with the bank that the second challenge was put up to him. One day he was summoned by the assistant cashier, H. W. Jackson, who is now a figure in financial circles of Richmond, Virginia.

"Ed, I have just had your pay deposited," he said. "You have \$25 to your credit. Now I want you to draw out \$2.50 and put it away—that belongs to God. The other nine-tenths is yours."

"Do you do that, Mr. Jackson?" Crow inquired.

"Yes."

"Why—is it the right thing to do?"

The man explained what tithing meant to him.

"All right, I'll do it every month; then." The boy accepted the responsibilities of stewardship, and under the guidance of this Christian business man, he set aside his first tenth.

This was thirty years ago, and over that stretch not a pay-day has passed without giving up its tenth for religious purposes. And those marching years have carried Crow along from the sweeping boy's low station to the vice-presidency step by step—he has

been collector, filing clerk, bookkeeper, teller, assistant cashier, cashier and now is vice-president.

The episode of the broom and the tithing incident set in motion in Crow's mind convictions that have made him one of Raleigh's outstanding citizens. He has never hesitated to do any work to achieve a worthy purpose, and he has always been a militant apostle of "giving unto God the things that are God's." The first was a man-test, and it found him strong; the second was a God test and he has met it faithfully. Both have



E. B. CROW

been potent figures in his development, and it is difficult to determine, today, whether he wields a bigger influence as a business or religious leader. Surely it is true that he is a bigger business man because of his religious leadership.

As he told me of these beginnings, Mr. Crow pointed to a Scriptural passage which has been a foundation stone in his career, and which has been proved by his life—"Bring ye all the tithes into the store house . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

An Assertive Leadership

That the blessings which have abounded in his own life may be the experience of fellow business men is deeply desired by Mr. Crow, and he is devoting tireless hours of evangelism to this end. It is of his religious leadership, therefore, that this sketch must concern itself, and not with his business progress or his civic attainments, both of which, he avers, are but by-products of the first.

This leadership takes most vigorous form in the Vanguard Bible Class of the First Presbyterian Church of Raleigh, of which he is the organizer and teacher. It is not large, as modern Bible classes go, but in its membership of 150 is concentrated the city's business and professional strength. The class was organized in 1904, and is the outgrowth of a boys' class taught by Mr. Crow's mother in the few years preceding 1895, when he took charge, upon her death. By 1904 the members had reached young manhood, and they decided that they could do more effective work by organizing on a permanent basis. Dr. A. H. Moment, their pastor at the time, was consulted regarding name, motto, text and aim, and he advised the following:

"The Vanguard Class" as the name.

"Always Ready" as the motto.

"Be thou strong therefore, and shew thyself a man" (II Kings 2:2) as the text.

"All present on time, Bible in hand; a liberal contribution, a well-studied lesson; a mind to learn,"

as the aim.

Mr. Crow devised as a shield, a white V on a diamond-shaped background of blue, by which the class is readily identified—and now he himself is more frequently referred to as "Blue Diamond" Crow than by any other appellation.

A Champion of Tithing

Since 1914 more than 1,000 men have been enrolled, and today a Vanguard may be found in practically every state, and some in other lands. The class also supports a foreign missionary. It strives always to promote "the spirit of good fellowship, the consecration of the tithe, and a desire to wield the 'sword of the spirit,

which is the Word of God,' in such a way as to win men for Christ." Its record of activity inspires. Each year has produced results, nearly any one of which would be a story in itself.

Mr. Crow is an evangelist of tithing. In the class of 150 men, whose combined incomes exceed \$200,000 annually, there are 60 who have signed the pledge which has as its principal clause this: "*Realizing my dependence upon God for all my needs, and my stewardship and accountability to Him, I resolve that, together with other Vanguard men, I will set aside one-tenth of my income for God's work and His Kingdom here among men.*"

"Tithing ties a man up with God in a practical way," declared Mr. Crow. "It is a form of consecrated finance which the Church needs so greatly today. If every man would realize his debt to God, our religion would be vastly more virile and far-reaching. I want my class to be very definite in its relation to God. Tithing makes Christianity a living thing, and enables us to really walk with Him."

A Plan That Never Has Failed

In presenting and urging this account Mr. Crow has not always found it easy to convince men that it is possible to give ten per cent, no matter what their circumstances. One plan only he uses, and it has been effective. He offers to repay out of his personal funds to any man the amount of his tithe if at the end of a year the tither does not find himself in as good or better financial condition than he was before. In other words, he applies the challenge, "Prove me, saith the Lord."

Many have begun tithing on this condition with little faith.

One man, a Canadian, heard Mr. Crow make this proposition, and went to him.

"I believe you are bluffing about the practicability of tithing," he said. "I am going to accept your proposal just to call you. I'll draw upon you in twelve months because I cannot spare ten per cent a month. But I'll try it for a year."

The year passed and each month the Canadian's tithe was received. As the thirteenth came, it brought Mr. Crow a note from the man, who had written:

"The year is up. I have tithed faithfully and now find myself, as you predicted, better off than ever. Here's my check for \$50 for the class fund."

Another came to "Blue Diamond" and said:

"I can't possibly tithe, Mr. Crow. I'm too far in debt, and haven't money enough to go around as it is. I owe the doctor and the grocer. My coal bill is overdue."

"You say you owe all these men," Mr. Crow replied. "But who is your biggest creditor?"

The man thought it over.

"I see what you mean," he said slowly.

"Tell me what I mean, then," demanded Mr. Crow.

"Well, you mean that I owe most to God," was the reply.

"Right. Now put God where He belongs in your budget."

The other agreed, and, like the Canadian, won. So is faith born.

Building a Chapel on Faith

To extend the scope of the Vanguard usefulness, Mr. Crow has projected a plan of Community Bible schools, seeking to reach out into the rural sections. His dream is of a Raleigh girded around by Vanguard chapels. Two have already been elected, and are proving of inestimable value in bringing the farmer-folk into close touch with religious activities, and in developing leadership.

The first chapel, located near Raleigh, was built more than four years ago, on a lot given by one of the Vanguard men. It was completed within eight weeks after ground was broken, and today this Bible school has more than 100 members who were not previously being reached.

The second chapel, a much larger building, and more costly, was a direct product of the soil, one might say. It followed the development of an idea of service during the war which found expression in class farming. A tract of four acres was turned over to the class by E. R. Pace, a city commissioner, and was planted in corn. A crop of 250 bushels was harvested, and the grain converted into water-ground meal and sold for cash.

The next spring a friend of the Vanguards who was especially interested in their agricultural endeavor, came to Mr. Crow with the suggestion that the class buy a 40-acre tract of which he knew and farm on a larger scale.

"We haven't any money," said Mr. Crow.

"Why not borrow it? I can get you a fine price on the land."

"Yes, but the debt would have to be paid."

"Your class could swing it," persisted the friend.

He went into details, with the result that Mr. Crow and three other Raleigh men borrowed the necessary cash. The land was surveyed, and ten acres set aside as the Lord's. The balance was soon sold for enough to take up the note at the bank.

With more than enough land to continue farming, the class decided to erect a chapel. The building of tapestry brick went up—a model of architecture and convenience, but it cost \$17,500 with equipment and there was only \$5,000 in the treasury. Again it was imperative to raise money, and a bond issue was decided upon.

An issue of Vanguard Bonds, bearing interest at six per cent, and maturing in eight years, was placed upon the market. It was handled in precisely the same way as any municipal or public improvement paper. To retire the bonds the class provided a sinking fund. At par value of \$100 the entire issue was sold within thirty days, following a vigorous advertising campaign.

This center, as in the case of the first, has become one of the busiest in the community. The farming continues, of course, with special attention given to flower culture, roses being raised to stock Raleigh hospital rooms.

He Is Thinking of Tomorrow

As Mr. Crow considers the future of the Vanguards and of the Church, he looks into the past and sees that the stalwart religious men of Raleigh today were, yesterday, boys with him; boys who early came under high-minded leadership. And he realizes that now is the time to be finding and shaping boys and young men for the responsibilities of the Church in years to come, for the present must be the past of the future. The torch must be passed on.

So he makes his appeal to fathers—that they set the feet of their sons in the right path. But he believes that fathers should go farther than that, and he urges that they interest themselves in some under-privileged lad outside their kinship.

Thirty years ago E. B. Crow was a boy of 17 years—a critical age. Kindly, far-seeing leadership impressed him. A human challenge came, and he met it squarely; a divine challenge followed and found him strong. His life has become an influence of great good. Never afraid to work, never ashamed to pray, never weary enough to lose his real conviction, he stands today a symbol of success—a great man, greatly motivated.

EVERYTHING

MORE BRASS THAN GOLD

Here is our first of its kind: "Discontinue my paper, as I have arranged to borrow my neighbor's."

NOTICE

We have on our desk a check for \$2.00 made payable to C. B. Riddle, drawn on the Wake County Savings Bank, Raleigh, N. C., but the check is not signed.

A SAMPLE LETTER

Here is a letter which is a sample of many which we receive. Mrs. H. L. Brantley, Ivor, Va., in renewing her subscription to THE CHRISTIAN SUN, says: "I regret that all our members do not take the Church paper."

ONE OF THE SECRETS

Many readers of THE CHRISTIAN SUN are familiar with the fact that Dr. George W. Truett, one of the biggest Baptist ministers in the world, has been holding a series of meetings in Raleigh, and we have just read that Truett's father was a subscriber to three of the leading papers of his denomination.

A Methodist Episcopal Church, South, minister at Quicksand, Ky., had three candidates for immersion. Because there was no place for this service in Quicksand, he went to the neighboring town of Jackson, where there is a Baptist church.

This Christian church hose was therefore attached to the Presbyterian faucet and the Presbyterian water flowed into the Baptist baptistry, and the Methodist preacher read the Methodist ritual and immersed three people who refused to be merely sprinkled.

JINGLED JUNK

You often see a door ajar, but not a jar a door; You often hear a thought expressed, but never sent by freight; You often file a bill away, but not decrease its weight;

Teacher—"Who was it that said of her children, 'These are my jewels?'" Pupil—"Mother of pearl."

"Did that ad you put in the paper yesterday get quick results?" "I should say it did. I advertised for a night watchman and last night our place was robbed."

CHARLES W. McPHERSON, M. D. Eye, Ear, Nose, Throat

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A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

Table with 2 columns: Rate, Price. One Year \$2.50, Six Months 1.25, Three Months .65 In Advance.

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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

We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one-half cent a word.

Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Rural Independence

By MR. JOHN KING
Suffolk, Va.

THE country pew has overtaken and passed the country pulpit in culture and learning. The rural preacher's position is rendered insecure by the fact that, as compared with his congregation, he is often behind the times, occasionally considerably out of date. Once the pulpit was invested with a kind of splendor, and the preacher was the leading man in the community, in matters of civil and social, as well as religious, affairs; but that day has passed.

Since the day of the "two by four" country school has passed into the day of the high school taught by college graduates, the children are given the privilege of obtaining a high school distinction, and they are thinking for themselves. They have taken on the privileges of private judgment.

Where the pulpit could once ostracize the pew, the pew can now starve the pulpit. The country minister who has not kept up with the procession is usually neither well educated, well housed nor well dressed.

It is a sad state of affairs. The ancient pre-eminence of the clergy has been submerged by the general democratic leveling of its congregations, and the ministry as a body has not been diligent to maintain its intellectual ascendancy.

The pew has come into power, and its attitude is the attitude of industry, of commerce, of business—that is, of civilization. It can not be coerced by fear, or by any of the "Thou shalt nots," for the time when church-going was considered the dividing line between the sheep and the goats is dead. There is no social ostracism for the unchurched. The country people no longer take religion to be inevitable, nor the utterances of the clergy on trust; nor do they consider the support of the Church as obligatory.

This leveling up of the people is wholly and unconditionally good. But where the ministry fails to take account of the changing conditions and to adjust itself to them, it not only renders its own position precarious, but also leaves the newly prosperous, newly lettered, newly independent people, without leadership, discipline, vision, or essential religious inspiration.

VOLUME LXXIV

BURLINGTON, N. C., MARCH 22, 1922

NUMBER 12

IN NON ESSENTIALS
LIBERTY

IN ESSENTIALS
UNITY



IN ALL THINGS
CHARITY

EDITORIAL

Signs of The Times

DURING the past few years there have been many editorials written on this subject. It is no new theme, but almost every time it is discussed it requires treatment in a different way. There are signs in all times—signs that point the direction in which men and conditions are going. There are such signs now; and, if we can help lift the veil and point out these signs, the object of this editorial shall be accomplished.

We are living in an age of reaction from idealism. A period of war is the very mother of idealism. The sound of the drum, the noise of the gun, and the sight of the flag, cause to well up in our hearts that which sweeps us on and carries us into realms of unusual thought. Every nerve is excited; men are impatient and conditions change so rapidly that only idealism can serve or satisfy. But idealism, in such times as we have mentioned, is not new to real thinkers and leaders, and no man can be a leader without being a **thinker**. A period of idealism is the achieving or the accomplishing of the things of the thinker; it is the time of the realization of his dreams.

Conditions during the past few years brought us together. We were in sympathy with leaders in all classes. We bowed at the feet of the nation's executive and worshipped at each sound of his name. Leaders at home, in Church and in State, found great crowds waiting to execute a program and carry a message for the uplift of mankind. But behold, in a night, the world's honored man was despised and rejected while those at home in places of trust and confidence saw the number of their followers diminishing. The statesman realized that he was no longer a hero, and the leader in Church affairs found himself almost alone, trying to stem the tide on the moral sea.

Our soldiers marched to the front while we saluted and honored and worshipped them. They returned home, many of them maimed and broken in health, to find that our "spell" of enthusiasm had waned. Possibly those who never returned died with higher thoughts of us than those who have lived to see the reaction of the times.

But the signs of the times point to low thinking, low moral standards, and the lessening of the forces that would really do good. The reactionaries have asserted themselves. The signs indicate that the progressives are soon to dismount and the reactionaries are to take the saddle. They are crying for the good old days; they are crying for the times like once they

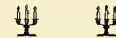
knew. They know not the first letter in the word **progress**. They believe in being good, just to be good—they know nothing of being good that carries with it a passion that a world shall be conquered for Christ and mankind shall be saved.

In our own Church there is a spirit of lethargy; a spirit of letting up, or a spirit in which each individual is concerned about himself or the things of his own household. There is a dimming of a world vision and impediments that are rapidly blocking the wheels of progress.

The signs of the times, if these things continue, show that the doors of opportunity will be closed to many of our loyal and ambitious young people. These signs show us that our next Convention will be reactionary, and that its vision will be lessened. These signs plainly point out to us that our Convention is on the very eve of taking a backward step instead of a forward one. The tendency seems to be to put the "soft pedal" on everything. But can we afford, after such a vision of world service, to recede? As we see it, we cannot. There is no backward move—it must be forward.

Our Convention has a program—a program that challenges every member of the Christian Church. If this program is not ample, then we have worked three years in vain. The Sun believes that the program is ample and that every part of it should be undertaken.

Shall our next Convention meet, just to meet and transact business of the routine sort, or shall it be a Convention that is enterprising, forward-looking, and with a vision?



The Point System In College

The point system in college came into use after our exit from that shrine of learning. If we understand the point system correctly it is this: A student is elected to some position, such as class president, debater, or something of this kind. Such an election counts so many points, and each student is allowed to receive only so many points during the year. After he has been granted his quota of points he cannot expect further honors during that year.

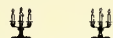
Such a system is in operation at Elon College and we want to commend the institution for such a system, regardless of the fact that Editor Rainey, of the Maroon and Gold, says that "the system as it now operates is as wrong as stealing and as foolish as war." No doubt our worthy contemporary knows more about the point system than we do. But after several years' reflection on college life (a man really does not begin to reflect on college life until after he leaves college) we can see the foolishness and the folly of allowing a few students to take off all the honors of an institution. For an institution to allow a student to accept too many places of honor and public trust is to endanger the student's own career. Too many times have we seen some student with so

many offices and miscellaneous duties about the college to look after, that it was difficult for him to make a reasonable grade. To allow a student to accept so many places is to debar many others from places that they rightly deserve.

The Maroon and Gold argues that if a certain student is a good orator and an excellent debater, he should be given opportunity for the exercise of these gifts. The student may not get to exercise such gifts, but not true from the standpoint that the student should exercise some will and caution and not accept so many things so as to debar him or her from the place for which he or she is best fitted. If a student desires to take part in a debate, let that student look forward to such a program and not accept every little thing that comes along.

Of all places, a college should be the seat of democracy, but it cannot be so long as it allows a few students to monopolize all the college honors.

Put it down that The Sun is for the point system in college. We believe in it.



EDITORIAL BRIEFLETS

A selfish church will die. It cannot live. Its ways are not the ways of Christianity.



There is too much tendency to build churches—houses—rather than to develop members.



The community in which you live knows more about your rating than you think it does.



There is much difference between an opponent and an enemy. An opponent will play fair, but an enemy will not.



We grow tired of this "What's the Matter With the Church?" stuff. It is a groove (we should have said grave) that non-thinkers have fallen into.



A denomination's chances for growth and development are in proportion to the ways that the denomination's leaders—its ministers—can co-operate.



There are so many organizations and no more days and hours until the average home is about to be menaced. There is no time for home life, for thought, for recreation, and for serious thinking.



An organization, whether it be social, political, or religious, rises no higher than its leaders. An educated ministry guarantees an intelligent leadership, and that is what it takes to place a Church in the forefront in the march of progress.

Editing and Publishing A Church Paper

Talks With Our Readers—No. 7

Dear John:

In last week's issue of The Sun there appeared a statement that only one paper of the Methodist Episcopal Church is self-supporting. This statement was made by a member of that denomination who knows. So far as I know, I cannot name another Church paper that meets expenses.

The Christian Sun is not in a class to itself in the matter of sustaining a deficit. It is public record that The Herald of Gospel Liberty lost during its last fiscal year \$10,927.54. (The Christian Annual issued last year by the American Christian Convention sustained a deficit of \$454.39.) The deficit for The Christian Sun is now averaging about \$6,000.00 per year. This brings a very serious question to the Christian Church, especially when you take into consideration the fact that each of these papers has an exceedingly small circulation.

The Church is face to face with the problem of continuing to meet this deficit or arrange some way to decrease the expense. I have figured from every angle during the past twelve months, and out of this calculation, together with my actual experience, I do not know of a dollar's expense that could be eliminated. In fact, I say with all seriousness that it will cost more to run The Christian Sun during the next fiscal year than it has during the past. This statement will stand true even if the biggest item of expense, with the exception of the cost of printing, should be cut fifty per cent.

The Church press is undoubtedly in a new era. It is in a new era from the standpoint of thought, circulation, and cost. The controversial type of the Church press can no longer live. The many publications, religious in nature, are making great inroads upon the subscription list of the Church periodical, while the future has no hope for the price of printing as it once was. Men are no longer willing to "stick" type one letter at a time with their fingers. Modern machinery has supplanted practically all the hand work. Hours of labor have been reduced from ten or twelve to eight or six per day. The educational preparation in practical lines for first-class printers is equal to that of the school teacher. Very few employing printers desire to take in young men as beginners who have less than a high school education. There is no use in arguing against these conditions. Press, pulpit, and pew, have advocated the uplift of all laboring conditions. And so press, pulpit and pew must not speak out against its own product.

Trusting that the information which I have been giving you is worth while, and will serve to enlighten your mind as you enter upon your journalistic career, I am,

Cordially yours,

C. B. Riddle.



CONTRIBUTIONS



ELON LETTER

I DO hope the Bible will not be driven out of the Sunday school," writes one of my dearest friends. "There is an earnest need for the study of the Bible more than there is of books about the Bible," he continues. Nor is our brother alone. Some would even go further than he, and rule out of the Sunday school lesson helps of every description, using the Bible text alone for teaching purposes.

And so a theme is suggested about which I have often thought and written not seldom. Out of it grows such queries as these: What is the purpose of the Sunday school? What sort of curriculum will best meet the requirements of this purpose? Of what value is a knowledge of the Bible? How do you distinguish between the Bible and books about the Bible? Do we need knowledge of both? What is the relation between Bible study and life?

I read my friend's letter and after careful consideration, wrote him as follows: "With you I agree that the study of the Bible must not be excluded from the Sunday school. However, we need to interpret the Bible in the Sunday school in terms of modern life. It is the same gospel with new application." What responsibility thus rests upon us Sunday school teachers! Our aim is not Bible information, but Bible application—not knowledge, but character. You may pump your pupils full of the Bible so that they can reel off with the rapidity of the motion picture machine and likewise with its accuracy, whole books of the Bible, so that they can give you the facts without hesitation relative to any person mentioned in the Scriptures, and yet they may be knaves. Bible teaching must be applied to life, must fruit in character, must be interpreted in terms of modern life. It is the same Bible, but it is differently applied. It will ever be thus. A static gospel has no message for a dynamic age.

The real purpose of the Sunday school, as of every other religious organization, is the production of Christian character fruiting in daily life. The seed is the same in every age, but the soil is different, and methods of tillage suitable to the soil and the climatic and atmospheric conditions must be employed. The other day I read a religious discourse written a thousand years ago. It had slight meaning to me. Jonathan Edwards' great discourse on "Sinners in the Hands of an Angry God" suited his day. It would produce small effect today. Sermons are poor reading. The better they are, the truer this is. Sermons are vital interpretations of the Gospel for a particular situation. Addresses on religious themes are different. We have more addresses than we need, and fewer sermons.

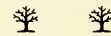
The same principle holds for those of us who teach. Even in the exact sciences like mathematics, text-books and methods of instruction are constantly changing. As

the spirit of the times varies, so must our approach to any subject we essay to teach. We cannot present Christian truth on any other basis than an interpretation of it to modern life. Antiquarians may be interested in fossils, but the world's workers have hardly been concerned about fossils.

The curriculum of the Sunday school should interpret the gospel to the present-day world in the language it can comprehend. It is not so much a question as to whether the message is an exposition of certain verses of Scripture, as that it should be vitally Christian. Beecher is said to have delivered one of his ablest sermons on "God tempers the wind to the shorn lamb." A washer-woman's favorite "Scripture" text was, "Grin and bear it." It is not expository preaching or teaching that we need, so much as prophetic insight into the problems of our age, teaching that shall eventuate in wisdom rather than pedantry or mere accumulations of erudite Biblical knowledge.

Why should not the Sunday school teach its adolescents the principles of choosing a life-work? Why should it not have classes on "What Constitutes a Christian Home"? Why should it not have parents' classes on how to nurture children in the ways of the Lord? Of course the Bible will be the inspiration of all these courses and of the many others that reverent seekers after God shall prepare for the Sunday school. So will the Bible be to us what it was to Jesus—the inspiration of life. It meant so much to Him that He quoted it even on His cross. It had become a part of His life. It was in His ease not only knowledge of the Bible that helped, but experience of its teachings in daily living. The Bible contains God's Word. That Word He commissions us to interpret for Him in our teaching efforts. Certainly we'll keep it in our Sunday schools.

W. A. HARPER.



SUFFOLK LETTER

WE have inaugurated an innovation in the Wednesday night meetings of the Suffolk Christian church. Twenty-five persons, twenty-one men and four women, have been selected to deliver addresses for as many weeks as there are persons asked to render this service. So far, six men have delivered six addresses. This, you see, will require only one address from one person within six months. The people have enjoyed these addresses and the attendance has more than doubled. In addition to this new interest the pastor has requested a layman to conduct the singing, and he has consented. It will surprise one who has not made this test to find out how much latent talent resides in the membership of the congregation.

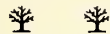
I have not made a program for these addresses, but let each speaker discuss a theme of his own selection. In that way variety is presented, and each one can present the Christian thought that lies upon his own heart.

Thus the meetings are spiced with heart-thoughts and warm suggestions. Of course the prayers and songs follow the usual course of devotional services.


The Sunday school in this church is increasing in numbers and interest, a very fine orchestra furnishes the music, and the interest seems to indicate a rising tide in the spiritual life of the congregation.

The church is coming up fairly well in Men and Millions payment of pledges, and after-war conditions seem to be returning to before-war conditions. If we pay in full our war-time subscriptions to Missions, Standardization Fund, and Men and Millions pledges, we will "thank God and take courage." People put too much on Mr. Hardtimes in these days. He has been with us before, but he has never stopped progress, except temporarily. There are ten cars now where there was one buggy when I first came to Suffolk, and people spend more cash in their families for moving pictures and ice cream than they did for Church and education forty years ago. There was only one decent carriage in Suffolk when I came here in 1882. People are not so poor, except by contrast with 1917-1920 financial conditions. The same people, the same money, and the same chances to live and serve are here today; but we have lost heart and want too much for too little. To pay the little obligations made to the Lord's cause will not bankrupt any person nor any community. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Proverbs 11: 24.) Solomon is pretty good authority on money matters, and especially when inspired by the Holy Spirit what to write. The main thing in God's dealings with men is the keeping of His promises; and the main thing in man's dealing with God is the keeping of *his* promises.

W. W. STALEY.



WILL IT MEET OUR NEEDS?

 HE more thought that I have given to the question of dividing the North Carolina Christian Conference, the more uncertain I am as to what is best to be done. I can not be as absolutely sure of my opinion as some of my brethren on both sides of the question seem to be. From the first I have felt that now is not the time to settle the matter. After the union has been perfected, and all the work organized, it is my opinion that we should give is a five-year trial at least. *These past three years have not been favorable to pass sound judgment on anything.*

First—As to a united Conference of all our forces in the State, it seems to me that we are bound to have it if we are to do the things for the Kingdom that we are hoping and praying for. We need the breadth of vision and the strength of concerted action that only a united Conference can give. Here in our local church we have to keep reminding ourselves that we are not all of the Christian Church, so isolated are we from other churches of our connection. The annual Conference with its fellowship with all the brethren and its reports from all the churches, is a source of inspiration

and blessing whose value it is impossible to estimate. And when it comes to deciding upon the places of greatest need and largest opportunity of service, it seems that we must have a united Conference that our combined strength may be able to do a work that is worth while.

But when we think of the needs of our weak churches in the country districts we are forced to the conclusion that we must carry to them inspiration, encouragement, and the information as to modern ways and means of doing things. They must be reached and helped as they are not being helped now. Our forces must be linked together and vitalized by a new spirit if we are going to do more than mark time in the future. How can we do it? Will one Conference, as we now have, accomplish the task? Will three Conferences, as we formerly had, do what we wish to do? Will two Conferences, as has been proposed, meet our needs? Frankly, I do not believe either proposition will adequately meet our needs.

When the Durham Christian church took up the question of the three propositions submitted by the Conference, we were perplexed; we were uncertain; we did not know what is best to be done. From our very earnest and prayerful deliberation, the resolutions hereunto appended were evolved. The seed thoughts of this proposal were contained in Brother Clements' exceedingly thoughtful article which recently appeared in THE CHRISTIAN SUN. This article proved all that he contended, and more. If you will compare the proposed scheme of organization with those of all the larger denominations that are doing effective work in our State, I believe you will find they coincide in all the salient features. We submit this resolution for the consideration of the brotherhood. We are confident that we all wish to do what is best, if we can only find out what is best. The Durham Christian church will stand by the decision of the majority with all the strength and resources at its command. The Resolution is as follows:

Whereas, the Executive Committee of the North Carolina Christian Conference has submitted a referendum vote regarding the three propositions as provided for at the last session of Conference, the Durham Christian church has voted in favor of Proposition One.


After having duly deliberated and voted upon the propositions as submitted by the Executive Committee, the Durham Christian church unanimously adopted the following resolution: "Resolved, that it is the conviction of the Durham church that to best serve the cause of the Christian Church in North Carolina, we need a general Conference for the State; in addition, we need, as a connecting link between the General Conference and the local church, District Conferences, of such numbers, and so arranged geographically, as to be easily accessible to every church in the group. That these District Conferences be held at a convenient season during the summer. That they be authorized to present a program, and to transact such business as will meet their local needs. And that these District Conferences elect delegates who shall represent them at the General Annual Conference for the State."

We believe that a scheme carefully worked out in detail along the general lines herein suggested will meet all the obligations to the Conference as now organized, and will serve our interests far more effectively than either of the three propositions submitted in the referendum.

Signed for the Durham Christian church,

STANLEY C. HARRELL, *Pastor.*

OUR HISTORY

N THE CHRISTIAN SUN of March 8 is an editorial relative to the things that should be considered at the coming session of the Southern Christian Convention. While not a delegate, there is one matter that appears to have been greatly neglected by the Christian Church, South, and that is the gathering up of our history, and putting it in book form for the use of the ministry and the laymen of the Church. It has now been about 128 years since the name was taken by the body in session in Surry County, Virginia, and while our records show that from time to time committees have been appointed to do this work, yet so far as we are aware no report was ever made and put in print.

Before we had a college of our own, there was little opportunity for our ministerial students to get much of our Church history. But we have now had a college since 1890, and still very little has been done. So far as we are aware there is now no complete history of the Christian Church in the South in existence.

Our ministerial students, after taking their degrees at college, unless they have a natural turn for things historical, know very little about our Church history; many not using what material there is at hand to inform themselves.

As no nation or denomination has ever grown great until it had a history, it may be that this is one of the contributing causes to our slow growth as a denomination. We find also that those churches in this section that have gathered and printed their history are the ones that have grown the faster. Their membership is loyal, and they know for what their church stands.

Would it not be a good idea for the coming Convention to appoint a commission to gather up our Church history and compile it into a volume or volumes, to be used as a text-book by the ministerial students, and those expecting to enter the ministry of the Christian Church? If a work of this kind could be produced, we believe its effects would be felt for years to come, as the ministers would then be well grounded in the principles and history of the Church, and this would most naturally be carried by them to their congregations.

It will be no small matter to do this, as it has been neglected so long, yet we have men of brains, and who are not afraid of work (and it means work) in our number, and if each minister and layman would do his bit, it could be easily done in a very short time.

The work can be done. We have men who can do it, and it will be a matter for the Convention to say whether the time has now arrived for it to be done.

W. E. MACCLENNEY.

Suffolk, Virginia.



A TRUE STORY

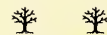
About fifty years ago I was living in the home of Henry Pearce, in Franklin County, North Carolina. One evening Rev. W. W. Staley was there, and we went over to the home of Brother Jack Winston, about a quarter of a mile away. While there our attention was attracted by the whistling of some young partridges in and around the yard. Some hunters had killed the old

mother bird a day or two before, and these little birds, only a few days old, had been running about the yard in great distress, trying to find their mother. Without their natural protector, and night coming on, they had come into the yard in search of their lost mother.

Brother Staley went out into the yard beside a large tree and began to whistle like the old bird, and in a few minutes the little birds came running towards him and crept into his hands, which he was holding close to the ground, until some three or four were huddled together in his hands without his making any effort to catch them. Brother Staley may remember the exact number. The warm hand soon hushed the crying of the little birds. Brother Staley came into the house holding the little motherless birds in his hands, to the surprise of us all. They were soon tucked away in a nice little box.

Without any fault of their own, they had lost a mother to feed, protect, and warm them. So it sometimes happens with little children when their mother dies. They are in great need of some one who will care for them, and it is hard to find a friend who can fill the place of a mother. But there is such a Friend. For Jesus says, "Suffer the little children to come unto me." The Christian Orphanage was built to take care of the little children who have lost their parents. When lost, or naked, or hungry, or cold, or wandering in sin, children need a friend, and no better friend can be found than Jesus Christ. Go to Him.

J. W. HOLT.



RELIGIOUS JOURNALS ON THE "SECOND COMING"

The Baptist paper, *The Watchman-Examiner*, edited by that man Laws, is spokesman for the "second coming"; *The Baptist*, the other paper, is outwardly only mildly on the other side, inwardly it is in agony. *The Presbyterian* is a stalwart of this new antichrist, while the other notable paper of the Presbyterian denomination, *The Continent*, loathing the thing, yet pursues a tepid career. *Zion's Herald*, brave and independent Methodist journal, dares, against great opposition and in the face of economic jeopardy, to tell the truth of the doctrine's deadly effect upon Methodist missions, while the New York *Christian Advocate*, sustained "officially" by the denomination, plays safe by not mentioning the subject, so far as we have read, keeping well to the quiet and cautious side.

Among the Disciples of Christ, there is an interesting condition. The denominational opponent to the evil thing is *The Christian Century*, which does much specious advertising that it is an undenominational journal. It is sustained by liberal-minded laymen of the Disciples communion. It is doing its liberalizing work under grave conditions. For example, the sect's United Christian Missionary Society has just scored a *coup*, in getting on record a creedal test for missionaries, somewhat like that which the reactionary Baptists forced through at the behest of a kind-hearted gentleman with a purse containing a half-million dollars. They got the money! The Disciple missionaries must unequivocally believe in immersion, according to this new creed, and they must ac-

(Continued on Page Ten)

THE BULLETIN

VOTE ON CONFERENCE DIVISION

THE SUN was unable at the time of going to press with this issue to get the vote on division of the North Carolina Conference. The matter is in the hands of the executive committee, and we hope to carry the announcement next week.



THAT CARD

The other day we received a card from Dr. W. W. Staley asking that we advise by return mail if we were going to attend the Southern Christian Convention, which meets in Suffolk, Virginia, on May 2, 1922. Did you, Brother Delegate (or Sister Delegate), receive this card? If you did, and have not returned it, do so now. It is a matter of courtesy to reply immediately to a request like this, as well as to assist the entertainment committee in its plans. This matter is important, and we trust no delegate will overlook the matter of informing the committee about his or her attendance. And here is also hoping that every delegate elected will do his or her best to attend; and if not convenient to attend, to arrange for the alternate to go.



"THE PRE-EMINENCE OF JESUS"

THE SUN'S Editor was privileged on last Sunday night to speak in the Methodist Protestant church of Burlington on "The Pre-eminence of Jesus in the Home." It was the second of a series of addresses on "The Pre-eminence of Jesus," planned by the pastor, Rev. S. W. Taylor. President Harper delivered the first, his theme being "The Pre-eminence of Jesus in Education." Hon. Gilbert T. Stephenson, Winston-Salem, N. C., delivers the third on "The Pre-eminence of Jesus in Business," while Mr. J. Norman Wills, of Greensboro, N. C., is to deliver the fourth, which is to be "The Pre-eminence of Jesus in the Individual."



A GOOD SUGGESTION

Pastor Lankford, of the Burlington church, has suggested and expressed the desire of having all nearby churches to Burlington to send a delegation on certain days to attend the American Christian Convention, which is to meet in the Burlington church in October, 1922. Brother Lankford's suggestion is good, and we see no reason why a number of our churches, in a radius of fifty to one hundred miles of Burlington, could not easily arrange for delegations to attend the Convention. The nearby country churches with their automobile facilities, and the city churches with convenient train schedules, could easily arrange to spend the day in Burlington and return home that night.

We pass this suggestion along, Brother Pastor, and hope that you will make a note of it and present the same to your people at the proper time.

OLD PROVIDENCE CHURCH, NORFOLK, VIRGINIA, TO DISBAND

The Old Providence Christian church, Norfolk, Virginia, is to disband on May 28, and the members to unite with the Christian Temple of Norfolk. Old Providence church was organized in 1804 and has served well her day's generation. The church was once located in a very prominent and promising section, but in recent years new roads and streets have been laid out and the old church is left practically in a field alone, while her members have joined other nearby Christian churches.



LAST MINUTE NEWS

The Federal court in North Carolina has denied the railroads a reduction in their taxable property. The fight centered about a proposal to reduce the value of the property entered for taxes in the state.



The indications are now that President Harding will veto the Bonus Bill. The Senate is likely to kill the bill before it reaches the President.



Forty special government agents, eight flying squadrons of five men, acting under the direction of the Narcotic Division of the Internal Revenue Department, made a liquor clean-up in Miami, Fla., on March 20. About twenty-five places were raided and more than twenty arrests made.



France is to pay her debt to the United States, so it is now, regardless of the fact that rumors have been circulated to the contrary.



PROTESTANT DENOMINATIONS UNITE FORCES IN RELIGIOUS EDUCATION

By unanimous action of the Sunday School Council of Evangelical Denominations, representing more than thirty evangelical communions, and of the Executive Committee of the International Sunday School Association, representing more than sixty state, provincial and national auxiliary units, these two bodies have consummated the unification of their forces with a common program, personnel and objectives.

This action was taken at Chicago in the annual winter meetings of these bodies, held respectively on the 15th and 16th days of February, 1922.

After years of agitation, conference, correspondence, and consultation and in the face of traditions and legal difficulties which at times appeared insuperable, the Committee of Reference and Counsel to which the task of reconstruction was committed were able to formulate a simple instrument of merger which met the ardent, formal endorsement of both organizations without a dissenting voice.

The pole star of conviction which served as a perpetual urge to the Committee, was the appalling illiteracy of American youth and the necessity for a united front in attacking the momentous tasks involved in building an adequate ethical and religious foundation for the national life.

THE HOUR OF WORSHIP

A CALL TO PRAYER

For the Pre-Easter Period and the Easter Week of Prayer,
April 9 to 16, 1922

The Federal Council of the Churches of Christ in America and the Commissions on Evangelism of its constituent Churches unite in this Easter call to prayer, to consecration and to service at an hour when the weakness of humanity, without divine strength, is clearly revealed in the affairs of men. Let us continue to "pray without ceasing" that the hand of God and the spirit of Christ may so guide and inspire the nations that they may press on towards the brotherhood of men.

Never has the appeal come to us with more impelling force in behalf of human suffering in the Near East and Russia where millions of our brethren face starvation.

Great movements for the promotion of brotherhood and for the incitement of human compassion are but the natural products of the Gospel and the Church of Jesus Christ.

The streams of human life can rise no higher than their source. Nations can be redeemed only as mankind is convicted of sin, induced to repentance and becomes subject to our divine Lord and Master. National hatred can only be overcome and human compassion can only be deepened by getting hatred and sin out of the hearts of men and out of our own hearts by the expulsive power of the love of Christ.

Our first call is to self-examination and penitence.

Let us, therefore, seek with humility and faith for the outpouring of the Spirit in the lives of men. We have abundant reason for hope. The result of our prayer and service during the past two years was an unusual increase in the membership of our churches. This must not be permitted to induce self-satisfaction, but it should hearten us and fill us with renewed faith that the prayers of millions of the members of our churches will bring immeasurable release of spiritual power.

We have evidences of this awakened faith. "The Week of Prayer" in January, 1922, was more widely observed than it has been for many previous years.

The subjects for the Easter season deal with the fundamental faith upon which depends the destiny of our country and the world. It is the redemption through Christ. "There is none other name under heaven given among men whereby we must be saved." We are seeking to follow the experiences of the closing days and hours of our Master's life. With His followers, and through them, the whole world of mankind may be resurrected from the sepulchre of human suspicion and human conflict into which the world has fallen as the result of a war brought on by human

selfishness and sin. Let us pray that hundreds of thousands of new voices may be added to the company of those who cry out of a personal experience, "He is risen!"

The Church must do her work upon the plain of human life if she follows her Master, but she must also, with her Master, seek the mountain top of prayer.

"The World sits at the feet of Christ,
Unknowing, blind, and unconsoled,
It yet shall touch His garment's fold
And feel the heavenly alchemist
Transform its very dust to gold."

Redemption Through Christ

"His name shall be called Jesus, for He
shall save His people from their sins."

Sunday, April 9—The Redeemer the Son of God.—
Luke 1: 32.

He shall be great, and shall be called the Son of the Most High.

Monday, April 10—The Work of the Redeemer.—
Luke 5: 32.

I am not come to call the righteous, but sinners to repentance.

Tuesday, April 11—Kinship With the Redeemer.—
Luke 8: 21.

My brethren are these that hear the word of God, and do it.

Wednesday, April 12—Following the Redeemer.—
Luke 9: 23.

If any man would come after me, let him deny himself, and take up his cross daily and follow me.

Thursday, April 13—The Worth of the Redeemer.—
—Luke 20: 17.

The stone which the builders rejected, the same was made the head of the corner.

Friday, April 14—The Victory of the Redeemer.—
Luke 22: 42.

Nevertheless, not My will, but Thine be done.
We are saved from sin through faith in Him.

Easter, April 16—The Living Redeemer—Luke 25:5-6.
Why seek ye the living among the dead? He is not here, but is risen.

Alternate Topics

Sunday, April 9—Hosanna to the King.—Luke
19: 38.

Jesus stands in religion where no man stands in literature or philosophy. He is the First and Last, and beside Him there is no other.

Monday, April 10—Caesar or Christ.—Luke 20: 25.
Is not the world crying, "Christ or nothing"?

Tuesday, April 11—Take Heed, Watch, Pray.—Luke
21: 34-36.

Could ye not watch one hour?

Wednesday, April 12—The Rest in Bethany.—Luke
21: 37.

Born in Bethlehem, rejected in Nazareth, at rest in Bethany.

Thursday, April 13—The Paschal Feast.—Luke 22:15.
If I wash thee not, thou hast no part with Me.

Friday, April 14—Remember Me.—Luke 23: 42.
A Redeemer going home bearing a robber in His arms.

Saturday, April 15—The Day Between.—Luke 23: 54.
The day between is bounded on the past by the Cross, on the future by the Resurrection.

WITNESSING FOR CHRIST

Not many weeks ago we were in a testimony meeting where we saw two men sitting side by side. One of them is known in the community where he lives as a very active church worker. The community also knows he leads a double life, for when he goes to the nearby cities, he leads the life which our Lord condemned. The other man, everyone knows, puts away sin as soon as he recognizes it as sin. All present knew both. The man of the double life arose and testified, while the one in whom all have confidence as an earnest Christian sat still. He has courage to stand for the right anywhere, but that night he did not get upon his feet. Which of the two is the stronger witness for the Lord?

The same evening side by side sat two women. The one who arose and testified, everyone present knew "filthy communication" proceeds from her mouth continually, and for years she has been a leader in drawing young converts into dancing and other worldly amusements. The other woman was known by all present to be one who lives a clean, pure life, a life consistent with the profession which she makes. That very evening within the church he saw her rebuke the other woman for a suggestive remark. Which gave the strongest testimony for the Lord?

The pastor said all who kept their seats had said they were ashamed of Jesus. Did not that man who is leading a double life, and that woman who is leading others into evil, put Jesus to open shame? Do you remember that Jesus said there is a day coming when many would say unto Him, "Lord, Lord, have we not done many acts of kindness for Thee, and spoken for Thee, and done many wonderful works in Thy Name?" Do you not also remember our Lord said He was going to say unto them, "I never knew you: depart from me ye that work iniquity"? We need to witness for Jesus with our mouths as well as with our lives. But the testimony should come from a clean mouth which speaks out of the abundance of a clean heart. Then our testimony will have weight in leading others to put away their sins and follow Jesus.

MINNIE LOHR.

Mt. Vernon, Ohio.



The American Bible Society, contrary to certain reports, has not given up its publishing business, in which it has been engaged for more than 100 years, and has had no thought of so doing. It will continue as a publishing house, issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgment. This change of policy in its printing program has been dictated by the fact that the Society is convinced that it can do its printing more economically elsewhere than it can be conducting its own printing establishment. There will be an actual increase in the Society's output, and this change of policy marks a distinct advance and is in no sense a retrenchment in its program of Scripture publication.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

PROGRAMS—ONE DAY SCHOOL OF MISSIONS

As THE SUN's editor announced in his notes last week, Mrs. Alice V. Morrill, Defiance, Ohio, President of the Woman's Foreign Mission Board of the American Christian Convention, is to be one of the speakers at the One-Day School of Missions the women are to hold in their several districts of the Eastern Virginia and the North Carolina and Virginia Conferences in April. The women were most fortunate in securing Mrs. Morrill, and are very happy that she is to come. She is great, and has missionary information, as well as inspiration and zeal. None can hear her missionary talks and not become missionary enthusiasts. Then Miss Iola Hedgepeth, fresh from her school in the mountains, is to be at all these meetings. She has a first-hand message that will deeply interest all who hear her. The women, young people and pastors who attend these meetings this spring have a real treat in store.

Here is the program adopted as a whole, but will be changed in minor detail to fit local conditions:

Devotionals. Minutes of last session. Roll call of churches and enrollment of delegates. Appointment of committees. Superintendent's Message. Song and Prayer. "Our Plans for the Year"—by a member of the Board. "Bible Study in Missions," by Rev. J. O. Atkinson, Mission Secretary, Southern Christian Convention. Missionary Address by Mrs. Alice V. Morrill, President Woman's Board for Foreign Missions, American Christian Convention.

Adjourn for lunch—One hour.

Afternoon Session

Devotionals. "Why and How of Missions in the Sunday School"—Discussion fifteen minutes, led by..... "Our Mountain Work," Miss Iola Hedgepeth, Superintendent. Round Table—By Mrs. Morrill. Report of Committees. Election of Officers and Selection of Place for Next Session. Last Words; Adjournment.



NOTICE

Mrs. C. H. Rowland, President Woman's Board of the Eastern Virginia Conferences, desires all pastors and presidents of Missionary Societies in that Conference to please take note of and publicly announce the dates and places of meeting of the One-Day School of Missions as follows:

Isle of Wight and South Hampton District at Franklin, Virginia, Tuesday, April 4; Mrs. J. A. Williams, Franklin, Va., Superintendent.

Nansemond and Gates County District at Bethlehem church, Wednesday, April 5, Miss Jennie Willis Atkinson, Suffolk, Va., R. F. D. 5, Superintendent.

Wakefield-Waverly-Dendron District at Dendron, Va., Thursday, April 6; Mrs. L. B. Faison, Wakefield, Va., and Mrs. B. F. Livesay, Waverly, Va., Superintendents.

Norfolk County and Newport News District at Prentiss Place, Portsmouth, Va., Friday, April 7; Mrs. J. E. Cartwright, 80 La Salle Avenue, Norfolk, Va., Superintendent.

The meetings will begin in each instance at 10 a. m. Mrs. Alice V. Morrill, President of the Foreign Mission Board, American Christian Convention, Defiance, Ohio, and Miss Iola Hedgepeth, of our Mountain School, Fancy Gap, Va., and our Secretary of Missions for the Southern Christian Convention, together with local speakers, will make addresses or teach a class at each of these meetings. It is desired that each delegate bring a Bible and a notebook.



PROGRAM OF MISSIONARY RALLY

To Be Held at Rock Stand Christian Church, Randolph County, Alabama, April 29 and 30, 1922

SATURDAY, APRIL 29

Morning Session—10 O'clock

Devotional Service by T. C. Harris.

"The Christian's Obligation to the World," by Rev. E. M. Carter.

"Our Part as a Church in the Evangelization of the World," by Rev. J. D. Dollar.

Preaching, by Rev. C. W. Carter.

Dinner.

Afternoon Session—1 O'clock

Devotional Service, by Rev. C. M. Dollar.

"Woman's Missionary Society," by Miss Tiny Mae Hunt.

"Its Opportunities in the Alabama Conference," by Miss Zana Stephenson.

"Our Goal for 1922," by Miss Mary Jane Hood.

"Our Opportunities as a Church in Northern Alabama," by Miss Bama Dollar.

"Our Work in the Foreign Field," by Rev. G. D. Hunt.

Second Day—9:00 A. M.

Sunday school, conducted by Superintendent.

"Christian Endeavor as a Missionary Force," by Miss Lois Calhoun.

"Sunday School and Missions," by J. W. Payne.

Address: "Our Men and Millions," by Rev. G. D. Hunt.

Churches will please take notice and send large delegations. Rock Stand is anxious to entertain the people, and we are all eagerly looking forward to the meeting.

C. W. CARTER, *Chairman of Committee.*

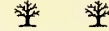


Miss Iola Hedgepeth, in a recent letter, gives this encouraging information: "Our work is growing. We are becoming better established and are confronting greater responsibilities every day. A wonderful work this. I trust I can do my part faithfully and well, God helping me. We need a minister of the Gospel in our midst. I can see it and feel same, for I know how hungry I have become for a real preaching service once in a while. At present we have 125 on our two Sunday school rolls, mostly young people. Out of that number, including adults represented in the homes from which they come, not over six or eight have ever made any profession of faith in Christ."

Religious Journals on the "Second Coming"

(Continued from Page Six)

cept the Bible as it is, infallible in every part, which means quite plainly the "second coming." That is the nub of it. That is what they are after. * * * The other paper of this sect, *The Christian Evangelist*, never intimates any least opposition to the second coming, and its readers are generally for it with zeal.—*The Christian Register.*



MONEY AND CONVICTIONS IN THE CHURCH

To the observer from outside, no rebuke would seem too scathing for the Baptist Home Mission Society and the United Christian Missionary Society. A year and a half ago a benevolent-minded but somewhat ignorant Baptist layman of California, who had acquired a fortune in oil, determined to make a considerable gift to the Baptist Home Mission Society. In the Baptist churches has grown up in the last twenty years a party now commonly called fundamentalists. They are a group who insist on the acceptance of a pretty definite body of doctrine, which includes the substitutional theory of the atonement, a premillennial view of the return of Christ, and so on. The oil man's views were of the fundamentalist school. He made his gift to the Board conditional on the acceptance by its officers of five dogmas of this description. If there is one thing of which the Baptists have boasted it is their refusal ever to impose a creed upon themselves. But the vision of \$1,500,000 looked bigger than the liberty of the church to the Baptist Board. It consented to the provision. Last year, as most of us are aware, the Board was sustained by a snap vote of the Home Mission Society at its meeting in Des Moines. But the convention appointed a committee to report next year on the desirability of accepting conditional gifts. Meanwhile the Baptist Home Mission Society, having betrayed the fulness of Christian liberty for a price, is finding that the oil man's gift may prove financially as well as spiritually an apple of Sodom. The gift was not in money, but in oil stock, in a concern whose property is in Mexico. The stock has shrunk very considerably from its valuation eighteen months ago. The company is still in need of development, and the stock, it transpires, is assessable. The Baptist Home Mission Society may actually be forced to pay out money for the sake of betraying its principles! The devil is a poor paymaster.—*The Christian Work.*

 **A REMINDER** 
The Southern Christian Convention
MEETS
May 2, 1922

THE CHRISTIAN SUN ventures to suggest that churches pay their pastors' expenses—and be the happier by so doing.

STEWARDSHIP AND TITHING

SOME DISCUSSIONS BY REV. J. O. ATKINSON, D. D.

IS THERE A JOHN HAMILL IN YOUR CHURCH?

(Note: The Tither, formerly edited by The Sun's editor, was transferred on January 1, 1922, to Rev. J. S. Huebschmann, 1645 Superior Avenue, Cleveland, Ohio. In the January (1922) number of The Tither the following interesting article appears, together with the accompanying picture. The Sun has secured permission to reprint this. The story is to appear soon in Brother Huebschmann's book, "Three Great Successes."—Editor.)

The writer is acquainted with many happy tithers. Tithing is contagious.

Let me tell you something about John Hamill. John Hamill lives in Cleveland, Ohio. He is known by his church people as the Blacksmith Missionary. He used to be a blacksmith. He is now engaged by the East Ohio Gas Company to look after the repairs of trucks and autos. A number of years ago he contributed only \$5.00 to \$6.00 annually toward his church treasury. His vision has grown. He heard a sermon on "Tithing." He began to tithe.

He told me a little more than a year ago, that within the last twelve months he averaged an income of \$43.00 a week, amounting to \$2,236.00 the year. Out of that he gave to his church, missions, and God's good causes between \$700 and \$800. And he gave it cheerfully.

No, he did not inherit money! He told me that every dollar he ever had, he had to work for.

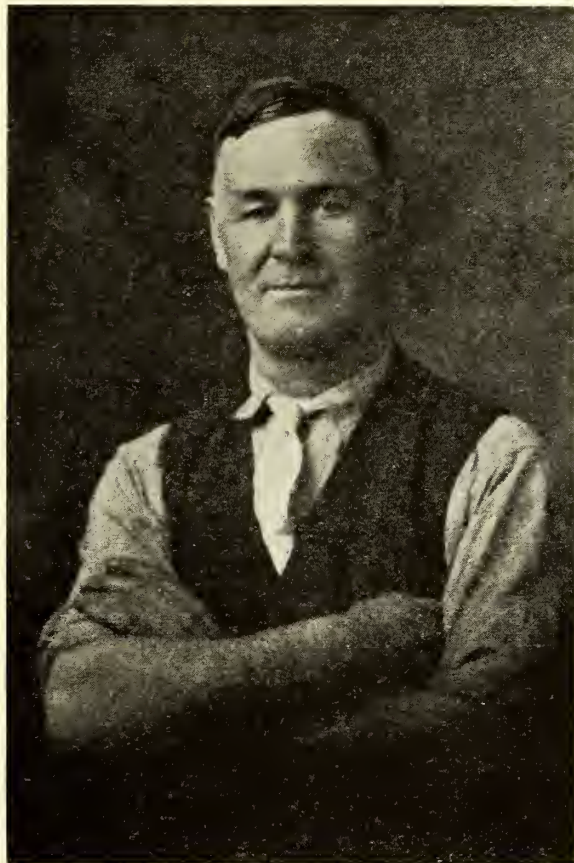
No, he is not a single man, who has no cares but his own! He is a married man and has several children.

Mr. Hamill is supporting a missionary in Africa, Miss G. Bowyer. This young lady tithes her meager income. She gave me the picture of two of her black converts of Africa. The one is so happy about the Christian religion that he gives one-tenth to God's work, the other gives one-seventh.

The church to which Mr. Hamill belongs has a membership of about 300 to 400 members. That congregation is paying the entire expenses of about seven missionaries, in different countries.

Have you a John Hamill in your congregation?

Reader! Can't you become an example for others in your church, as John Hamill did in his church? Now is a good time to start. Why not begin today?



JOHN HAMILL, THE BLACKSMITH MISSIONARY

SECURING TITHERS

Rev. Roy C. Helfenstein, Dover, Delaware, writes March 13: "Please send me by return mail 300 copies 'How to Tithe and Why?' also 300 copies 'The Divinity of the Dollar.' I preached yesterday morning on Tithing and expect to preach another sermon on the same subject next Sunday. We now have thirty-one tithers in the People's church, and I hope to have fifty on our Tithers' Roll by next Sunday." This is the way to go at the good work. People love to tithe when shown why and how they should.

Under the same date Rev. J. F. Morgan, Norfolk, Virginia, writes: "Please send me 100 copies, 'How to Tithe and Why?' for distribution among my people."

Many of our pastors are taking advantage of the free and fine literature we have on the subject, and are getting results. We have sent a small packet of this literature to one or two persons in every church of the Convention, with one or two exceptions, and trust the same has been placed and is being read to advantage. Here is the plain, bare question after all: "Shall we pay tithes or rob God?" Malachi 3: 8-10 makes that alternative for us, and from it there is no escape. If we are not tithing we are robbing God; and if the people are shown the plain Bible teaching on the subject, many will tithe. Why not do our part in giving the people a chance to adopt the Bible plan?



THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honey-comb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—*The Christian* (London.)



"The race moves forward on the feet of little children"—and then let us see that the little ones are cared for so as to insure the right kind of a race.

SUNDAY SCHOOL AND C. E. TOPICS

Lucy M. Eldredge

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— SUNDAY, MARCH 26, 1922

Review Lesson; Devotional Reading, Psalm 130.

Golden Text: "Jehovah is righteous in all his ways, and gracious in all His works."—Psalm 145: 17.

Primary Topic: Favorite Stories of the Quarter.

Memory Verse: "For with Jehovah there is lovingkindness."—Psalm 130: 7.

Topic for Young People and Adults: Social Teachings of the Quarter's Lessons.

"Blessed are they that keep justice, And he that doeth righteousness at all times." —Psalm 106: 3.



CHRISTIAN ENDEAVOR TOPIC, SUNDAY, MARCH 26, 1922

What Our Country Owes to Home Missionaries.—Luke 10: 1-17.

"He who would measure the greatness of our history must take into account the home missionary."—Senator Hoar.

"Back of Home Missions must stand that which gives them reason for being, as well as incentive and inspiration—the religion of Jesus Christ. Back of our national problems must ever be the question whether they shall be solved by a Christian or a non-Christian nation."—Mrs. Athella M. Howsare, in "Christian Missionary."

The splendid work of Miss Hedgepeth and Miss Midyett in the mountains of Virginia, and of Miss Kirkendall in the foreign section of Haverhill, and of Rev. W. R. Caldwell, among the logging men of Western Washington, may well be presented to the Christian Endeavorers at this meeting as illustrating the contribution which the Christian Church is making to the great work of missions in the homeland.



NOTICE

A resolution to reduce the number of members of the Board of Religious Education from ten to seven members will be presented to the next session of the Southern Christian Convention.

W. T. WALTERS, Chairman.

Richmond, Va., March 15, 1922.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR MARCH 22, 1922

Table with financial data: Amount brought forward \$2,161.98; Children's Offerings: Jack Hargrove, Jr., \$1.00; Virginia Wells, 25c. Total, \$1.25; Durham, \$13.51; High Point, \$2.33; New Lebanon, \$1.00; Lebanon Baraca Class, \$1.00; Piney Plains, \$5.65; Ebenezer, \$2.46; O'Kelley Bible class, First church, Greensboro, \$75.00; Suffolk, Va., \$25.00; Berea (Nans.), \$10.00; Antioch, \$6.00; Rosemont, \$9.58; Mt. Zion, \$3.83; Leaksville, Va., \$1.37; Rose Hill, \$2.28; Rock Stand, 67c.; Mt. Zion, 90c. Total Sunday School Offerings, \$159.33. Total for the week \$160.58. Grand Total \$2,322.56.



LETTERS FROM THE COUSINS

DEAR UNCLE CHARLEY: We are having some wet weather and cannot run around outdoors much. I want to join the Band of Cousins. I am a little girl nine years old and go to school every day. I have a nice teacher. Her name is Miss Indie Lee Griffin. I live right near the school and can go in bad weather most of the time. Enclosed you will find 25 cents for March. —Virginia Wells, Edgerton, Va.

Yes, we are having much rain, too. We want to plant Irish potatoes, but the ground keeps too wet. You are fortunate to be close to the schoolhouse these rainy days. —"Uncle Charley."

DEAR UNCLE CHARLEY: It has been a long time since I wrote to you and the cousins, yet I hope you have not forgotten me. I am in the fifth grade and like my teacher very much. Am sending you the dollar that daddy gave me for not missing a word in spelling for a month. I hope I can make another one to send the Corner soon. When school is over I am going to work in the field, for I am nearly eleven years old now. Mother says she thinks perhaps James Everett and Jennings will study harder and have a dollar for you next month. —Jack Hargroves, Jr., Driver, Va.

We had not forgotten you but thought you had forgotten us. You are a good boy to send your dollar for the orphans. I give our little folks one dollar if they average 95. I had to hand over eight dollars for last month. —"Uncle Charley."



It is stated that the University of Michigan has been making loans to needy students for a number of years, and has never lost a cent through wilful failure of the borrower.



Greensboro, N. C., staged a big automobile show last week, which ended in a series of races. One man—Willis Wilds, of Columbia, S. C., lost his life in a race accident.

“TELL ME A STORY”

JACK'S COURAGE

Crash! Bang! Jack's heart nearly stopped beating. There was mother's best vase on the floor broken into hundreds of pieces.

“People shouldn't put vases on little tables just where a fellow couldn't help bumping into them,” muttered Jack. Still, he had been told not to go into the drawing-room in his heavy boots, and he began to feel rather queer. “Oh, well, they'll think it was the cat,” he said to himself, as off he went.

Every one had started supper when Jack came in again, and he slipped quietly to his place. “Where's Puss?” he asked.

“Oh, she's in disgrace,” answered Margaret. We've shut her up in the cellar. She knocked over mother's new vase.”

“No one seems to know anything about it, so we thought Puss must have done it,” said mother.

“Oh,” said Jack, and nothing more was said about the vase.

When Jack took up his lesson-books, somehow he could not study. What was it that the new teacher had said? Something about courage. Oh, yes! “Courage consists not only in bearding a lion or facing a mad bull, but in the quiet performance of unpleasant duties or the cheerful acceptance of deserved censure.”

“Acceptance of deserved censure.” Yes, that meant taking the blame on yourself.

“Miaow, miaow,” came faintly from the cellar, and that settled Jack.

He cleared his throat and began, “I say, mother.” “Yes, Jack,” answered mother, softly.

Why would that queer feeling come in a fellow's throat? “I—I nocked the vase over.”

“I'm so glad you told me, son,” she smiled back at him. “I don't mind so much about the vase, but I'd hate to think my boy wasn't truthful. Wouldn't you like to let Puss in?”

“My, won't I work hard for father in the garden this summer, and buy her a new vase!” thought Jack, as he went to the door and called Puss.—*Lillian Ladyman, in Jewels.*



A COLORED BOY'S COPPERS

Freddy, a little colored boy, was a scholar in Sabbath school. Though a rugged little fellow, he contracted a disease which resulted in his death. A few days after the funeral the home was visited by the deaconess of the church, who found the heart-broken mother putting Freddy's possessions away. What to do with Freddy's bank, which contained twenty-five cents, she scarcely knew. But the appearance of the deaconess suggested the idea that it be given to her to be used in some good cause.

They had a Mission Circle in the Sabbath school, and after thought and prayer, she told the girls the story of the twenty-five cents and suggested that it be invested in cardboard holders, each with spaces for twenty-five-cent pieces. These were distributed among the girls, who went out collecting for missions. Some of the holders were filled more quickly than others. One girl, whose interest in missions had been difficult to arouse, was inspired with the idea of making as much as possible out of Freddy's quarter; she came to the meeting carrying her holder, filled, in one hand, and in the other enough twenty-five-cent pieces to fill another. She soon filled a third, collecting nine dollars in all. Forty dollars was the financial result of a group of girls taking Freddy's legacy and using it for the Master's sake.

Freddy had two sisters who joined the Circle and became excellent workers. His mother and grandmother became members of the Woman's Missionary Society. The mother of the girl who collected nine dollars also became a member.

Jesus one day long ago took a boy's lunch, consisting of five buns and two fishes, and fed a multitude. Who shall say how many hungry hearts have been fed on the bread of life in distant lands because a group of wide-awake girls had placed in their hands Freddy's twenty-five cents and multiplied them into forty dollars?

What wonderful things Jesus can do with coppers, plus consecration!—*Exchange.*



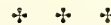
THE BUSY BEE

Few people realize the enormous effort required to make a single pound of honey. In a pound jar, the *Manchester Guardian* tells us, there is the concentrated essence of 60,000 flowers.

To make a pound of clover honey the bees must take nectar from 62,000 blossoms and make 2,700,000 visits in getting it. Often the journey from the hive to the flower and back is as much as two miles, so that the making of a pound of honey requires journeys that may aggregate more than 5,000,000 miles. When we know these facts, we realize that the bee is indeed “busy.”—*Selected.*



At a meeting of the Committee of Arrangements and Program for the Sixteenth International Sunday School Convention, to be held at Kansas City, Missouri, June 21 to 27, 1922, recently held in Chicago, a strong tentative program was outlined. Its scope of activities and interests as well as its provision for detailed information and methods in the field of Sunday school work promises unusual returns for the time invested by the 8,777 delegates from every State and Province in the United States and Canada who are expected to be present.



A committee of five to investigate the needs of the 60,000 blind people in this country for religious education, literature which they can read, and oversight and care in the field of religion, has just been appointed by the Home Missions Council and the Council of Women for Home Missions. There is very little religious literature available in the Braille type at the present time.



Julian S. Carr, Jr., Durham, N. C., died of heart failure March 17 in New York City. He was one of the South's foremost business men.

CHURCH NEWS

A CHURCH DEBT IS PAID

I am more than glad to report to our brotherhood that the debt of long standing on the Christian church building at Reidsville, N. C., has been paid. Some two or three months ago in a little conference one night we made an effort to see what we could get pledged for the payment of this debt, which has been standing against the church since it was erected several years ago. The subscriptions were liberal, but some thought many would not pay after pledging. Last Monday night in our regular quarterly meeting we called for the payment of said pledges, and every subscriber came forward with the cash, not a single one failed. There was real joy in the audience as it became more and more evident that the debt would be paid. There was one man, a laboring man in a factory, who had promised \$50. As the calling of the list proceeded, many felt doubtful of his being able to respond with the cash, and for two reasons, one was the scarcity of work and the other was the fact that his wife was then in a hospital in Baltimore, Md., having submitted to a very serious operation. The people in the audience waited with almost anxious breath to see if this man would respond. At length the secretary called his name. Then he arose slowly and started to the secretary's table. Well, we all felt like giving this humble but heroic man three cheers, but everybody remained quiet and this man did not fail, for he laid on the table his fifty dollars, and so as we went through the list it was found that not a man had failed to pay his pledge, and then others paid in who had not pledged, and—the debt was paid. Hurrah for Reidsville, for she has done her part and nobly done it and the church is rejoicing. Besides, in our regular Sunday services the congregations are increasing in a most satisfactory and encouraging way. Then, too, our mid-week prayer meetings are doing splendidly. We have from fourteen in inclement weather, to seventy-five in good weather to attend, and the young people make up the larger portion of the attendance. We have a very faithful company of young people

and they are nearly always in place. The interest in the Reidsville church is growing and most encouraging. Rev. W. L. Wells, now of Portsmouth, Va., is very affectionately remembered by many in this congregation. He was my predecessor here and their fondness for their former pastor is gratifying. I have rarely preached to a congregation in which there was a more decided and growing interest. We are all feeling good over the situation, and especially over the fact that the debt is paid. The outlook is encouraging.

J. Pressley Barrett.

March 8, 1922.

CORRESPONDENCE

UNCLE WELLONS AND THE "LITTLE BROWN JUG"

Dear Editor:

I find in The Sun of February 1, a letter from C. W. Hunt, of Charlotte, N. C., calling my attention to his father Rev. Moses J. Hunt, whom I met at Good Hope the second Sunday in February, 1863. I have many tender ties that bound me to Brother Hunt. He was then a widower living with his sister near the church. I do not remember his children's names, but I remember them. I found in Brother Hunt a man who was striving to win souls to Christ. We had many precious meetings together, and witnessed a great many souls coming to Christ. He married the second time and lived in sight of Pope's chapel. We held many excellent meetings at Pope's chapel. He promised to be at Pope's on Monday, following the fourth Sunday in September. He went away to fill an appointment in Warren County to return Monday, but when I met him Monday afternoon his countenance was overflowing with joy. He preached on Sunday, went home with Mr. Jones, who had a school conducted at his house. Monday morning he said to Brother Hunt, "Talk a little to my school on the subject of religion." And soon the teacher accepted Christ. The young man working for him accepted Christ. Mr. Jones' daughters, and all his boarders there then accepted Christ as their Savior; and Brother Hunt couldn't get away until after dinner.

On another occasion Brother Hunt promised to help me at Pope's if all was well, and he was there. I won't tell you the circumstances under which he was there, lest you all have a hearty laugh. Brother Hunt was a great worker for souls, and when he didn't have a church to hold a meeting in, he would go out in the woods, where there were souls to be saved, and conduct a meeting there under an arbor. I wish we had a thousand Rev. Moses J. Hunts with as great love for the salvation of souls as he had.

Now let us go back again to Good Hope for a few minutes. I found that church so dilapidated, it was not fit to hold a service in, at the close of the war. I had to give up preaching there and give up that little flock or build them a house. I and my congregation were all without money. I resorted to every honorable means, to get a house for worship. I never worked as hard anywhere to build a church as I did there. The church was without window-lights. I had to stand in the cold and preach, while the people listened. I couldn't see just how I'd get any lights, but I said to the young ladies, "Make me a bed-quilt," and Ah! two bretheren, not members there, but members of my church, said, "Brother Wellons, you are going to gambling." I said, "Look at those windows. I've begged you until I can't get five cents more out of you. Would you have me stand there and preach to a cold congregation? Hush! Shut your mouth." And I heard no more from that. I gathered up from two little books some simple stories that were quite amusing. I got the young people to compare these simple plans. I got a number of wagon covers, by the side of the church. I sent fifteen miles to a grandfather, to bring his little granddaughter—a sweet little child—to sing the "Little Brown Jug" for me. I gave notice on Easter Monday that we would have these tableaux scenes and the selling of the quilt. (I sold that quilt and got seventeen dollars for it.) The people came from nearby and far off. Everybody saw the windows that I was striving to close, brought along their twenty-five cents, and if they heard the "Little Brown Jug," and saw these amusing plays, they were expected to pay their twenty-five cents. This was the first meeting I ever had of that sort, and the last. In a few weeks my window sashes were in

and well glazed, and a comfortable heating stove. So Good Hope stands today, with all of its nice improvements. After all of these improvements were made, I still had a slight amount of money left.

J. W. Wellons.

SOLEMN VOWS

Drewry-Clarke

The marriage of Miss Bessie Parke Clarke, daughter of Mr and Mrs. W. R. Clarke, of Wakefield, Va., and Mr. Turner Monroe Drewry, son of Mr. and Mrs. J. S. Drewry, of Wakefield, Va., took place at 5 o'clock, Thursday afternoon, February 16, 1922, at the Wakefield Christian church, the pastor officiating.

The church was decorated with evergreens, potted plants and cathedral candles.

Immediately after the ceremony the happy couple left for Washington and other northern cities.

They will make their home near Wakefield, Va., where the groom is engaged in farming.

W. D. Harward.

West-Conrad

Mr. Thomas M. West and Miss Tressie Conrad were married at the Christian parsonage, Waverly, Va., February 17, 1922. This was a very quiet marriage. The ring ceremony was used.

Mr. West is a farmer and merchant of near Waverly, Va. The bride is of the same neighborhood. There is a beauty, a dignity, and a stability in the marriage of good neighbor-country folk which is most praiseworthy. The many friends of this good couple wish for them many happy years of successful life.

Ceremony by the writer.

Jas. L. Foster.

Loy-Griffin

Mr. Raymond W. Loy and Miss Lesta Mac Griffin were united in marriage at the parsonage of the Rose Hill Christian church, Columbus, Ga., on the evening of March 11, 1922, at 7:00 o'clock.

Mr. Loy is a young man of splendid personality. He is a member of the Christian church and is at present enlisted in the Officers'

Training School at Fort Benning, Ga. He is a member of a prominent family. Mrs. Loy is the daughter of Mr. and Mrs. Griffin of this city. She is prominent in society and church and is a most charming young lady.

Only a few friends and relatives gathered to witness the taking of the sacred and solemn vows. The beautiful ring ceremony of the Christian church was used. The writer spoke the words which made them husband and wife.

A host of friends wish the popular young couple much joy and happiness in life.

R. F. Brown.

MISCELLANEOUS

BEST CROP FOR ANY NATION

The best crop any state or nation can raise is a crop of just plain, wholesome boys and girls. What would be the use of working hard to develop a fine country, unless there were some good, dependable boys and girls to leave it to? But boys and girls are more difficult to raise than record-breaking cows and fine horses. Sometimes we get so interested in building up a fine farm, or a great city, that we forget to bring up the kind of children that can be trusted with these wonderful investments and enterprises.

We cannot leave the boys and girls to grow up any more than a farmer can turn his cattle loose in the neighborhood and expect to have fine stock in the end. The youth must be given high ideals and training to be honest and dependable men and women. A healthy body can only produce a strong and vigorous mind. By constant effort on the part of parents and leaders, habits of thrift and industry are formed that will insure success. It takes time, trouble and money to raise a good crop of boys and girls, but it's worth it.—Thrift Magazine.

BABSON PREACHES

Roger W. Babson is a voice crying in the wilderness of the nation's selfish rush for gain. It is most refreshing—a very means of grace to hear this glowing testimony from this Christian business man:

"It seems to me that the only cure, the only thing that will stave off the crash, will be some sort of religious revival that will get men

into a different point of view. We must have something that will make men substitute faith for fear, production for selfishness; something whereby our minds may be focused upon making things instead of upon a division of things. The great need of the hour is more religion, more emphasis on service, more on making rather than on purchasing, more on being rather than on simply getting by.

"Some time ago I put a question to the President of Argentina as to why South America is backward as compared with North America, although settled first. He answered: "South America was settled by men from Spain who came in search of gold, with only a vision of gold, but North America was settled by the Pilgrim fathers, who came with a vision of God and a desire to serve Him." Let us not kick down the ladder by which we have climbed up."—Selected.

RADIO SERVICE

Had you been at the home of E. M. Underwood on Endor street last Sunday night you would have had the privilege of listening to a sermon by William Jennings Bryan, delivered in Point Breeze Presbyterian Church, Pittsburg, Pa., which was broadcasted by wireless telephone. Myron, the young son of Mr. and Mrs. Underwood, has fitted up a splendid wireless set in the home, where evening concerts given in Newark, N. J., Washington, Pittsburg, Chicago and other distant cities, are heard. The voice of the great Commoner was just as clear as if one had been sitting in the same building with him. Mr. Bryan stated in beginning his address that it was the first time a speech of his had ever been broadcasted and that the audience listening was probably the largest he had ever addressed. It was a great speech and the speaker was about an hour and a quarter delivering it. Subject, "The Prince of Peace."—Sanford Express, March 17.

Japanese reporters at the Disarmament Conference twice sent Secretary Hughes' message to their home paper, the Asahai of Tokyo, at triple rates. The minute Secretary Hughes made his naval offer, representatives of the Tokyo paper prepared a 400-word summary containing every salient point. This they sent urgent cable, at three times the regular commercial rate, or \$3 a word.

POCKET BIBLE FOR THE BLIND

The American Bible Society is producing a small handy volume of Scripture selections for the Blind. The purpose is to have a light book for easy handling by the aged and invalids, and for easy carrying by those who travel. The cost of the book will be very moderate so that it can be widely circulated. The passages of Scripture will be among those universally cherished by Christians for instruction, comfort and inspiration.

The Blind are not only handicapped seriously by blindness, but by the necessary bulk and cost of books in embossed systems. While an ink print Bible can be supplied for fifty cents, an average embossed Bible costs over fifty dollars. The fifty cent ink print Bible weighs about a pound. While an average Bible for the blind weighs over one hundred fifty pounds, of course such a Bible is not in one volume. It takes from eleven to fifty-eight volumes, according to the embossed system, to make a Bible, the pages of which are 13 x 14 inches, on an average.

The small volume will consist of approximately forty sheets 7 x 14 inches and will weigh about one pound. It will be the nearest approximation of a vest pocket edition ever issued for the blind.

Inquiries in regard to this volume and gifts to promote its circulation should be addressed to Mr. L. B. Chamberlain, Bible House, Astor Place, New York City.



Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.— (John 5:39.)

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Fourteen Points on Making a Church Go.

1. It's Sunday! Stop Look! Listen! Are you on your way to church?

2. Avoid spasmodicism! Steady and united action will redeem the world.

3. Ask yourself, not what do I get out of this service, but what do I put into it?

4. Be as enthusiastic over your church and religion as you are over your - business, lodge, or politics.

5. Keep paid up. Religion is the one thing needful. It's worth paying for as well as praying for.

6. Give your children a chance to grow up in the church. Bring them with you.

7. Welcome the stranger even though you miss the usual greeting with friends.

8. Make yourself a committee of one to win one disciple for Christ and His church.

9. Have a good word to say about other churches, but put your own first in your heart and life.

10. Do not see how little you can do to get along, but rather how much you can do to make things go. Remember you are not responsible for the lack of great gifts, but only for the culture and use of what you have.

11. Keep informed. Take and read your own church paper.

12. Practice the homely virtue of faithfulness. Faithfulness is what keeps things going.

13. If certain members have failings, bear in mind that you may have some too, so keep mum! "Charity covereth a multitude of sins."

14. How can the Sunday evening problem be solved? Simply by laymen going to church Sunday evening. So long as the service is maintained, it is the duty of laymen to attend it. Laymen as well as ministers are called to be laborers together with God.

(From the bulletin of Epworth Methodist Episcopal Church, Cambridge.)

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(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - Editor

Subscription Rates

Table with 2 columns: Rate, Amount. One Year \$2.50, Six Months 1.25, Three Months .65 In Advance.

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Unity Of The Faith

By REV. F. C. LESTER, *Graduate Student*
Yale Divinity School
New Haven, Conn.

FOR centuries have men longed and prayed for the unity of the faith. Isaiah, a member of royal family, walked barefoot through the streets of Jerusalem pleading for unity of faith in Jehovah, who alone could save Judah from destruction. Jesus, in the only lengthy prayer we have recorded, prayed passionately three times that those who should later believe on Him might be one. Paul explains that the reason for the gift of apostles, prophets, evangelists, pastors and teachers is that we all may come to the unity of the faith. Popes and potentates have issued decrees, councils have been convened and creeds set forth, even persecutions have been carried on, and thousands have died for the unity of Christian faith. And yet that desired good has not been attained.

Division of Christian forces is noticeable everywhere. The tragedy is that even yet brother rises against brother in the household of faith, and Church combats Church. Such must soon pass. Enlightened Christian men know better than to spend God's time in trying to destroy each other while the world, God's world, our world, sinks lower in sin.

But how shall we attain unity of the brotherhood? Organic unity will not come in our generation, if it ever comes. There is a bigger and a better unity—the unity of spirit.

Unity of spirit will come when Christians lift up their eyes unto the fields which were long since ready for harvest, and gladly obey the Master's entreaty, "Go ye." The mission challenge is the hope of the Church. If Christians are content to stand idly by, or even worse, contend with each other, while literally millions of fellow-beings eke out a miserable existence in misery, disease and sin, the Church they represent must surely die—and the sooner, the better. When Zion shall lose her life in sacrificial service at home and abroad, then shall our Lord's prayer be answered, then shall we come in the unity of the faith, then shall dawn the millennium.

VOLUME LXXIV

BURLINGTON, N. C., MARCH 29, 1922

NUMBER 13

IN NON ESSENTIALS
LIBERTY

IN ESSENTIALS
UNITY



IN ALL THINGS
CHARITY

EDITORIAL

The Division of the North Carolina Conference

THE report of the Executive Committee of the North Carolina Conference shows that the vote stands for three Conferences instead of one. The Sun is the official organ of the Convention and works in the mutual interest of all the Conferences, and, hence, has reserved editorial comment on the issues involved in the division of the North Carolina Conference. The vote is now settled and the next step will be for the Convention to ratify this vote and make disposition of whatever proposition, or propositions, that may be presented for the continuing of the old Conferences.

The matter, therefore, now passes from a Conference matter to a Convention matter, and The Sun holds that it is within its own rights now to comment on the situation.

Our position is that the churches in the North Carolina Conference were not willing to give the united Conference a fair trial. It must be remembered that the North Carolina and Virginia Conference was nearly a century old at the time of the merger, while one of the other Conferences was a half century old and the other nearly three-quarters of a century old. All three of the Conferences had done good work, but it had taken them years to do it. There were those who expected the united Conference to accomplish in three years what it had taken more than fifty years to accomplish. Such an expectancy is unfair, and we regret that certain contributors to The Sun resorted to such comparison.

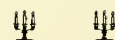
It was pointed out that the churches were not attending the united Conference in the same proportion that they were attending the three Conferences. This scribe recalls when no one went to Conference in an automobile, and often it was inconvenient to get to a Conference on a train. When once you reached Conference you could not very well afford to stay for one day only. In recent years, the use of the automobile has given delegates an opportunity to leave their homes early in the morning, go to Conference for one day, and return that night. We have in mind that many such delegates planned to return to Conference the next day, but when they reached home, they let affairs there prevent them from returning. We saw this very thing in all the Conferences at their last two sessions before uniting. This is going to be seen in the Conferences after they go back to the

old boundaries. Mark our prophecy here now that these smaller Conferences are going to have a very difficult task holding themselves together.

Too many of the ministers in the North Carolina Conference have fallen to the opinion of the members whom they serve rather than trying to teach them how to co-operate. Many ministers of the North Carolina Conference have not dared to stand up and tell their people the convincing facts about and advantages of a united Conference.

There is a principle about the division that concerns itself beyond the confines of the North Carolina Conference. It points out very clearly to us that our people cannot co-operate as they should under the splendid liberty which we enjoy. Herein is a principle involved that goes deeper and extends beyond a local affair. This fact must be reckoned with in our Brotherhood. It stares us squarely in the face and it is an issue that we must intelligently settle or suffer by its consequences.

The position of The Sun now is that every member of the North Carolina Conference should accept the vote in a whole-hearted way and abide by the decision of the people. Though we were a strong supporter of a united Conference, we shall, with the same zeal, stand by the Conference of which we shall become a part. We shall nurse no ill feeling and let no prejudice blind us from our Christian duty.



The Men and Millions Forward Movement

OUR Men and Millions Forward Movement has a future. We believe that with all our heart. We believe that the majority of the people think so, too, and that they are willing to help take care of this future. The next session of our Convention will very likely determine the actual future of the Movement. Whatever is done this time will likely fix the destiny of the great undertaking. The Campaign Committee has been continually on the job since the launching of the Movement. Not a member has resigned or otherwise ceased from active duty. Meetings have been held regularly, with few exceptions. Correspondence has been carried on and plans made out. The committee does not, however, feel that it has had the utmost co-operation. But even in the face of this, every member has been, and is, optimistic.

A report is now in preparation for the next Convention. That report will not only give a gist of what has been done, but will make two or three concrete recommendations. It will be remembered that the committee made some recommendations at the last Convention, but they were pushed aside without consideration. The committee has felt keenly the need of the operation of the recommendations made at that time. The committee further feels that the work can-

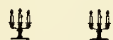
not be rightly and efficiently prosecuted unless some definite steps are taken. The committee is composed of men whose time is completely taken up by other positions and the best that they can do is to give an occasional half day to the prayerful consideration of plans. The Church ought to know now that this committee expects to make what it considers necessary recommendations at the next Convention. The Church ought to know further that the committee feels that unless the Convention is willing to stand behind the undertaking in some definite and concrete way, that it does not feel that it should become responsible for the actual outcome of the Movement.

The Sun's editor is a member of the Campaign Committee, and has been present at its every meeting. He understands the situation in such a way as to give expression in this manner. Let the delegates to the Convention begin to think in terms of the Movement's future and be prepared to consider what step, or steps, should be taken to fully perpetuate our Church's greatest undertaking.



A Sentence Editorial

A DENOMINATION cannot afford to hamper itself with an inadequate literature. An inadequate literature will make an inadequate people. Bare literary necessities will never suffice. There cannot be an adequate literature without an adequate publishing house. A denomination cannot be missionary without the power of the press. The Seventh Day Adventists can stand criticism because they believe in the press, and use it. Give us an insight into the literature of a denomination and we will know that denomination. A tract in the hands of every member makes every member a missionary. The absence of literature produces but little. The printed page reaches the masses. Another denomination will not produce another's literature. The building of a Church college is the task of the Church. The building of a denomination is the task of that denomination. The building of a literature for a denomination is the task of that denomination. The Church paper cannot be discarded because it does not pay in dollars and cents. The small circulation of a Church paper is to be regretted. We have come to think that a missionary must have two feet. We wonder if a missionary ought not to have pages as well as feet. We send men into new territory to build churches. We ought to send our literature into the homes to carry our principles. When the Church neglects the printed page she sets up a germ cell to destroy her physical body. What does the future hold for the Church paper?



It takes four acres of land in the United States, at present methods of cultivation, to sufficiently support one person.

DANCE BY ELON STUDENTS

Back in "ye olden days" when The Sun's Editor was a student in Elon College, the idea of any kind of a fraternity was frowned upon. But time brings changes. Two years ago two Greek letter clubs were organized at Elon for social purposes only, as we have understood it. But is not this the very beginning of all college and university fraternities? Is not this just such a step that creates the first germ that finally pollutes society? Is not this the genesis of a body of men whose stupid rules debar the poor boy and spend in shame the money of parents?

A college needs no social societies to divide the student body into groups. A college allows the canker of ruin to set in when its trustees and faculty set their approval on that which lends itself toward class control.

We have it from good authority that one of these social Greek letter groups at Elon held a dance in Burlington on the night of St. Patrick's day of this year. Such behavior is a blot on the name of an institution that is known to the world as Christian.

If Elon's Greek letter clubs are the means of bringing into our college the same kind of a thing that is permitted in State institutions, then The Sun calls upon every trustee and faculty member to give an account of his stewardship to a loyal and devoted constituency that has made Elon with its prayers and dollars.

One of the best panaceas for an evil is publicity, and we throw the searchlight upon a flaw in our work and call upon the college authorities to defend or condemn what we have said in regard to this dance and the organization that conducted it.

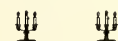
Mr. President, Gentlemen of the Trustees, and Honorable Faculty, tell us something.



LET US HAVE IT—AND NOW

We believe there are many of the brethren who plan to write something for the good of the approaching session of the Southern Christian Convention, but no doubt, many of them are just putting it off. Some will continue to put the matter off and others will send articles a week or two before the Convention meets and expect these articles to appear before the meeting of the body.

Let us have your suggestions now. The Editor has in mind to have the issues of April 12, 19 and 26 prepared as much ahead of time as he can, and hopes that those who plan to write on some phase of the Convention's work will do so at an early date. Let your impulses lead you today.



Asia contains about three-fifths of the world's population.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Dairy—Part XX

By REV. J. O. ATKINSON, D. D.

Field Secretary for Missions

THURSDAY A. M., OCTOBER 6.—It was dark, cloudy and threatening last night, but clear at dawn this morning. I was up at 6:30 and had ample exercise in deck-walking to whet the appetite for an 8 o'clock breakfast. Besides taking grape-fruit, prunes, bacon, eggs, and Porto Rican coffee for breakfast, we meet at table Mr. Woodbridge, a public accountant of Porto Rico, on his way back home in the States for a vacation. He likes Porto Rico but drinks buttermilk instead of coffee for breakfast. I put him in my diary as one deserving pity—something is wrong with his digestion. He cannot eat potatoes or bread, but can negotiate meats and fruits and nuts and buttermilk. During the war he was coming to the States on vacation and one day in mid-ocean a German submarine "bobbed up" out of the water all in a flash and without warning. However, the submarine's captain was a generous-hearted soul, as generosity ran among the Germans at that time. He commanded all on board the Porto Rican ship to take to their life preservers and life boats—and do it in fifteen minutes, for at the end of that time their ship would be "blown up." Woodbridge said no time was lost at forsaking their steamer, and just as the last passenger had cleared the decks and had safely launched in the little lifeboat, there was a terrific explosion, water was flung in sprays hundreds of feet into the air, and when the smoke of the explosion cleared, their good ship was seen torn wide open and with yawning, gaping sides, was rapidly swallowed up by the great blue deep. All night the passengers in their little rowboats tugged and toiled aimlessly about on the sea. About 2 a. m. a drenching rain set in and a fierce windstorm broke upon the sea. Some perished; but most came through the night, and next afternoon were picked up by a great old sail-boat far out at sea, and after days of peril at the mercy of wind and wave, all who were fortunate enough to go through the first night on the lifeboats were brought safely into New York harbor. Woodbridge says this was an experience he does not care to repeat. No wonder he had all the starch taken out of him—and has not been allowed by his physicians to eat anything since with starch in it. He is thankful now that he can live even on buttermilk. I enjoy his talk and decide not to get seasick on all this journey of five nights so I can have his company at meals.

The *Ponce* is a slow boat, but the sea is exceedingly blue and the little waves break over each other in snow-drift fashion. We sit on deck and doze and dream and

read and talk and do nothing. I have resolved that if I should ever overwork and become a nervous wreck I shall take to some big ship and go to sea. One just can't do anything on board ship except be lazy and idle and indolent. A trip or two across the ocean would restore any sort of wrecked or wretched nerves. We have today a pleasant breeze, a friendly sea, and a steady ship. From 2 to 3 p. m. I have a most refreshing "nap," and awaken with the feeling that our first day out at sea on the way home is all that can be desired. To make up for all the inconveniences and limitations of sea travel they give elegant meals and serve them in the finest and best style ever. This evening at dinner the menu card was printed in colors and had cuts of Porto Rican scenes and also one of a great ship steaming out to sea. Besides the beautiful and artistic card, they served Queen olives, iced celery, pear onions, mock-turtle soup, consomme julienne, boiled salmon, Windsor potatoes, paella a la valenciana, queen fritters with sweet sauce, boiled pig's head with spinach, roast prime ribs of beef, roast veal with brown sauce, boiled and mashed potatoes, roast sweet potatoes, green corn on cob, lima beans, roast chicken with dressing, lettuce salad with French dressing, aquacate sauce, cabinet pudding, lemon sauce, blackberry pie, Horton ice cream, cherry jelly, assorted pastry, assorted nuts, fresh fruits, young American and Edam cheese, toasted water crackers—and glorious Porto Rican coffee. Now, if one cannot make a dinner on that, any or all of it as one may choose, one should be thrown overboard and himself be fed to the fish. I was not thrown over.

FRIDAY, OCTOBER 7.—Had a splendid night's rest and feel fit and fine this morning. The day is very warm, but the breeze is delightful and sailing is fine. There is much swell in the sea and our good ship *Ponce* rises and falls with a grace of movement and bearing that is delightful. All on deck today seem sleepy and lazy, and some sea-sick. Sea travel is for rest—that's all. I have read today "James' Twenty Years in Porto Rico," "Old Spain in New America," and a few light articles in *The Saturday Evening Post*. They have a good library and reading room on board this ship, and one finds many interesting books to read while one is being rocked and rolled to sleep and indolence out "in the cradle of the deep." Our captain says we should now be off the Florida coast some few hundred miles. How I wish he would "head in" and let me take a fast train for home! It is Friday p. m., and we have no promise, even with a favorable sea, of landing in New York till next Monday p. m. The soft sun glimmers on the sparkling blue, balmy breezes flow from the tropical South, and but for fear that a storm will sweep down on us I could enjoy this forever. I see by the log we have traveled 284 miles from yesterday noon till today noon; 517 miles since leaving San Juan Wednesday p. m., and still have 863 miles to go to get in harbor at New York. That looks a long way—but we are going, and every blue mile counts.

SATURDAY, OCTOBER 8.—Sea travel grown monotonous, except the great eating and the wonderful sleeping. One certainly feels close to and dependent upon God away out at sea. The billows are so big—space seems so infinite and abundant, and the sea so friendly—or so fierce. I stand on deck and look and look and look—out into boundless space and the infinite expanse. “What is due east of us?” Our skipper says, “The Bermudas.” “And west?” “Oh, possible the South Carolina coast.” If I could set foot on *terra firma!* And yet perhaps some day I shall remember these experiences—and be glad because of them. And here is the whole secret and philosophy of life. We spend our days—we poor mortals do—in fear, longing, wishing, hoping, smiling now and then, and looking out into the future. Then after awhile we look back upon the scenes and experiences of the past—and they are pleasant to think on. When we get to heaven I am sure we will look back on the hardships and trials of life and count them all pleasant. It is strange how experiences unpleasant at the time come to be pleasant in memory. I never talked with a rich man in my life that he did not love to tell about the hardships and poverty of youth and the early days. And I never talked to a great man that he did not enjoy telling about the hard knocks he had in the days before he came to be great..

I have lazed on deck today and read “Rebecca of Sunnybrook Farm.” Out on the sea—reading and dreaming about the farm! The book of 200 pages is fine and carries sunshine not only from Rebecca—but on broad acres and fat herds as well. The sea has been good to us today, and our good ship covered 296 miles from noon yesterday till noon today. We are having a southerly wind, warm and balmy, and the sea at 2 p. m. is almost like glass in smoothness, though the sun is obscured and the weather seems soggy. We are headed for a storm!

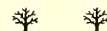
Our wireless operator gave us news today from Athens (Greece), Lisbon, London, Washington, and New York. He gave us the score between the “Yanks” and the “Giants” in the world’s baseball series.

At 5:20 p. m. this Saturday, while the people in the States are on a busy half-holiday, I am writing this line in my diary to say that the dark clouds are lowering, the sea is growing more nervous and angry, and the rushing waves are beating themselves into a frothing foam. White caps are everywhere and signs of increasing anger appear on all sides. The sea is uncertain and capricious. One hour it may be calm and gentle and as docile as a lamb. The next it may be as turbulent, as fierce and as angry as a lion. It is too quick-tempered, and is easily provoked into passionate rage and frenzy.

SUNDAY A. M., OCTOBER 9.—We ran head-into a storm about 5 o’clock last evening. Thick clouds enveloped our good ship and the whole raging sea about us by 6:30 p. m. By 8 o’clock it was pitch dark, the wind was furious, the waves rolled and roared and seethed; and all night long our good ship *Ponce* tumbled and tossed and engaged in one fierce and continuous battle with angry wind and beating wave. It was a splendid tussle, but a restless, nervous, sleepless night for me. Occasionally our ship’s bottom would strike an oncom-

ing wave with such force and suddenness that it sounded like an automobile at fast speed hitting a stump or a mound in the road. This morning, however, day peeped out gradually from behind the clouds, and slowly the sun has been battling for a clear sky as manfully as our *Ponce* battled with wind and wave last night.

All of today the sea has been one mad, seething, furious monster. It has been to me a most strange and wonderful day. The sea was so nervous, so restless, so terrible in its frenzied grandeur. I have stood for hours on deck and watched the most wonderful display of useless anger I have ever witnessed. A storm tore across the surface here early last night; and while the day has been full of sunshine and joy, the sea has displayed an anger terrible and wonderful to look upon. This, my last full day at sea, has been the most glorious of all, because so different. I have enjoyed my three square meals, and amid such ceaseless energy and frenzied activity one could not be indolent and inactive. Tomorrow is to be our last on the journey and the skipper says we are to land in the morning and put foot to pier in New York harbor by 2 p. m. If coming joys cast their bliss in front I shall have one sweet night of unbroken sleep and peaceful slumber this night. *(Concluded in the next)*



SUFFOLK LETTER



VERNON M. Herriek, son of W. H. and Cora Herriek, was born in Norfolk, Virginia, August 7, 1900. His parent moved to Suffolk when he was four months old where he lived until he joined the First Virginia Ambulance Company August 24, 1917, in Norfolk, Virginia. He left Norfolk September 16, 1917 for Camp McClellan, Anniston, Alabama, where the name was changed to 115 Ambulance Company. In December 1917 he was transferred to Sanitary Squad Two 104 Sanitary Train. He remained in that train until taken sick and came home on furlough May 2, 1918, and returned to Camp May 6.

He left for New York June 21, 1918, and sailed for England July 5 and arrived in England July 12. From England he went to France where he was taken sick the first week in October, the very night his Company was ordered to the Verdun front. He was sent to 89 Field Hospital for a few days and then on to Base Hospital 50, where he remained until January 28, 1919. He was then transferred to Base Hospital 54 where he died Saturday morning February 8, 1919, at 6:50 o’clock.

He was buried from the Y. M. C. A. Hut with military honors February 10, at Mesnes, France. His remains were brought to New York from Mesnes December 18, 1920, and to Suffolk Saturday morning January 8, 1921, at 7:50 o’clock, exactly twenty-three months and one hour from the time he died in France. He was re-buried in Cedar Hill cemetery, Suffolk, Virginia, with military honors, Sunday afternoon, January 9, at 3:30 o’clock. Pall Bearers: Bill Joe Barnes, Elbert Sturgeon, W. B. Allen, Len Evans, Edgar Harrell, and Joseph Mizell.

This young soldier of the World War is survived by his parents, brother and half brother, grandfather and grandmother, one uncle, and several aunts and

cousins. He was a private in Sanitary Squad 2, Sanitary Train 104, Division 29, but his memory ranks with the highest officials when service is appraised. His parents and brother are members of the Suffolk Christian Church and the final service was conducted by the pastor. There were eighty-four enlisted from this congregation; two were killed and five died.


If you multiply the death of Vernon Herrick—only eighteen years, six months, and one day old—by one hundred thousand, and then think of the fathers and mothers in their grief, you may have a faint idea of the American loss in this great war. The loss in manhood! The loss in family plans! The loss in useful service! The loss is simply appalling; and all intelligent and religious forces ought to combine to prevent another war; for another war would be more of an international conflict than the one we call the "World War." Human interests and international relations grow larger year by year. Hemispheres are smaller now than continents were when Columbus landed on the western shore. Trade, missions, travel, intercourse now girdle the globe. The individual grows smaller as the world grows smaller. The individual ruler is doomed. Autocracy must pass to the museum of history, and broader views must control the nations and the Church of God. This young soldier's life went into the great struggle for the self-determination of small nations as well as great nations. "Without the shedding of blood there is no remission," and without the shedding of blood there has come no human freedom; but it is useless to shed more blood since "the blood of Jesus Christ cleanseth from all sin." To trust in that blood prevents the shedding of more blood.

Peace be to the ashes of the soldier boy, buried in France or home cemetery! Peace and hope to the parents of Vernon Herrick, and all parents whose boys were buried with military honors.

W. W. STALEY.



ELON LETTER

 HE other night I went into the college wireless room and heard a magnificent concert by one of the world's great bands. The concert was given in Pittsburgh, Pa., and I was about five hundred miles away. The sermons of Dr. Truett, recently delivered in Raleigh, could be heard over wireless in many states. When the weather is rough or we are tired, why not lie in bed at home on Sunday and hear the best sermon by the nation's best preacher?

Why not? Because public worship is more than a sermon, and a sermon is more than the ideas it contains. Worship in church is a social affair. It is a mistake to think we go to church to meet God. God is everywhere, and if we cannot meet Him in our daily work, we cannot meet Him anywhere. We go to church, not to meet God, but to meet our fellows in the effort the better to realize God's will and purpose and plan for us. What our whole life should have as its engrossing purpose, the understanding and doing of God's will, that in a social way is the purpose of public worship. God promises

to be with the two or three who so assemble, just as much as He does ever to be with his lone disciple everywhere and all the time. The ether has been ever filled with the myriad cadences and messages the wireless now speaks to us out of the encircling space, but we were not tuned to hear them. So it is with God. He has ever yearned to speak to His children. They could not hear. They did not even know He was speaking, and forgot He was present.

But to return to our thesis, while God is present everywhere, the social gain in public worship is conditioned on the presence of our fellows with us. No matter how eloquent a sermon or what entrancing music we may hear by means of the wireless, we can never feel the heart inspiration which characterizes the assembling of the people together in the place and at the hour appointed. "One shall chase a thousand, and two put ten thousand to flight"—such is the geometric progression of associated action. This situation rings true to experience, too. The presence of others brings out the best or the worst in us, according as the group is directed toward good or evil ends.


It requires more to be a good preacher now than it ever did. The general dissemination of knowledge, the daily, weekly, and religious press, to say nothing of magazines and the literal maze of books, the multiplied gatherings of the people for instruction such as the movies or the theater or the various clubs, the piano-player, the phonograph, and now the wireless with its undreamed possibilities—have all of them for the average citizen produced an intellectual surfeit. The average man is mentally tired, over-fed, so to speak, when he goes to church. It must be a tempting morsel indeed that will hold him true and keep him a regular attendant. Inability to furnish mental nutriment and spiritual uplift has induced many preachers to resort to what I may be pardoned to call pulpit vaudeville to attract a crowd and get a hearing for themselves. Such procedure belittles the gospel and is shortlived.

What is the minister to do? He is to unify the music, the Scripture reading, the prayers, and his sermon, so that true worship may result. He will spend long seasons in communion with God, that he may discover His will and purpose and become His prophet. A prophet is not so much a fore-teller as he is a forth-teller. He speaks on behalf of God, interpreting His message to his own time and to his particular people. He will subject himself to a rigorous, consistent course of study. Desultory reading will not do. The hit-and-miss method seldom hits: it practically always misses. The average preacher is not able to construct for himself such a course of study. His denomination should do it through some Board, or he should accept membership in some one of the interdenominational reading and study circles. I have myself taken some of these courses. They are all right.

Whatever we do or aim to do, we must not neglect public worship and the sermon is here to stay, the right sort of sermon by the right sort of preacher.

W. A. HARPER.

PLAIN TALKS TO PLAIN PEOPLE

OMETIMES we handle truth as if it were glass, but there is no danger—you cannot get a jolt big and strong enough to down the truth. Some one has said that you cannot burn the truth, you cannot behead it, nor can you crucify it. On the other hand a lie is a lie even though it be on the throne. Remember another fact, that a lie on the throne is yet a lie which is on its way to defeat and ruin. Truth is still truth though it be on the way to a dungeon. You cannot destroy truth, since it is as eternal as its Author. Even though truth be crushed to the ground, it will in due time arise and go forward, for it is on the way to victory. Let us be patient for the victory of truth, since it must come, and in coming, it will destroy error.

Are there not many people who think it is quite sufficient to follow along close to truth? It is not, as they seem to think, quite necessary to be so careful to make your pathway the pathway of truth. If you keep close to truth, in the neighborhood of truth, that will do! But that is a serious mistake. We need to follow the pathway of truth, even to walking in it, for then only is the thinker safe from danger—the danger of error, which is always fatal to the highest and best interests of right. We are told that on September 5, 1870, a caravan of eleven persons left Chamouni to ascend Mount Blanc. They had with them as guides Mr. Randall, Mr. Bean and Mr. Corkindale. On their way down they were caught in a wild and terrible storm, and it lasted more than a week. When they were found ten of the eleven were dead, and near the summit of the mount. In the midst of the storm, they became bewildered, and wandering around and around, going over their own tracks, again and again, in a space not more than one hundred yards square, till at length they became exhausted and lay down to die in the very arms of the storm. They did not know where they were, but as a matter of fact they were so near to the path of safety that five steps more would have brought them into it and to safety. No doubt there are many souls just as near to the path of eternal truth, and yet, becoming bewildered by error, they lie down to die so near to the summit of truth and light. It is so important that every soul should keep in the pathway of right, for we know not how soon some storm may burst upon us and bring us to death. God help us to search diligently for truth, for it is the sign post to the way of eternal life in Christ.

I have recently come across some very remarkable testimony which I wish THE SUN'S readers to have. Let every reader of the same give it most careful attention, as it is a matter of the gravest importance. It is well known among reading people that the Rev. Marcus Dods, D. D., and the Rev. George Adam Smith, D. D., while living, belonged to the school of higher criticism, which they with pen and tongue, held as truth. *The Sunday School Times* says that just before his death, a short time ago, Dr. Dods asked his son to publish this confession as from him: "I now take no interest in prayer. I am down under the waters of doubt. I see no blue sky, no light." Now that is the testimony which Dr.


Dods, a well known higher critic, left behind him. Is any one surprised that a life dedicated to throwing doubt on the reliability of the Bible should end in such testimony? A little while before his death, Dr. George Adam Smith said at Yale University in substance this: "The conflict between traditionalism and scholarship (higher criticism) is ended. Scholarship has won. All that remains is to fix the indemnity." During the late World War Dr. Smith lost three sons in battle. A fourth came home desperately wounded. To the Presbyterian General Assembly at Columbus, Ohio, this same Dr. Smith said: "I have come back to the faith of my covenanting fathers, to the doctrine of salvation by grace, to the God Who died for me on Calvary's cross." That seems to be quite clear as testimony for the truth. Dr. Dods, by his own confession, went out at death into outer darkness, having lost faith in prayer, he went down under the waters of doubt, seeing no blue sky over him and no light beyond him. What a pity that such a man could be hood-winked by error till he came to such a plight! Then there is Dr. George Adam Smith, one of the most scholarly men of his day, said to the students of Yale that scholarship had won and all that was then needed was to fix the indemnity. But wait a moment, a little later, after having waded through the dark waters of affliction, Dr. Smith found that higher criticism had no power to comfort in the moment of sorrow and suffering, and then to the Presbyterian General Assembly, at Columbus, Ohio, he declared:

"I have come back to the faith of my covenanting fathers, to the Gospel of salvation by grace, to the God Who died for me on Calvary's cross." And then *The Sunday School Times* adds this: "The New Theology will not save souls in mining camps, nor comfort scholars on their death bed." I respectfully ask that all of THE SUN'S modernist readers take notice of this testimony, and then get down on their knees and appeal to God for divine guidance that they may follow truth, and not the myths of men's minds—of mere speculation—the vaporings of learning that has run mad.

J. PRESSLEY BARRETT.



WHICH WAY?

OW unfortunate it is for any of us to have such a limited vision that we see only that which is in our own narrow circle in which we move! There are, viewed from this standpoint, many discouraging things to dampen our enthusiasm, and threaten our faith. If, for example, we look at the aggregate of our membership from year to year, it would seem as if we were at a standstill or worse. But the tree which has had trimmed from it many dead branches, and others which hindered the production of more abundant and better fruit, is really a more valuable tree than before its pruning and consequent reduction in size.

Though lacking the information which would permit a *thorough* analysis, I am venturing to give the results of a recent study of some of our leading churches in various parts of the country. To avoid confusion, I am simply presenting them from the standpoint of their

comparative size at three different periods. While it is doubtless true that some of these are doing less for the real interests of the Kingdom than are some smaller churches, I happen to know that the majority of them are a real force for righteousness. We certainly have reason to feel grateful for the things which they have accomplished.

In 1902 we had one little church in the city of Dayton, Ohio, with 148 members. That church now has a membership of 371, and two others have been organized. The combined membership of these three churches is 629. In 1910 they had 305. Eaton had 200—317—471 respectively for the years of 1902—1910—1922. Covington, 419—459—390. Greenville, 207—294—449. Piqua, 357—426—637. Troy, 495—680—1,033. Versailles, 342—391—342. Conneaut, 143—259—542. Lima was not even organized in 1902, or at least was not reported in the *Annual* of that date. In 1910, 170, and in 1922, 387 members. Leaving Ohio and coming to New Jersey, Irvington shows 218—361—650 respectively. Providence, R. I., 178—173—522. New Bedford, Mass., 423—448—454. Huntington, Ind., 200—361—621. Warren, Ind., 290—404—444. The Third church of Norfolk, Va., not organized in 1902, but since organization in 1907, and recently merging its life with Memorial Temple, had membership in 1922 of 826. In 1910 it had 52. Suffolk, Va., 409—726—1,056. Holy Neck, Va., 434—490—522. First church, Norfolk, 116—171—403. South Norfolk, Va., not organized in 1902. In 1910, 86, and now 435. The aggregate benevolent offerings of these nineteen churches were certainly not less than \$30,000 as reported in 1922. The records are very imperfect. The published record in our *National Annual*, and the *Southern Annual* shows nearly \$18,000 for benevolent purposes, but none of the Forward Movement money is included in the Northern reports, and apparently they are not included in the Southern reports. As to the latter however, I am uncertain. But at this lowest possible estimate of \$30,000 in benevolences, how think you this compares with 1902? Although actual knowledge is not accessible to me, I venture to estimate the nineteen churches' gifts at less than \$5,000 for that year, and at less than \$8,000 for 1910. Which way are we headed?

P. S. SAILER.

Westerly, R. I.



"BACK TO METHUSELAH"

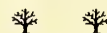
The velocity at which we travel in our modern Twentieth Century—the age of airplanes and wireless—is not without its reactions in human life. There is a movement being launched to overcome the hitherto common apprehension that a man living in so fast an age must necessarily have a short life and die long before he attains anything like the ripe old ages of his ancestors. One notes that during the last two years century clubs are becoming popular. Members join with the pledge to "live to be 100 years old," by keeping themselves physically fit. Life insurance companies of the United States announce that since the war the death rate has been lower, and that rates of life insurance are to be reduced accordingly.

Physical training and the cultivation of a strong will power is to form the basis of this movement. A most thorough study of these possibilities of longer life is found in George Bernard Shaw's play "Back To Methuselah," which is now being played in New York City. In this work the author penetrates with his keen visioned mind, far into the future, and explains that men will be able to attain great length of life again, as in the days of Methuselah. He believes that men become what they think, and that the people of the future will direct themselves toward extending the years of service of each human individual, which at present are altogether too few. The fear of life kills, while the faith, strength and hope of life makes one live, and especially if that faith is in the Creator of all things.

Unfortunately too many people have been living to die rather than living to serve. The Scriptures not only teach us to "fear God" but also to "serve Him." To me the latter is far more important. Too much fear makes one inefficient. Entirely too many church-goers have been slaves to this kind of fear and tried to snatch what little they could out of life at the Twentieth Century rate. They have reaped accordingly. They should center their minds upon being more efficient with their life possibilities. One may not agree with everything Mr. Shaw has said; and getting "back to Methuselah" may be a long way off, but the fact remains that the more you put into life, God being your guide, the more you and your fellowmen will reap in return.

J. E. MASSEY.

377 West 120th St., New York City.



SEND THEM TO THE CONVENTION

All our pastors desire to attend, and should attend, the Southern Christian Convention at Suffolk, Virginia, first week of May. The Convention will be better because of their presence, and they will be the wiser and better for attending. Why not the churches do the generous and magnanimous thing and pay their pastors' way to Suffolk and return for this Convention? The pastor will appreciate it, and will give back to his church or churches, in better service, far more than it will cost the church to send him. Get together, beloved church members, and make your pastor's heart glad by sending him to the Convention. You will never regret it, nor be the poorer for it.

J. O. ATKINSON.



What unparalleled dignity is accorded to man in the Word of God! Psalm viii, for instance, by a more accurate translation, says, "Made a little lower than God," and in other passages, "Made in the likeness of God"; "but salvation in Christ made sons of God, heirs of God, and joint heirs with Christ"; "having Christ in him, Christ and the Father abiding with him"; "Christ himself a second Adam, to create a race of men like himself." Is it not pitiful to descend from all the glories to a man born of an ape, with many brute propensities still in him only to be evolved out in ages to come?—*Eastern Methodist*.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON—
SUNDAY, APRIL 2, 1922

Asa Relies on God.—II Chronicles 14: 1-12

Golden Text: Help us, O Jehovah our God; for we rely on Thee.—II Chron. 14: 11.

Leading Thought: People prosper when they are loyal to God.

For three months we have been studying Later Leaders and Prophets of Israel. With this lesson we begin to study the Prophets and Kings of Judah. We have seen that Israel had many dynasties. Now we are to view the kingdom of Judah as it is ruled over by the descendants of David, who were the ancestors of Jesus Christ. The division was made under King Rehoboam, who was succeeded by his son, Abijah, who reigned for three years, and then was succeeded by his son Asa. Of Asa it is said, "He did that which was good and right in the eyes of Jehovah his God." He commanded Judah to seek Jehovah and keep the law. Asa was a reformer and carried on a campaign to rid the land of idolatry. He went to war, with a strong battle array, praying to God in Whose name he advanced, and became the victor in his power over a mighty army. Asa had found the real source of individual and national power to be in trust in God.

"The man who on himself relies,
Shall fail, however strong and wise;
But he who grips the strength of God
Shall walk the path the heroes trod."
—Thomas Curtis Clark.

"No matter where we are if God be with us, nor who is absent if God is present."—Matt. Henry.

Asa was willing to trust God for victory or defeat. When the aged Polycarp was asked to renounce Christ or suffer death, he said: "Eighty and six years have I served my Lord and Master and He has done me nothing but good; how then can I deny my Savior?" In that faith he died, and ever since the Church has glorified in his victory. (Hugh Thomson Kerr.)

"Jehovah is nigh unto all them that call upon Him,
To all that call upon Him in truth." (Psalm 145: 18.)



CHRISTIAN ENDEAVOR TOPIC—APRIL 2, 1922
Better Bible Reading.—Deuteronomy 6: 1-9

(CONSECRATION MEETING)

To Think About:

Daily Bible reading is a constant inspiration. "The times demand men who carry into everyday life the ideals of Jesus Christ and who hold Him in daily life as the One through contact with Whom these ideals in life may in large measure be realized."

"Thy Word is a lamp unto my feet,
And a light unto my path."

The traveler studies his guidebook carefully. The Bible is the Christian's infallible guidebook on the journey of life.

"Open Thou mine eyes that I may behold
Wondrous things out of Thy law."

Why not make it a rule to spend at least as much time daily in Bible reading as in reading the daily newspaper? Daily Bible reading, accompanied by prayer and meditation, in the "Quiet Hour" gives to the Christian strength and power and joy.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—II Timothy 16: 17.

"Everyone who has a thorough knowledge of the Bible may truly be called educated, and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."—William Lyon Phelps.

"To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No man can afford to be ignorant of the Bible."—Theodore Roosevelt.

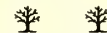
"Incline my heart unto Thy testimonies."



CHILDHOOD AND RELIGIOUS EDUCATION

By Warren G. Harding

Childhood is the basis of the future, and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance, nor to emphasize distinctions or controversy between creeds or beliefs, but to extend religious teaching to all in such a form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled.—Classmate.



"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. He that hath an ear, let him hear what the Spirit saith."—Rev. 3: 20, 22.



A layman, J. B. Ivey, Charlotte, N. C., has just recently distributed \$10,500 among his store employees.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

THE BULLETIN

BALLOT ON REFERENDUM

We have in the North Carolina Conference 118 churches of this number:

	<i>Votes</i>
89 have less than 150 members or 2 votes each.....	178
15 have more than 150 members and less than 200 members or three votes each.....	45
14 have more than 200 members or 4 votes each....	56
<hr/>	
Total votes	279
Majority of votes	140

Result of Ballot

	<i>Votes</i>
Proposition one (14 churches).....	40
Proposition two (60 churches)	141
Proposition three (11 churches).....	28
Not voting at all (13 churches).....	72

(Signed) R. L. WILLIAMSON,
(Signed) P. H. FLEMING,
(Signed) W. A. HARPER,

Executive Committee of the North Carolina Christian Conference.



Elon scored a double win in the inter-collegiate debate held on March 24 between that institution and Guilford College. At Elon the decision was unanimous in favor of the Elon representatives, and at Guilford College the decision resulted in a two to one victory for Elon's speakers. H. Lee Scott and R. S. Helms, Elon's representatives at home, upholding the affirmative side of the question: "Resolved, That the Treaty-Making Power of the United States Should be Transferred to the Executive Department of Government, Constitutionality Waived," clearly out-argued S. G. Hodgkin and J. S. Taylor, Jr., who were upholding the negative side of the argument for Guilford, and had little trouble gaining a unanimous decision from the judges. R. O. Smith and W. T. Scott, debating the negative for Elon at Guilford College at the same time the other team was debating at Elon, secured a two to one decision over the Guilford speakers, thus making a complete victory for Elon, having won both sides of the question, the affirmative at Elon and the negative at Guilford.



Mrs. J. L. Foster is at Lakeview Hospital, Suffolk, Virginia, for treatment, and we understand may have to undergo a triple operation. SUN readers will remember Sister Foster in their prayers that she may be restored to health.



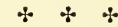
Only one month till Convention time. Are you planning to go? Let us have a full delegation.

President W. A. Harper is in Norfolk, Va., this week where he is delivering a series of Lenten lectures before the Norfolk Federation of Churches. This is a signal honor for our College President. He spoke in the Christian Temple, Norfolk, last Sunday morning and at Rosemont at night.



NEWS IN BRIEF.

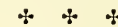
The Senate has ratified the Four-Power Treaty by a vote of 67 to 27.



Henry Ford has adopted a 40-hour week in his plant by adding 3,000 additional men and closing down on Friday nights, standing on Saturdays.



Nineteen men were entombed in a mine in Trinidad, Colo., March 24.



On March 25 six persons were killed by a storm near Beaumont, Texas.

WOMEN AND THE KINGDOM

NOTICE! NOTICE!!

Woman's One Day School of Missions in The North Carolina Conference

Mrs. W. H. Carroll, President Woman's Board of the North Carolina Conference, desires all pastors and presidents of Missionary Societies in this Conference to publicly announce the dates and places of the One Day School of Missions as follows:

Vance-Warren-Franklin District.—Place of Meeting, Liberty church, Vance County, N. C., Sunday, April 9. Mrs. R. L. Williamson, Superintendent, Henderson, N. C. (The churches in this district are: Fullers, Liberty (V), Antioch (W), Mt. Auburn, Bethlehem (W), Franklinton, Good Hope, Mt. Carmel, Mt. Gilead, New Hope, Oak Level, Pope's, and Youngsville.)

Alamance District.—Place of meeting, Graham, Tuesday, April 11. Mrs. J. D. Kernodle, Superintendent, Graham, N. C. (The churches in this district are: Berea, Bethel (C), Bethlehem, Burlington, Concord, Elon College, Providence, Pleasant Hill (A), Shallow Ford, Union, Long's Chapel, Haw River, Hopedale.)

Guilford-Rockingham-Forsyth District.—Place of meeting, Reidsville, N. C., Wednesday, April 12. Mrs. M. F. Cook, Superintendent, 305 Isabel St., Greensboro, N. C. (The churches in this District are: Apple's Chapel, Belevs Creek, First, Greensboro, Palm St., Greensboro; High Point, Hine's Chapel, Monticello, Pleasant Ridge, Salem Chapel, Smithwood, Happy Home, Howard's Chapel, Kallam Grove, Mt. Bethel, New Hope, New Lebanon, Reidsville.)

Lee-Chatham District.—Place of meeting, Shallow Well, Friday, April 14. Miss May Gunter, Superintendent, Jonesboro, N. C. (The churches in this district

are: Grace's Chapel, Lee's Chapel, Moore Union, Poplar Branch, Sanford, Shallow Well, Turner's Chapel, Zion, Antioch, Bennett, Christian Chapel, Christian Union, Hank's Chapel, New Elam.)

Wake-Harnett-Johnston District.—Place of meeting, Catawba Springs, Saturday, April 15. Mrs. J. E. Franks, Superintendent, Cary, N. C. (The churches in this district are: Christian Light, Pleasant Union, Amelia, North Clayton, Pleasant Hill (J), Auburn, Bethel Benlah, Catawba Springs, Ebenezer, Hayes' Chapel, Morrisville, Mt. Hermon, New Hill, Piney Plains, Plymouth, Raleigh, Six Forks, Wake Chapel, Wentworth).

Durham-Orange District.—Place of meeting, Chapel Hill, Tuesday, April 18. Miss Lillian Long, Superintendent, Chapel Hill, N. C. (The churches in this district are: Chapel Hill, Damascus, Mebane, Mt. Zion, Durham, Martha's Chapel.)

Halifax District.—Place of meeting, Virgilina, Va., Thursday, April 20. Mrs. W. J. Pierce, Superintendent, News Ferry, Va. (The churches in this district are: Danville, Hebron, Ingram, Lebanon (Semora, N. C.), Liberty (Nathalie), Pleasant Grove, Union (Virgilina).)

The meetings will begin in each instance at 10 a. m. Mrs. Alice V. Morrill, President of the Foreign Mission Board, American Christian Convention, Defiance, Ohio, and Miss Iola Hedgepeth, of our Mountain School, Fancy Gap, Va., and our Secretary of Missions for the Southern Christian Convention, together with local speakers, will make addresses or teach a class at each of these meetings. It is desired that each delegate bring a Bible and a notebook.

GEMS FROM THE RELIGIOUS PRESS

PROHIBITION IN MEXICO POSSIBLE

Mexico in the prohibition column would seem strange indeed, and yet the Associated Press sends a report from Mexico City which says: "The 'wets' in Mexico are frankly alarmed. They say there is a real possibility that Mexico City at least may go 'dry' before the end of the year and that if so the next step would be to make the entire republic arid of alcoholic beverages. President Obregon does not say that he is a Prohibitionist, but within the past few months he has given his unqualified support to certain legal measures which aim to put down drinking and eventually to put intoxicants under the ban."—*Presbyterian of the South*.



THE GIFT OF HEALING

Never in the history of the Christian Church has the ministry of healing been more effective than at the present time in our Christian hospitals throughout the world. At the present time there are in America 1,975 nurses' training schools among the Protestant, Roman Catholic, Jewish, and independent organizations, having in attendance 66,000 students. The ministry of the

Church in healing the sick in this manner in fulfilling the command of Christ. Whatever interpretation we may place upon the passages of scripture in the New Testament which refer to the healing of the sick or the gift of healing, we must not overlook the fact that that kind of work today is not comparable to the continuous, steady work in our hospitals around the world in ministering to the sick.—*California Christian Advocate*.



"THERE ARE OTHERS."

Nothing is more common, perhaps we should add nothing is more natural, than for each of us to be so buried in his own daily tasks and interests as to give little thought to the ways and interest of others. It is this concentration that makes the wheels of the world go round. Every man to his task and a task for every man. Still, as the slang phrase goes, "there are others." In the same way in which we should study concentration upon our own work we should cultivate ready sympathy and quick understanding of others in theirs. One thing at least we can always do; listen to the man who wants to tell of his affairs. It is surprising how soothing that is to the average human.—*St. Louis Christian Advocate*.



"REAL COMPENSATIONS"

Your life here must become very monotonous and wearisome," said a city visitor to the Sabbath school missionary. "Of course the scenery is beautiful, and there must be compensations in an occasional outing among the hills with rod and gun; but, nevertheless, I should think you would soon grow weary of it." "Yes," replied the missionary, "if this locality held nothing for me but beautiful scenery or occasional outings among the hills, I would soon tire of it. But you've overlooked entirely the most attractive feature of all, the people—the men and women out here among these hills. If you could see their faces light up with happiness over some simple gospel story or hear their words of gratitude over some trivial ministry of kindness which I give them, you would want no higher joy. These things are my real compensations."—*Forward*.



WHY THIS DIFFERENCE?

We heard a man speaking of his experience as a Confederate soldier in the Civil War. He said: "I left a good home and a good business in order to go to the front. I slept on the cold ground with only the heavens over me. I ate hard-tack and rancid bacon and sometimes almost starved. I stood amid the rain of shot and shell, exposing my life for the lost cause. I marched until I fell faint by the roadside. I dug trenches with hands which had never known toil before. I bore burdens which would weary a mule to carry. I stood all kinds of hardships, braved all sorts of dangers, made all sorts of sacrifices, all for a cause which I loved, but which I am now glad I lost. But when I am called upon to do something for the cause of Christ, I am ashamed to find myself hesitating and higgling about matters that are so little and to find myself unwilling to endure hardness as a good soldier of Christ.—*Central Methodist*.

THE HOUR OF WORSHIP

FRIENDSHIP

Have you ever stopped to think what it really means to be a friend to any one? Much is required. To be a friend to others we must really and truly love them; we must be mutually interested in them at all times. We will speak some word of cheer to those who are sad, and try to brighten their pathway as they go along through life. We will help those who are in trouble. We will weep with those who weep and rejoice with those who rejoice. We will not condemn the sinful ones, because their sin has already condemned them. When they have sin's leprosy we should not cast them out and trample them under our feet, but we should be like the little Hebrew maid who was so anxious about her master Naaman being cleansed. God grant that we may be such servants as she was! If we are really friends we will not be trying to wreck and ruin some one's character. We will be willing to lend a helping hand at all times and will do all that is within our power for them.

It is mighty good to have people say of us that we are friends in need and friends indeed, and they will, if we do not think ourselves above them. We should use the Golden Rule and do as the good Samaritan did. For an illustration: Once there was a man who had been cast out by all his people and most of his friends because he drank. One day a good man came along and said, "Hello, my friend," and it drew the man's attention and he said, "Look here, did you call me friend?" Those words thrilled the heart of the man so much—to think that there was yet some one who cared, and he resolved to be a better man! That kind word that was spoken caused the man to reform. So it is with us. We do not know what time we are going to say some encouraging word that will help someone. Therefore, let us always be scattering seeds of kindness as we pass along the way, for "the pleasure of many may oftimes be traced to one, and the hand that plants the acorn shelters armies from the sun." If we have the love for our friends that Christ has for us, we will be willing to lay down our lives for them, and we know no man can have a greater love than this.

I am sure we all have thought of these things before, but let us keep them fresh in our minds, and God help us that we may be real friends to everybody.

LOIS CALHOUN.



WORLDLY MINDEDNESS

Every Christian ought to know and find his place, whether in the church or in the home, on the street or anywhere he may chance to be. If people do not know that we love God I do not believe that our Savior will own us before the great Heavenly Father, Who knows the very secret thoughts of every man. God cannot be deceived. He is not mocked. One can not have a *form* of religion. We must love Him with all our hearts, and our neighbors as ourselves. Love is the fulfilling of all

law. We have good preaching and we do not believe and heed because we do not love. We go into the house of worship talking about our business and the things of the world, and we hear the good songs and prayers, and a good sermon by a good man—one that loves us and would give his life for us—and then we go out in the same condition. We begin our same gossip. If we are spiritually minded we talk with the Spirit and also walk in the Spirit.

We, at our church (Oak Grove), have had for twenty-five years some of the best men of any church, but we have not gone far enough. We believed and were baptized, but the devil said, "Don't carry your cattle, neither your children," so our church of twenty-five years ago has settled down in times, and tending to their business and filling the pews with the young boys and girls, and soon as we have a couple to get married, they do the same. God told His people not to leave a hoof behind. Dear brother pastor, tell us a remedy. When we are lost we want some one to tell us the way, and we want a light. If our church has no light, how can we find the way out of darkness into the light? We need to be told more of the baptism of the Spirit and the power to come into ourselves. If our church has lost its power, it becomes as weak as the world. If our pastors and church members talk and do as the world, we ought to be cast out.

MRS. R. N. MURPHY.



THE LITTLE "DAVID" OF JOURNALISM

Who can measure the power for right or wrong our newspapers wield? There are a few really great independent papers in the world. But in thinking of the average metropolitan daily, I am invariably reminded of a Joseph's-coat-of-many-colors—with no Joseph inside the coat; or varying the metaphor, I am reminded of the voice of Jacob, the hand of Esau, and the silver of Judas Iscariot. To put it in a word, most newspapers certainly "yawp" too much for the standing room they *do not* pay for.

But there is another type of journalism for which too much cannot be said. I mean that large number of denominational and undenominational Christian weeklies. They are the salt of our journalistic earth. Most of them are published at financial loss; a few with perhaps a slender margin of profit. Let this be said to our shame! Without the inspiring tides of idealism constantly poured into the world's life by our Christian editors, we should suffer untold loss in our politics, schools, homes, and churches. They are solvents of civilization. They clear the atmosphere. They lift discussions out of partisan muck up to the prophetic mountains.

I think every man who reads his partisan daily—Republican, Democratic, Socialistic—would greatly profit by seriously reading some one of the fine and definitely Christian weeklies. They are an antidote to rabid nationalism; they are an offset to violent partisanship; they foster an atmosphere of brotherhood and world-vision.—*Rev. Frederick F. Shannon, D. D., in Western Christian Advocate.*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

EASTER OFFERING APPEAL

Easter comes this year at one of the most beautiful seasons we have during the entire year. It is just as we emerge from the cold and disagreeable winter months and walk out into the sunshine of spring. The forest will be putting on its new dress of green. The apple trees will be in full bloom of white and pink, and the peach trees will be in their full dress of blushing pink. The frogs will be sitting on the banks of the ponds watching the minnows play, and the birds will be singing in the trees. The beautiful warm sunshine will make us all feel good and happy, and we will want to join our voices with the melody of the birds and sing praises to Him Who gave life to us all and made us a beautiful world to live in. The beautiful surroundings and the songs of the birds on all sides will make us want to do something to bring to ourselves the consolation of bringing joy and happiness to those who have not the joy in life that we may have.

It will be a most opportune time to make an offering for the Christian Orphanage—an offering to help give the little children a chance in life. To help meet the crying need of the many who are now pleading for a home in our institution. It is our *annual opportunity* of helping the *fatherless and the widows in their distress*. We ask you to make your offering as liberal as possible.

We want to ask each church and Sunday school to make this *Special Easter Offering* on or near Easter Sunday, and *make it as liberal as possible*. Remember we had so many rainy Sundays during the Thanksgiving offerings that many churches had small congregations and the offerings were small. Many little children are crying to us for help. We have the room if we can get the funds. Remember when you contribute to this offering that you will be helping some little helpless child. We want to raise for our *Special Easter Offering* the sum of *Three Thousand Dollars*. If you will do *your part*—if you will see that *your church* does its part, we will reach it. Help us to reach it. This is *your Orphanage*. *You have a duty—you have this privilege to help*. Envelopes have been mailed to every Sunday school superintendent in the Southern Christian Convention. Please use them to best advantage.

CHAS. D. JOHNSTON, *Supt.*



LETTERS FROM THE COUSINS

DEAR UNCLE CHARLEY: I am a little late with my dime this month. I hope you and your little folks are all well. Glad to see the spring coming. My little sister and I go to Sunday school at New Providence Christian church. We like to go every Sunday. Miss Grace Piper is our teacher, we like her fine. She gives us little ribbon bows every Sunday. When we get ten she gives us a prize. Enclosed you will find our dimes. With love to all.—*Altha and Kendall Rich, Graham, N. C.*

We like to work for a prize, don't we? We give our little children \$1.00 when they average 95 on their studies for the month. Eight got the prize last month.—*"Uncle Charley."*

DEAR UNCLE CHARLEY: I am a little girl five years old and I want to join the Band of Cousins. I often think of the little orphans and wish I could visit them. I am the only one at home with mother, as my older brothers and sisters go to school. So I help mother feed the chickens, wash the dishes, cook, and lots of other little things, and sometimes go out for a walk. I am sending a dime for the Cousins and hope they are all well. With love to you and the children.—*Lyda Janette Carter, Sunbury, N. C.*

I wonder if "Uncle Charley" is ahead of you on raising chickens. He has just one hundred little chicks. They are orphans and "Uncle Charley" keeps them in a box and feeds them. They are interesting little things and we enjoy looking at them.—*"Uncle Charley."*



FINANCIAL REPORT FOR MARCH 29, 1922

Amount Brought Forward	\$2,322.56
Children's Offerings	
Lyda Janette Carter, 10c; Altha and Kendall Rich, 20c.	
Total, 30c.	
Sunday School Monthly Offerings	
(North Carolina Conference)	
Burlington, \$52.23; Zion, \$1.45; Shiloh, \$1.00; Auburn (January, February and March), \$3.00; Hopedale, \$2.76; Shallow Ford, \$1.48; Monticello, \$1.20; Wentworth, \$10.25; Ingram, Va., \$5.00; New Providence, \$3.02; Bethlehem, \$2.91; Mount Auburn, \$5.30.	
(Eastern Virginia Conference)	
Centerville, \$2.00; Franklin, \$15.00; East End, Newport News, \$9.93.	
(Alabama Conference)	
Noon Day, \$6c.; Rock Springs, \$1.65.	
Total Monthly Sunday School Offerings.	\$119.04.
Children's Home Fund	
Woman's Missionary Society, People's church, Dover, Del., for the Dover room, \$50.00; Sarah E. Boyd (on pledge), \$20.00.	
Total, \$70.00.	
Special Offerings	
Mrs. H. W. Phillips, \$25.00.	
Total for the week	\$214.34
Grand Total	\$2,536.90



Tarboro, N. C., schools give forty-five minutes each Wednesday for religious instruction.

A REMINDER

The Southern Christian Convention

MEETS

May 2, 1922

THE CHRISTIAN SUN ventures to suggest that churches pay their pastors' expenses—and be the happier by so doing.

CHURCH NEWS

NEWPORT NEWS, VIRGINIA

We are breathing a spirit of optimism in Newport News now since the government has said that our town could complete the battleship, *West Virginia*, and repair the *Leviathan*. That will mean work for many who this winter have been without employment.

I have now been with the East End church of this city for five months. The splendid fellowship with these dear people has been fine. The Sunday school, with its seventeen classes, is well graded, and faithful superintended by Caleb D. West, who is one of the progressive men of our denomination.

We have the largest Junior Endeavor Society of the Peninsular Union. Our Senior Christian Endeavor Society of 20 members is doing nice work. This month both our Junior and Senior Christian Endeavor Societies won the banner at the Peninsular Union.

Our mid-week prayer service has been on the increase in attendance, as well as our divine services. We have preached this quarter on Stewardship, as well as the continuation plans for the Men and Millions Forward Movement.

Our city is planning a simultaneous revival campaign, April 2-16. All the churches have agreed to participate in the meeting. We are hoping that this will mean a great deal for Newport News, as well as our local church. Rev. O. D. Poythress is to be with us and do the preaching at the Christian church. Our cottage prayer meetings have already begun, and the interest is good.

B. J. EARP, *Pastor*.

RICHMOND, VIRGINIA

The attendance at the services of our church has been hindered since the beginning of the year by a street car strike, inclement weather, and sickness among our members, but notwithstanding that the interest has been good and since the advent of better weather it has increased. We have had five new members to join our Sunday school in the last two Sundays.

Our people enjoyed a good sermon recently by Rev. W. C. Hoover, a member of the State Legislature from Rockingham County. He is an old friend of the writer and a member of the Brethren church, and is deeply

interested in interdenominational work. It was a pleasure to have him with us.

The First Christian church, and the Christian denomination, lost a good friend in the death of E. S. Carlton, son of J. W. Carlton. Reared in the Christian Church, but leaving home when a young man and not finding a church of his own denomination, he joined the Methodist Church, but was always a friend of the Christian denomination.

We are planning for our second anniversary service, April 2. We are expecting to receive a number of new members on that occasion.

We hope to begin our building within the next sixty days. Our people are anxious for it and we feel that we are going to have good co-operation.

The pastor was made to rejoice last Sunday at the announcement that two members would give jointly \$6,000 on the building fund. Including contributions, subscriptions and appropriations, the fund secured for our church plant has passed the fifty-eight thousand dollar mark, for which we are truly grateful.

There are many members and friends of the Christian Church who are anxious to see a Christian church established in the city of Richmond, and who want the privilege of investing something in it. To all who are thus interested we would say that all subscriptions and contributions should be sent to J. T. Kernodle, 1012 East Marshall street, Richmond, Va., who is treasurer of the building committee.

W. T. WALTERS, *Pastor*.

3115 Garland Ave., Richmond, Va.
March 14, 1922.

STEWARDSHIP READING CONTESTS AND PLAYLETS

Experience shows that nothing so increases the interest in Stewardship and adds to the number of tithers in any church as a reading contest followed by the presentation of a playlet.

We now publish a pamphlet entitled "Live Wire Reading Contests," also "Thanksgiving Ann" and "Aunt Margaret's Tenth," both in playlet form.

For 20 cents we will send postpaid to any address samples of these, also 21 other Stewardship pamphlets aggregating over 200 pages. This is less than the cost of printing. Please mention THE CHRISTIAN SUN; also give denomination.

THE LAYMAN COMPANY
35 North Dearborn Street
Chicago, Ill.

SOLEMN VOWS

BRITTLE-ROGERS

J. S. Brittle and Miss Virginia I. Rogers were married at the home of the writer February 28, 1922. The ceremony, which was witnessed by a number of friends and relatives, was performed by the undersigned. The groom is a progressive grocery merchant of Richmond, Virginia.

W. T. WALTERS.

ATKINS-MATTHEWS

Oscar G. Atkins, of Newport News, and Miss Grace May Matthews, of Portsmouth, in the presence of their friends at the pastor's study of the Christian church, Newport News, Va., were quietly united in matrimony on March 17, 1922.

B. J. EARP.

CALLED HOME

FITCH.—J. H. Fitch departed this life March 15, 1922, his age being 64 years, nine months and 25 days. His remains were laid to rest in Mt. Zion cemetery. The funeral was conducted by the writer. He was a member of Mt. Zion Christian church for many years. He was also a deacon of the church. In his death the church lost one of its most loyal and devoted members. We will miss him greatly.

He leaves to mourn their loss a widow and seven children. May the Lord bless them and let His light shine upon them in this hour of need.

J. F. APPLE.

RICHARDSON.—Little Clare Ann Richardson, daughter of Mr. and Mrs. Eugene C. Richardson, of Suffolk, Va., died February 26, 1922, after lingering sickness. She was one year, one month and 18 days old. She was buried at Spring Hill cemetery, February 28, 1922.

It is always sad to bury little children. Much sympathy is felt for the parents of little Clare, since they have lost a number of dear little ones. Children are loved on earth, but in heaven they are loved more.

Burial services by the writer.

JAS. L. FOSTER.

RESOLUTIONS OF RESPECT—FOGLEMAN

Whereas, on February 19, 1922, God in His wisdom saw fit to remove from our midst Mrs. Sarah Fogleman, a beloved member of the Pleasant Hill Woman's Missionary Society. Therefore, Be it resolved:

First—That we bow to God's will, knowing that He doeth all things well, and never maketh a mistake.

Second—That we extend to her sorrowing loved ones the assurance of our heartfelt sympathy, that God's richest bless-

ings may be theirs, and that He will sustain them with His love.

Third—That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy be spread on the minutes of the Pleasant Hill Woman's Missionary Society.

“How well she fell asleep!

Like some great river, widening toward the sea;

Calmly and grandly, silently and deep,
Her life joined Eternity.”

MRS. J. B. HINSHAW,

MRS. P. E. COBLE,

MRS. D. C. CARTER,

Committee.



“DADDY” WATKINS

Engineer Samuel T. Watkins, of the Birmingham Division, who died at Anniston, Alabama, on December 20 as the results of injuries received the day before in the derailment of his train at Tarsus, was a popular and valued employe. His tragic death cut short a useful life which had been devoted to the cause of redeeming and brightening the lives of his fellowmen.

For Engineer Watkins not only was a good engineer and performed his duties in such a manner as to win the confidence and esteem of the officers of the railway, but he was a good man and devoted more than thirty years of his life to evangelistic work among the prisons and missions of Georgia and Alabama. The number of persons converted through all the years of his ministry (as a layman), if the record could be had, would run into the thousands. It is a known fact that fifteen of the firemen who worked in the cab with him were among those converted, and that during the last three years of his life he brought about the conversion of 1,100 persons. The influence of such a man among his fellows was great and he was universally loved and respected.

To this man, the love of a little child meant more than riches. “I would rather have the love and respect of the little children along my run than all the riches of this world,” was the way he expressed it in a conversation several weeks before the fatal accident occurred. His passage through the towns on his run between Atlanta and Birmingham always was hailed with pleasure by the little folk. Among his treasured possessions were hundreds of notes from children along the line, expressing in quaint style their appreciation of and love for the big-hearted engineer who always had a smile, a pleasant greeting, and often gifts, for them.


Mr. Watkins was born at Keysville, Va., on August 26, 1857, and had been in the Southern's service for thirty-

seven years. His run was on the Birmingham Division for thirty-one years. Mr. Watkins belonged to a Southern Railway family. His brother, M. Lee Watkins, is a veteran engineer of the Richmond Division; his daughter is the wife of Superintendent M. E. Madden, of the Alabama Great Southern Railroad; and his youngest son, Howard W. Watkins, is employed in the Atlanta general freight office.—*Southern Railway News Bulletin, February, 1922.*

PROSPECTS BRIGHT FOR THE STATE SUNDAY SCHOOL CONVENTION

The outlook is bright for the approaching State Sunday School Convention which will be in session in Charlotte, April 11-12-13, according to communication received from D. W. Sims, General Superintendent of North Carolina Sunday School Association.

Six out-of-state specialists of national reputation have been secured for the program. They are as follows: Mrs. Maud J. Baldwin, Chicago, Ill., Children's Division Superintendent of International Sunday School Association; Dr. H. E. Tralle, Editor.



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that man has the breath of the Almighty—or the blood of a brute?

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Training Publications, American Baptist Publication Society; Prof. Harold F. Humbert, Boston, Mass., Instructor in Boston University, School of Religious Education; Rev. E. W. Halpenny, Chicago, Ill., Adult Division Superintendent, International Sunday School Association; Miss Anna Branch Binford, Richmond, Va., Director Young People's Work, Presbyterian Church, U. S.; Dr. Plato T. Durham, Atlanta, Ga., Professor of History, Candler School of Theology, Emory University.

Sunday schools are requested to elect three delegates besides the pastor and superintendent, who are delegates by virtue of their office. Communications are being sent out by the Charlotte Committee assuring the church and Sunday school workers of the state that Charlotte can take care of all who attend. Lodging and breakfast at the rate of \$1.00 per night are being provided for in private homes.

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BURLINGTON - - - NORTH CAROLINA

MISCELLANEOUS

ONE'S LIFE WORK.

There are some young people who seem to know almost by intuition the life work for which they are destined.

Without going into detail, there are three guiding principles in the choice of a life work which should always be taken into account.

In the second place, the occupation chosen should offer a reasonable prospect of earning a livelihood.

Then, in the third place, a life work should be enjoyable. A person who is really in the right occupation, whether it be teaching, preaching, practicing medicine, editing a paper, tilling the soil, or selling goods, would rather do the work he is engaged upon than anything else.

Unfortunately a great many people are today misfits. They are round pegs in square holes, or vice versa.

EDITOR RECOVERING SLOWLY FROM TELLING THE TRUTH

A Kansas editor announced that he would try for one week to tell the truth, and he is still in the hospital, a writer in the Farmington, Minn., Tribune, informs us.

"Married, Miss Sylvia Rhode to Mr. Hames Canaham, last Sunday evening, at the Baptist church. The bride was an ordinary town girl who didn't know any more than a rabbit about cooking and never helped her mother three days in her life.

CONVICTS CONTRIBUTE TO NEAR EAST RELIEF

Practically every convict in the Virginia State Penitentiary has contributed to a fund of \$91.46, recently raised at the institution for the assistance of the Near East-children.

Viscount Shibusawa, of Japan, who assisted so greatly in making a success of the World's Sunday School Convention in Tokio, has given evidence of his interest and his desire to co-operate in great international movements.

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C. B. RIDDLE - - - - Editor

Subscription Rates table with columns for term (One Year, Six Months, Three Months) and rate (\$2.50, 1.25, .65).

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH list with 5 numbered items regarding Jesus Christ, Church name, Bible, fellowship, and private judgment.

THE CHRISTIAN SUN


OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

To Have or To Serve

By REV. I. W. JOHNSON, D. D.
Suffolk, Va.

ESUS did not seem to concern Himself about what He could have. He had nowhere to lay His head. "The Son of Man came to minister." The dominant passion of this age is to *have*. A man came to Jesus saying, "What good thing shall I do that I may have eternal life?" Apparently a vital question. This wise, prosperous man seemed to be anxious to *do* some *good thing*. But he was more concerned about what he might *have* as a reward for his work. The reply of Jesus offered him a life of *service*—not a life of *poverty*. He evidently did not understand the meaning of "eternal life." Somehow he had heard of this wonderful truth, and the thought seized him, "I want to *have* that, and I will investigate the way to discover this great blessing." When Jesus revealed to this inquirer the fact that *having*, and not *doing some good thing*, was the master passion, and must be surrendered for a life of sacrificial service, the man "went away sorrowful, for he had great possessions." He commanded the man to give; but the command involved more than giving.

Jesus calls today for a consecration which rises above the question, "What shall I have?" The day has come when the pulpit, the press, the teacher and all who help to mould public sentiment should rise above the personal matters of private gain, and become the flaming evangels of that higher type of intellectual, moral, and spiritual life which finds its happiest expression in the larger service for God and mankind. "What shall I have?" is narrow, sordid, selfish, and belittles the real dignity of man. "What good thing shall I do?" is the real question which should spring out of a heart willing to "sell all, and give to the poor, and follow Jesus," if that is the God-given call for life and service.

VOLUME LXXIV

BURLINGTON, N. C., APRIL 5, 1922

NUMBER 14

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

All-Time Convention President



ABOUT a year ago THE SUN suggested that the time had come when we should employ an all-time president for our Southern Christian Convention. With the time approaching for a meeting of this body, we repeat, with emphasis, our statement of last year, that such a step deserves more than a passing consideration. It deserves prayerful consideration, and we trust that every delegate will endeavor to think through the advantages of such a change and go to the Convention prepared to lift a voice and cast a vote in favor of such an arrangement.

The business world demonstrates beyond a reasonable doubt that any enterprise must be headed up by someone who is constantly on the job. The every-man's plan of doing things can no longer suffice in an age like this.

The position of president of the Southern Christian Convention amounts to little beyond that of a presiding officer for three or four days every two years. We have always harnessed a busy man and placed him in the position, and his only recourse to the public is by correspondence, which, at best, is very unsatisfactory in Church affairs.

So often we are inclined to condemn some church, or group of churches, for their lack of doing things. No church wilfully neglects its duty. Churches and individuals, as a rule, advance in the same proportion as they are led. So often the pastor is blamed for a certain showing in his church, or churches. We expect the pastor to do everything, and such an expectation is unfair.

Our Convention president has the objective of the whole denomination; and such an official can do more with a local church in getting it to line up with the denominational program than any one else. The president of our Southern Christian Convention is our highest official, and our people recognize and appreciate this; wherever such a personage shall go among us the doors of our churches and homes will be open to him.

The secretary of some department of the Church will never be able to unify the churches into one strong group like a man who must think in terms of the Church as a whole. The president of our Convention is in position to lead the people in a unified body as no other can do.

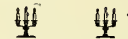
We have worked at long range too much. The editor of THE SUN cannot secure subscriptions by correspondence; the president of our College accomplishes little through correspondence as compared to personal solici-

tation for students; our Orphanage superintendent paves the way for new, enlarged, and happier givers wherever he goes to tell of our Orphanage and its great work.

THE SUN is not alone in its opinion that the time has come when we should have an all-time president. We have been endeavoring to get the pulse-beat of the people on this subject during the past two years, and we speak for many of our leaders, if not all, when we say that the approaching Convention should seriously consider this matter.

There may be objections offered. One will be as to from what source we may be able to derive the salary. With our president among the people, the increased attendance, increased offerings, and increased interest will amount, in dollars alone, to ten times a handsome salary during the first year. Of course, we will not be able to know just what the difference would be without an all-time officer, but any clear thinking person can easily reason this out and see that the proposition will pay, financially, to say nothing of the other things that will be accomplished which are of greater importance than money.

THE SUN, therefore, moves that the Convention consider this subject and elect an all-time president whose term of office shall begin on the first of some month during the good year 1922.



EDITORIAL CAUSES COMMENT

An editorial appearing in THE SUN last week concerning Elon students having a dance in Burlington has caused considerable comment. From many sources—by letter, telephone, and personal interview—we have received words that commend our stand. Some Elon students have resented it, and it would have been a great surprise if they had not. President Harper was away last week, but sent us word as soon as he read the editorial that the matter was being investigated and that the statement asked for by THE SUN would be issued as soon as possible. We also had a similar volunteer message from the Dean of Men, Dr. W. P. Lawrence. In the meantime let all interested be assured that THE SUN has more to say and is prepared to say it.



SENTENCES FROM A SERMON

The windows of heaven are always open. It is the windows of our souls that get closed.

God is not far away, though we represent Him to be by loud praying.

It is a sort of a habit that people have in asking God for everything in one prayer.

God reveals Himself to us in the same proportion that we seek Him.

God is love. Love is unfailing and so God is unfailing. Failure belongs to human and not divine nature.

The longing for heaven will be made the greater if we seek to make earth a little more heavenly.

Three Great Men

I



OME days ago we stole away from the office for a few hours and rode to the capital city of this State, primarily to get away from the routine of the office, and to transact a little business as a side-line. While in Raleigh, by invitation, we called to see Mr. E. B. Crow, whose life-story recently appeared in *THE CHRISTIAN SUN*. Mr. Crow had asked us to call the first time that we were in his city. As we started into his institution—the Commercial National Bank—we met Crow and knew him by his picture. It was at 12:45 p. m. and he had started to a group prayer-meeting being held in the interest of Gypsy Smith's meeting which was in progress in Raleigh at that time. He invited us to go with him, and we gladly went. We hurried to a class room in the First Presbyterian church, where about twenty-five business and professional men of the city had gathered for an hour's prayer service. Along the street different ones saluted and said, "How are you, Ed Crow?" and "Hello, Ed Crow." We knew then that Crow lived in the hearts of his fellowmen.

When those who met for prayer were called to order, Crow was the first man called upon to offer prayer. This great tithing layman prayed earnestly for his fellow-citizens. But Crow does not end his activity in prayer; he goes out and talks face to face with his fellowmen about their soul's salvation. Crow is the dynamo in the Vanguard Bible Class of the First Presbyterian church, and he loves his work and every one of his nearly two hundred members. He is a prince of a layman, and may God multiply his kind.

II

During our few hours in Raleigh, we chanced to meet again that friend of the farmer, Dr. Clarence Poe, editor of *The Progressive Farmer*. Poe was born and reared on a farm in Chatham County, North Carolina. He had a dream—a dream to help educate the farmer to do a greater work in farming. The realization of this dream has been manifested in making *The Progressive Farmer* one of the leading agricultural journals of the world. The paper has a circulation of over 200,000 copies per week. Among the great men of our nation is listed the name of Clarence Poe, who has done so much to bring to the farmers of the South a remarkable degree of knowledge in their line.

III

As we journeyed home that afternoon we met again that much loved man, General Julian S. Carr, who is known the country over. Mr. Carr has just lost a son, besides recently recovering from a serious illness himself. Mr. Carr is a prince among Southern business men. But he is not only a business man in the material world, for he is a business man in Kingdom service. Besides being officially connected with a dozen business concerns, he is prominently connected with that many institutions of his own Church, aside from social and religious organizations not of his denomination.

Mr. Carr takes pride in a very peculiar way in the help which he has given to poor boys and girls. Here is an example about which he told us, as he looked out over the wheat fields on the hills of Orange: Some years ago someone wrote General Carr about a little girl in the eastern part of the State that had been practically forsaken. His big heart could not wait for the slow process of writing, but rather he resorted to means of the telegraph line and wired the parties in authority to send the little girl to him at once. She was sent and Mr. Carr sent her away to a school. She grew into womanhood, receiving her education at Mr. Carr's expense. Years passed on, and one day, as Mr. Carr related to us, he was waiting in a town for a train, when someone touched him on the shoulder. There was the little girl of a few years ago who had been placed almost as an outcast. She took Mr. Carr in her own automobile to see her home and her husband and the institution which they had built to care for nearly fifty worn-out persons. In a very modest manner Mr. Carr related this story, and we saw in his own eyes the joy that had come to him through this little deed, as he would call it.

This story is only one of many that Mr. Carr could tell, if he would. He is more than a business man; he is more than a layman—he is a preacher in a very large sense of the word, giving expression to the gospel of cheer, good-will, and hope.

And we reached home that evening feeling that our association with these three great men had helped to lead us out of the valley and get a view from the mountain top. There are great men all about us—men whose hearts are burdened for the world's good. God prospers them and they return to His cause a fair portion. God has thousands of preachers who wear no long coats, possess no degrees of divinity, and have never been set aside by the hands of men. May their kind multiply and our Lord's Prayer be answered, that the Kingdom may come on earth.



DIFFERENCE IN RELIGIONS

There are yet some in this Christian country who think we might let the heathen alone to get along as they may with their religions. Such people would do well to think over the distinction between religions as pointed out by Dr. A. H. Bradford in these words:

"Christianity is superior to the other religions because it alone identifies religion and ethics. Here I wish to speak with care. I do not say that the other religions ignore ethics, but that in them ethics is not essential. A man may be an orthodox Hindu and treat half his fellowmen as if they were dogs; a man may be a sound Mohammedan and believe that he is justified in killing those who are not Mohammedans; a man may be a Buddhist and at the same time be an adulterer; but if a man treat his fellowmen as if they were dogs, he cannot be a Christian; if he commits murder, even though it be in the name of religion, he is a murderer; until he has repented and forsaken his sin he is not a Christian. Christianity never teaches that if a man holds a good creed he may live a bad life. * * * Jesus identified religion and morality."



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part XXI

(Final Chapter)

By REV. J. O. ATKINSON, D. D.
Field Secretary for Missions

MONDAY, OCTOBER 10.—After a wonderfully weird and spectacular day, spent in watching the mad ocean trying to calm itself after having been beaten into a frenzy by a storm, I had a fine night's rest. The troubled sea had gained control of itself by 7 p. m., and the whole of last night the sailing was calm, and the only sound caught between "naps" was the incessant splashing of the dividing waters against the battered sides of our faithful ship. There was just enough rolling and dipping to really lull and rock one to sleep. I retired at 8:45 p. m., was asleep before 9, and arose at 6:30 this morning. When shall I ever have another such a night? For by 3 this afternoon we are promised a landing. Then, farewell, ships, and seas, and finest eats, and best table waiters, and this life of ease and sleep and idleness!

Had a fine shower bath and ample deck-walking by 8 o'clock to make a grape-fruit, prunes, lamb chops, scrambled eggs, hot rolls and glorious Porto Rican coffee go good. The sea has completely changed overnight. Its color now is an olive green, whereas yesterday it was indigo blue. Evidently the water is not as deep now as that through which we passed yesterday, as the color of the water is due, we are told, solely to the depth of the sea. Is is a clear, cloudless, October day, sweet, wholesome and balmy. It is great to be living on a day—and a sea and a ship—like this. I am feeling fine, am so grateful and happy, and in an expectant mood. We are to see land soon after noon today, and one simply cannot compose oneself on ship when the sight of land is expected. This whole trip has been a marvel and a revelation to me! The ocean is the only place of all the world that man has not defiled and spoiled. The waves, with all their graceful curves and velvet-like formations, are the same now—as pure, graceful, fickle and powerful—as they were on the day of creation. There is nothing to compare with the ocean. It is Nature's grandest and most marvelous spectacle. My nine days on its kindly bosom have been days of pleasantness, plenty, and comparative peace. The sea has been good to me, and I shall cherish in my heart naught but the kindest consideration for all its gracious favors.

At noon we sight land. This means we are only fifteen miles out. Sailors tell us we can only see an object fifteen miles away at sea; the rotundity of the earth obscures the vision beyond that distance.

MONDAY, 8:30 P. M.—We landed safely and rejoiced to set foot on *terra firma* once more. We caught a subway near the foot of Brooklyn Bridge, and were whirled

underground at a rapid rate through the six or seven miles necessary to reach Pennsylvania Station. Was it not a task, though, for man to tunnel under a great city a distance of seven, eight, ten, twelve miles, a hole wide enough to lay four railroad lines side by side, and deep enough to allow trains of cars, with their engines, and strong enough to hold up the streets and houses and traffic above them! New York is a great and crowded city, so much so that the people and trains travel three deep—beneath the surface on the subway, on the surface in street cars, and high above the surface and over the tops of the houses on elevated railways. Why in the world don't some of these people move and come on "down home" where we have more land, more room, and plenty of fresh air?

Martin and Minton caught an early evening train for their home in the great West, and I got a Pennsylvania at 8:05 for Cape Charles and Norfolk. After a comfortable supper, and a day of jostling experiences, it is pleasant to sit here on a Pennsylvania Pullman and write in my diary at the rate of forty miles an hour. From New York to Cape Charles, Virginia, is a matter of less than ten hours—while one may read or write or sleep as quietly and as comfortable as if at home—and more so. Men have learned to travel by sea and by land in perfect ease and comfort, and while one is being whirled through space at the rate of twenty-five to fifty miles an hour, whether on sea or on land, one is about as safe and secure as one is in one's own home in a country village, and more so than in a great city.

And now, my tell-tale Diary, that I am back in the experiences of every-day travel and routine life, I will count you a closed volume and write—*Finis*.

March 20, 1922.

A WORD PERSONAL

It was by the merest accident that I kept a diary. Having borrowed a notebook for the purpose after getting aboard ship for the outgoing trip. But I am most grateful for the accident. Very many friends and acquaintances have written me such kind letters of their appreciation for my giving the diary to THE SUN and *The Herald*, that I feel more than repaid for the little time required in transcribing the lines for the press. Moreover, it has been a real joy to me to do this, because in so doing I lived over again the pleasant experiences of sea travel, and of those happy hours in Edenic Porto Rico.


I am now, and ever will be, most grateful to the Mission Board of the Christian Church for making me go to Porto Rico (for I did not want to go). And I am grateful beyond words to Secretary Minton for providing beforehand for my every want and for planning in detail the entire trip. His is a royal heart and a soul as big as the sea. Brother Martin is a most congenial traveling companion, and added much in a hundred ways to the joys of all the journey. He loves Porto Rico.

and his heart yearns for her moral uplift and spiritual redemption. He seasoned the whole trip with his singular devotion to the country and people we visited.

And I am still thinking of the dear, faithful workers left behind in Porto Rico. Of the Barretts and Miss Williams, who are spending and being spent for the Gospel's sake amid their beloved Porto Ricans, for whose salvation they are pouring out their lives. And for the faithful native workers they have raised up in the Lord, and gathered about them. We of America are not doing what we should do, what we *must* do for them and for Porto Rico. We must send them helpers. They need them and long for them so much. We must send a medical missionary. We must build that long overdue house of worship at Santa Isabel. We must send out other preachers, Sunday school teachers and religious workers. Other denominations are forging ahead with their work on the island. Where we are sending one, they are sending four and five; and where we are sending hundreds of dollars, they are sending thousands. We now have in Porto Rico three American missionaries, five natives, one kindergarten teacher, thirteen preaching stations, six organized churches, 263 church members, seven Sunday schools, 717 pupils in Sunday schools, five young people's societies, 154 enrolled in these societies, six church buildings and chapels, and our two missionary homes. This is not much; but it is enough to be grateful for, and to encourage to greater and more determined effort. In comparison with results of other denominations this showing seems small; but my conviction is, after a hurried survey of the field, that in proportion to the missionaries we have sent out, and the money spent in Porto Rico, our results are equal to those of any other denomination working on the island. We have everything to challenge us to greater zeal, effort, devotion and contributions to our Christian cause in Porto Rico. Let us pray for Porto Rico, and resolve by the help of God that we will do more than we have been doing for her moral and spiritual redemption and regeneration.

J. O. A.

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SUFFOLK LETTER

 HE country is overrun by solicitations for money from all sorts of organizations. There is a legitimate request for contributions, but it is within the constituency properly organized and maintained. To organize for a specific purpose and then send out printed or personal appeals for money, does not constitute a legal or moral right to collect funds. And it is not the function of a church to solicit the whole community for help. If ten congregations in one city were to appeal to the whole community for aid it would mean ten calls upon the same people for money. A local church has no more right to appeal to the community to help build a church than a citizen has to beg money to build him a better house for his family. The church has a right to solicit help from its own membership and the people affiliated with the congregation. Still further, it may be said that one congregation has no legal or moral right to appeal to another congregation of the same denomination for funds to aid in their legal work. Each congregation contributes to Home Missions, and


any appeal from a local congregation should be made to the proper Board for any needed help. There is an ethical principle involved in the matter of "raising money" that should be observed. As great an organization as the Federal Council violates this principle in its methods of raising money. The thirty constituent denominations which compose the Council are assessed, on the basis of membership to care for the regular financial obligations of the Council. In addition to this method, which is perfectly legitimate because the constituent bodies have representatives in the body, they solicit, through their duly authorized officials, help from local pastors and churches. I recite this to show that a false standard has been set up in the field of financial operations for benevolent purposes.

The public is tired of *drives*. The public is not tired of doing its duty, but it recognizes the injustice of independent organizations assuming the right to allot a fixed sum to a community for Y. M. C. A., Salvation Army, Red Cross, or any other good object that might be named. It is time to recognize what is ethical in doing good. Many letters and printed appeals come to me for help in many ways. It is embarrassing, to say the least, either to deny the appeal or to comply on a small scale.

No bad motive is attributed to people who are anxious to do good and go out to ask help for some worthy cause; but little has been said or written on this subject that has tried so many good souls. People ought to "give as the Lord has prospered them," but the present-day method is a dissipation of benevolence, and tends toward the creation of a nation of beggars. The cause may be worthy, the solicitor may be prompted by the best motive, and the giver may be generous at heart; but all this may operate under a custom that is unwise and void of sound ethics.

W. W. STALEY.

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ELON LETTER

 DUCATION is the process of so training the young that they will be prepared to live with and for each other. Education in this exalted sense is evidently not a matter of books solely, though formal instruction can make its contribution to that end. Every experience of life is influential in motivating conduct for social living.

Religious education is the process of so training the young that they will be prepared to live with and for each other and unto God. Manifestly too religious education is not solely or even largely a matter of precept or formal instruction. Here the method of example, of indirection, is very efficacious. Every experience of life is a challenge to the religious educator properly to motivate conduct in terms of Christian living.

Long before the babe starts to Sunday school it has learned many great principles of life. Not what mother says to baby when she bends over it in loving adoration alone affects its character, but how she conducts herself when she is about the routine matters of the home, how she responds to baby's outbursts of crying, how she feeds and adorns it—these too fatally enter into the texture of its developing character. Nor can father escape his dual responsibility with mother in the Chris-

tian nurture of their child. Parenthood is the greatest calling in the world. To neglect its responsibilities is to defeat civilization. God expects parents to devote themselves to their children, as He has devoted Himself to the human race. How patient, how loving, how forgiving a Father He is! Let us learn from Him the way of parenthood.

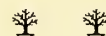
There is a lot of pessimism in the land today respecting the decay of parental authority and the disobedience of children. Parental authority is never an end in itself, nor is obedience. Resistance to tyrants is a Christian duty. Many homes are little autoeracies, or at best dual monarchies. The ideal home is a democracy and in it should be regnant the golden rule of democratic organization—that the strong should bear the infirmities of the weak. Parents exist for their children, not children for their parents. Our first duty is to the young life entrusted to our care, that we may fashion it in the ways of the Lord, bring it to maturity in His nurture and admonition. Our homes are the most potent agencies of our social order in the winners of the young to God. These homes of ours must never degenerate into mere private hotels. They are the experiment stations wherein manhood and womanhood of the Christian type are to grow and fruit. They are increasingly to become the seminaries of Christian character where the offspring of two hearts that love shall as rapidly ripen into Christian citizenship as the sparks fly upward.

But how? Christian idealism must be the fountain source of such devotion. Fathers are all too prone to become absorbed in the business or profession of life, mothers in the purposeless innocence of social engagements. The fires of Christian idealism will need to be constantly replenished or their lives will find their chief concern in other things than in their divine calling to Christian parenthood. This idealism may be fed by Sunday school or the preaching service. It may be ministered to by Chautauqua lecture courses. One of the most certain methods, experience teaches, of keeping it alive, of-kindling it to white heat, is to provide religious books for the home.

What a wealth of such books greets us on every hand today! No man can read them all. He ought not to try. Let him select one or two allied departments, and let him buy a book in those lines as frequently as he can afford. It is a good plan to buy and read a religious book a week. By all means buy and read one such book a month. Provide for it in the family budget. Then read and discuss the books so purchased. The home that makes place in its program for the reading and discussion of religious books will have gone a long way toward keeping Christian idealism as its strong ally in Christian nurture. Such a home will foster a suitable atmosphere for the production of Christian character. From such a home spiritual leaders will arise with ideals for the advancement of the Kingdom and with the spirit and zeal to achieve it. The home that shall produce a Moses for the next generation will have contributed most in its day to the realization of God's eternal purpose in the world. How we need such homes! How the Kingdom is retarded for the lack of them!

Christian idealism in the home—that will make possible the Kingdom's advancing program. The price of such idealism is—forget it not—the mastery of religious books, books that interpret the Christian gospel to the day wherein God has ordained that we should live. Forget not to provide regularly, systematically, for the purchase and mastery of such books. They are part and parcel with a worth-while program of religious education in the home.

W. A. HARPER.



CATHOLICS VS. PROTESTANTS



HAVE no thought of coming to the defense of the unusually able article from the pen of Rev. H. Shelton Smith, in *The Herald of Gospel Liberty*, as referred to in a recent issue of THE SUN, by Dr. J. O. Atkinson, for the splendid article in question is its own defense. But because of the unfavorable reaction of our dearly beloved Brother Atkinson to the article, as expressed in his criticism on the subject: "Why Not All Join the Catholics Then," I want to call attention to the misinterpretation Dr. Atkinson gave certain statements in Brother Smith's article. I have no doubt that Brother Smith will write explaining Dr. Atkinson's misinterpretation. But I wish to write so as to show that Brother Smith's meaning was clear to most of his readers. If it were not for the fact that Dr. Atkinson is one of the best friends I have I would not feel free to write on this topic in this connection.

Dr. Atkinson gives his chief criticisms to Bro. Smith's statement in quotation of the Catholic Church's challenge to the world: "Give me the child until it is seven years old, and I will give him back to the world and he will always be a Catholic," and Brother Smith's answer to this contention,—"Precisely because that Church knows the secret of Christian nurture, and keeps the child saved from the day of his birth," etc.

Dr. Atkinson interprets Brother Smith as meaning that the Catholic Church thus saves the child to the Kingdom, and therefore, Dr. Atkinson takes exception with the contention, as all Protestants would if that had been Brother Smith's idea. But that interpretation I am sure is the very, very farthest from Brother Smith's meaning, and from the interpretation that most readers gave the statement.

Personally, the meaning seemed perfectly clear to me that Brother Smith meant that by the program of religious education the Catholic Church kept the child saved to the Catholic Church, from the beginning of the child's life on up through the years, and that if the Protestant Church had an adequate system of religious education for the youth, and appreciated properly the importance of the first seven years in a child's life, that the Protestant Church could also save its children to the Protestant Church, the which it has not been doing. But instead, the Protestant Church has been allowing more than 70 per cent of her Sunday school children to go out into the world with no religious connection whatever.

A layman just now came into my office, and I read the paragraph in question from Brother Smith's article, and asked him what he thought the writer meant. His answer was prompt:—"He means that the Catholic Church in that way saves the children from the beginning of their lives to the Catholic Church." I think that most of the readers thus got Brother Smith's meaning.

This simply shows how easy it is for us all to be misunderstood, and how easy it is for people to give our statements interpretations absolutely contrary to our thought and meaning.

I secured the article in question from Brother Smith for the Evangelism Issue of *The Herald of Gospel Liberty*, and the numerous letters I have received from men all over the Brotherhood, North, South, East, and West, and from leaders of other denominations, expressing their high appreciation of Brother Smith's scholarly article on "Evangelism Through Education," is evidence of the merit of the article. Several of our leaders stated that they believed it was the most comprehensive pronouncement on the relation of Religious Education to Evangelism that they had ever read.

ROY C. HELFENSTEIN,

Dover, Del.



WORLD FEDERATION

Two years ago when our Washington congregation affiliated itself with the Federation of Churches in this city it elected me one of its representatives and consequently it was my great privilege to attend the annual dinner and business meeting of the Federation held in the assembly room of the Raleigh Hotel on Wednesday evening, March 15.

Dr. Hugh Birkhead, Rector of Emmanuel Protestant Episcopal Church of Baltimore, Md., was the principal speaker for the evening. His subject was: "World Federation."

Among the statements he made which impressed me most were the following: "Christ advocated world federation when He said: 'There shall be one fold and one shepherd.'" "The world is no longer bound together by wire, by fast sailing vessels, by express trains, etc. We are bound together by the air we breathe." He then cited the aeroplane, and the wireless telegraph and telephone.

"America is sitting in a room, the walls of which are conveying the peoples of it are being drawing closer together.

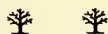
"America is being asked of God one question: 'Will you expend your intelligence, your wealth, for the world or for self?'"

L. R. TOWNSEND.

P. O. Box 212, Clarendon, Va.



Former Emperor Charles I, of Hungary, died April 1 at Funchal, Maderia. Charles had been in exile for some time.



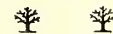
The big strike among textile workers of Lawrence, Mass., continues, and about ten thousand workers are engaged in the walk-out.

LAYMEN'S MISSIONARY MOVEMENT TO RESUME

The outlook is for a resumption of the activities of the Laymen's Missionary Movement. Quiescent since the inauguration of the Interchurch World Movement, in order to cause that organization no embarrassment in undertaking the large task which it had set itself to do, the time now seems ripe for renewing the activities at that time laid aside.

With this conviction, a group of laymen in the Central West are calling a Missionary Conference in Chicago, May 3 and 4 for the purpose of facing frankly the present situation in order to ascertain the mind of the laymen of Protestantism with reference to the part they want to take in the type of work which the Laymen's Missionary Movement inaugurated and carried on so efficiently for so many years.

The conference will be strictly unofficial and self-entertaining. The program will call for the reviewing of the present missionary situation, the considering of the increasing need for unofficial and friendly association in the missionary work of the Church which affords opportunity for the cultivation of a spiritual co-operation among Christian forces, particularly in respect to the development of missionary vision and purpose, and the ascertaining quite definitely the policies on the basis of which the Laymen's Missionary Movement may be of the widest and greatest service. The Conference will be held at the Hotel LaSalle.



REVISED GOVERNMENT AND PRINCIPLES

The Revision Committee of the Convention has passed upon the revised Government and Principles of the Christian Church and is soon to authorize the publication of the new edition. The Convention's Publishing Agent desires to ascertain something of the demands for the book so as to know how many copies to have printed.

It does not seem practical at this time to issue the new book in more than two bindings. The cloth binding will sell at 75 cents the copy and the morocco binding at \$1.50 the copy. In order to ascertain the demand for the new book at these prices we will thank those who care to place order to fill out the coupon below and return to us at an early date.

C. B. RIDDLE, *Publishing Agent*,
Burlington, N. C.

DEAR SIR:—

Please enter my order for Government and Principles of the Christian Church as follows:

- _____ copies, clothing binding at 75 cents.
- _____ copies, morocco binding at \$1.50.

(Signed)

Post Office

Date

"TELL ME A STORY"

BLOWING BUBBLES

While Betty was blowing soap bubbles one day,
 A dear little fairy came walking that way;
 So tired was she,
 And, as Betty could see,
 Just as footsore and sad as a fairy could be.
 "O, please," said the poor little thing in dismay,
 "Have you seen a fairy coach passing this way?
 Oh, isn't it late?
 And I really can't wait,
 For I'm due at the Fairy Queen's party at eight."
 "Don't worry, dear Fairy," said Betty with pride,
 "I'll blow a soap bubble if you step inside.
 It will take you straight there,
 Right up through the air,
 And you'll get to the party with time and to spare."
 —Ethel Talbot, in *Exchange*.



DANGER IN THE STREET

When we were young the street was a fairly safe place for play. Very few streets or roads were improved, and the soft, dry dust provided a soft cushion for the bare feet in summer, while the lumbering horses gave generous warning to step aside ere there was danger. Today it is altogether changed. The automobile, moving with the speed of the railroad train, turns the public highway into a track of death, while city streets are at times almost impassable.

It is the children who suffer most. Naturally careless, they often tempt accident. In the streets of Philadelphia there were one hundred and thirty-one children killed last year. So serious was the situation that the superintendent of the public schools issued the following order to the school children while going to or coming from school:

"Always cross at the regular crossing and not between streets.

"Where the traffic policeman is in control, never cross except when the stream of traffic has stopped.

"Always look both ways before crossing a street.

"Never steal rides on passing vehicles."

To these rules, more or less applicable to boys and girls alike, Superintendent Broome has added a fifth edict, directed particularly to girl students: "Never accept an invitation to ride with a driver whom you do not know."

We reproduce these orders here, believing they will apply to the children of every city and town in America. The probability is that automobiles will not be forced to reduce their speed, and with the rapid development of our improved roads throughout the country the danger involved in street crossing will grow rather than decrease. Only one thing remains, and that is for children to employ care in crossing a public street.

Our children cannot be too cautious in this matter.
 —*Exchange*.

WOMEN AND THE KINGDOM

DELEGATES TO THE WOMAN'S DISTRICT MISSIONARY MEETINGS

The women of the North Carolina Board, Mrs. W. H. Carroll, President, Burlington, N. C., are exceedingly anxious to have large delegations present at each of the meetings appointed. If any pastor or CHRISTIAN SUN reader does not have in mind the place or date of these meetings, the same can be found in last week's CHRISTIAN SUN. The women are exceedingly anxious that as many as possible of our people, especially the women and young people, shall hear Mrs. Morrill and Miss Hedgepeth. To this end they ask not only that Woman's and Young People's Missionary Societies send delegates, but churches without Societies shall elect and send representatives and that Sunday schools elect good delegations of their young people to attend. The program gives promise of unusual worth and interest, and every church and Sunday school should take advantage of these meetings. One pastor writes to inquire if men are allowed. They are, and are urged to be present, and the women certainly expect all pastors in each district to be present and have some part in the program of the day.



THIS SOCIETY MAKES READY

The Woman's District Missionary meeting for the Halifax, Va., district convenes with the Virgilina Christian church, Thursday, April 20, at 10 a. m. Of this meeting Mrs. C. E. Newman, of Virgilina, writes: "I am very glad the Woman's Missionary Rally will be with us. As Mr. Newman wired, we will serve free lunch. Moreover, anyone wishing to stay overnight will find our homes open and a welcome awaiting them. Or, if to make connection, any should come the evening before, they will be cordially received and cared for. Our Missionary Society is working with more interest and enthusiasm than usual." This is good news indeed, and Mrs. W. J. Pierce, Superintendent, News Ferry, Va., is exceedingly anxious that all the pastors of our churches in Halifax County, Va., also our Danville church and Lebanon church, Semora, N. C., shall have delegates present, not only from their Missionary and Young People's Societies, but from their churches and Sunday schools as well.



OPTIONAL PROGRAM FOR THE WOMAN'S MISSIONARY SOCIETIES FOR APRIL

Opening song: "The Church's One Foundation."

Scripture: 28th chapter of Matthew.

Prayer by Leader.

Selected Verses by different members: Mark 11: 24; Matthew 18:20; Isaiah 58:10; Matthew 26:41.

Japan Notes by A. D. Woodworth (March *Christian Missionary*.)

Have some member get up a geographical sketch of Japan and bring map and flag if possible.

“We Now Have,” (back cover of March *Christian Missionary*.)

Sketches of the lives of Rev. and Mrs. A. D. Woodworth and Rev. and Mrs. E. C. Fry.

Roll-call and offering.

Sentence prayers for Japan and our workers there.

Song: “Sweet Hour of Prayer.”

Do you take the *Christian Missionary*? You should—only 50 cents per year; a source of unlimited information and invaluable to you and your society.

Why not study the foreign text book, “The Kingdom and the Nations.”?

MRS. J. J. HENDERSON,

Superintendent Literature and Mite Boxes.

Graham, N. C.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OTHER SUNDAY SCHOOLS ENTER THE LIST

Our Sunday school of the First Christian church, Portsmouth, Virginia, has joined the ranks of Sunday schools giving one Sunday's offering a month to missions, and under date of March 27 sends a check for \$39.11 to cover their first payment in this behalf. This indeed is encouraging, for we know it means bigger things for our work and better things for our Sunday schools. “Where your treasure is, there will your heart be also.” As our Sunday schools put their treasure in missionary work their hearts will go there also, and our young people in the Sunday schools will begin to learn invaluable lessons of missionary work.

Pleasant Union Sunday school, Harnett County, N. C., reorganized on Sunday, March 26, and, wisely, elected a Missionary Superintendent, who, on the Sunday they make their offering to missions, will make a brief missionary talk or give a brief missionary program.

Piney Plains Sunday school has recently voted to give one Sunday's offering a month to missions. We are most happy to see the list of schools doing this good thing constantly increasing. Some of the schools make this a most valuable day and the offering exceedingly gratifying.

A check of \$20.28 comes in this mail from our Rosemount Sunday school, as their one Sunday a month offering for February and March. And in the same mail comes a money order for \$11.40 from our new Sunday school, Elm Avenue, Portsmouth, this being their offering for February and March.

Many other schools are equally as liberal in their monthly offering and are doing valuable work in sowing missionary seed and cultivating the missionary spirit. I am hoping that the day is not far away when all our Sunday schools will fall in line with this wise plan that our Southern Christian Convention has adopted for developing missionary interest and increasing missionary offerings.

OUR RICHMOND CHURCH GOES FORWARD

Rev. W. T. Walters, pastor, sends the following:

To the Members and Friends of the First Christian church:

With the return of spring and fair weather, there is an increased interest in our church work. We had a good interest last Sunday and one new scholar in the Sunday school.

The pastor was rejoiced to learn that two members together are going to make a contribution of \$6,000 to the building fund. We have received on the church lot and building fund to date in cash, subscriptions and appropriations, more than \$58,000. I am sure we are all encouraged over this beginning. Let us set ourselves to the task of building up our congregation this month, and try as far as possible to meet all back obligations, and where possible, assume new ones. A conscientious co-operative effort on the part of everyone will soon result in a church building of our own.

Let us do our best to work up large crowds and a good interest in our three special meetings:

1. Evangelistic services March 26.
2. Quarterly business meeting March 29. We hope to have a blue print of our new church to show at this meeting.
3. Anniversary services April 2, at which time new members will be received.

We have every good reason to be encouraged over the prospect and progress of our Richmond church.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR APRIL 5, 1922

Amount brought forward\$2,536.90

Sunday School Monthly Offerings
(North Carolina Conference)

Reidsville, \$1.00; Shallow Well, \$1.81; Wake Chapel, \$6.06; Palm Street, \$3.00; Greensboro, \$25.00; Union, \$1.75; Christian Light, \$4.00; Morrisville, \$2.00; Henderson, \$6.75.

(Eastern Virginia Conference)

Liberty Springs, \$6.00; Christian Temple (quarter ending March 31), \$25.05; Christian Temple Birthday Bank, \$13.59; Elm Avenue, Portsmouth (February and March), ..6.26.

New Hope, \$1.00; Mayland, \$2.00; Winchester, \$5.33; Oak Level, \$8.05.

(Georgia and Alabama Conference)

Pleasant Grove, Ala., \$1.12; Kite, Ga., \$2.75.

Total Sunday school offerings, \$122.52.

Special Offerings

J. W. Patton, \$4.00; Christian Sunday school, Woodstock, Vermont, \$2.00; J. H. Jones (on support of children), \$30.00. Total, \$36.00.

Easter Offerings

J. B. Duke, \$1,000.00; H. W. Phillips, \$10.00. Total \$1,010.00.

Children's Home Fund

B. D. Jones (on pledge), \$20.00.

Total for the week\$1,188.52

Grand total\$3,725.42



A great deal of praying reminds us of a steamer in a perpetual fog—their foghorn is forever wide open. Lots of poor souls live so near the bogs that they have need to blow their foghorn all the time. There is a blessing in it, after all. The other fellow can steer his boat around the other way. No wonder some souls are lonely! The perpetual howl of their foghorn makes one keep out of the range of even “speaking” distance.—*Texas Christian Advocate.*

EDUCATIONAL

THE FIRST BUSINESS OF A CHRISTIAN COLLEGE

How are educated youth to be saved from the futility and frivolity which beset their lives, and be fitted for a career of usefulness to themselves and society? In the dearth of constructive ideas on this question, a new voice will be welcome.

In his inaugural address as president of the University of Chattanooga, Dr. Arlo Ayres Brown did not discuss the difference between the Christian college and other colleges—he did a better thing, he exemplified it! He plunged straight down to the fundamental reason for the weaknesses in the character of the youth of today, as shown by the study of the religion of young men in the American armies in the World War, and demonstrated the supreme duty of the Christian college to remedy that defect by inculcating in its students those motives which produce the highest types of human character.

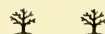
In an inaugural, whose title, "Motivation in Education," suggests a technical treatment which is quite foreign to its style, President Brown holds up three motives as desirable in the education of a college student: "A passion for thoroughness in whatever task he undertakes, a passion to discriminate right from wrong, and a passion for unselfish service." Few will deny that such motives, whether operating in or out of college, constitute a formula for successful living. President Brown pointed out certain ways in which the teaching and example of the faculty, and the influence of the extra-curricular activities of the students might be made to foster such motives. But the culmination of his argument was the one which deserves the consideration of every educator. He advocates as a means of developing these high motives from which character is built: "*Direct instruction in the materials which historically have been most effective in inspiring the two essential motives.*" In other words, he recommends the study of the Bible and other religious materials, "not because they contain a great deposit of helpful experiences which occurred in the past, but because they are more calculated to make a man want to do right and want to serve his fellows than any other curriculum materials that are known."

It will be admitted by anyone conversant with the facts that "religious materials," once so powerful in American education in public schools and in the higher institutions, have in the past two generations been crowded down, if not crowded out. Yet President Brown well says: "We cannot hope to maintain long the present amount of interest in religious sanctions for conduct, unless the generations to come learn more about the actual facts of religion than they know today." Those who lament what has been called the waywardness and wildness of the rising generation should ponder well this educator's remark: "If we are failing in any degree to develop right motives in our students, it may be in

part due to our keeping them in ignorance of the resources which have inspired the greatest number of people to right living and unselfish service for the past two thousand years."

And so President Brown proposes that the college student in one college at least shall take the facts of the Christian religion into his philosophy of life. He will face the subject in the curriculum as he faces science, and will put his mind, under the direction of competent and inspiring teachers, to the study and analysis of "the movement which has named the era in which we live, the movement to which the world seems to be pinning its hope of world-wide happiness." He calls for teachers who have been trained in college and normal school to appreciate the capacity of Christianity to develop right motives. "Concentrated attention upon the development of right motives on the part of all the educational institutions of America would set forward the progress of the world by a great leap in the next twenty-five years."

A great many earnest people are expressing concern for the conduct of the rising generation. So many are suggesting any practical method of substituting steady purpose for the prevailing frivolity, altruistic service for destructive self-indulgence and a living Christianity for pagan indifference to an inspiring faith. It is a distinctly helpful sign that a young college president, just entering upon his life work, and graduating from a period of brilliant service in the field of religious education, ventures to say, and to say with boldness and confidence, that now as always motives make men, that Christian motives make the best men, and that it will be his aim as the head of a Christian college to plant and cultivate such motives at the center of the lives of all the young people who resort to Chattanooga to prepare themselves for life.—*Christian Advocate (New York)*.



"A FAMILY ALTAR IN EVERY CHRISTIAN HOME"

"The Family Altar League," a non-sectarian, international organization which has been laboring for fourteen years in the interests of daily Bible reading and prayer in the home, announces in the Annual Report that in 1921 it passed the 50,000 mark in the number of homes in which it has been instrumental in establishing family worship. The League, in celebration of this attainment of its goal of years, has embarked on a new era of service to be made world-wide, with expanded facilities and new resources. It has taken its new motto, "A Family Altar in Every Christian Home." Its quota for 1922 has been set at 100,000 new homes maintaining the family altar.

As a part of its service it is prepared to aid churches anywhere in local campaigns for establishing family worship. An extensive literature on the subject is printed for distribution. It invites pastors to make free use of its resources, writing for samples of the materials being published. Sermon material is also supplied. Address Family Altar League, Marquette Building, Chicago, Ill. Rev. William E. Biederwolf, the noted evangelist, is President, and Rev. William Matthew Holderby, is General Secretary.

THE BULLETIN

Rev. R. F. Brown writes that he has been sick, but is out again, we are glad to state.



Dr. C. H. Rowland, Franklin, Va., is taking a much-needed rest for three months. Dr. Rowland is a tireless worker and richly deserves the three months' vacation so generously given by his church.



THE SUN'S Editor had the pleasure last Sunday of worshipping with the congregation of New Providence church, Graham, N. C., Rev. S. L. Beougher, pastor. Brother Beougher is doing a good work for the two Graham churches. He is a splendid preacher, a good pastor, and his people love him.



TO OFFER AMENDMENT

Rev. W. G. Clements, Morrisville, N. C., authorizes us to say that he will offer the following amendment to our Church Government at the next Convention: "That the Executive Committee of a Conference shall be Conference Elders.



GETTING TO THE CONVENTION

Next week THE SUN will carry a train schedule that will be of practical benefit to many who will go to the Convention. Look for it. And in the meantime, if any delegate desires full information as to schedule and fare from his or her town, let THE SUN'S Editor know and he will secure such information gladly. We are ready and willing to serve.



THE EDITOR AND A DECISION

THE SUN'S editor has decided that when he hears a fellow talking that he will never own an automobile, never drive one, and that they are a curse to the world, you had better put it down that such a person is sincere, but just does not know what he is talking about.

What did we see some weeks ago? Our good friend, Capt. W. H. Turrentine, whose love for and knowledge of the Christian Church are not excelled; a man whose whole life has been along paths of good deeds; a man whose life has been spent in following the slow gait of mules and horses. The sight of dear Brother Turrentine was not right without the presence of that dear and devoted mule. That mule was as faithful in coming to church as was his master. Yes sir, we came very near being run over by a brand new Ford one morning being driven by the Captain! Had we been on police duty we would have arrested him for speeding.

And today, as we hurried home, trying to make up a few lost minutes by using more gas, it was an almost vain attempt of ours to pass another brand-new John Henry. Could we believe our eyes? Hardly! And there in that Ford was our good friend, Rev. Jeremiah

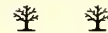
W. Holt, who believes that the former is good enough for him, a-riding and a-driving at the city's speed limit rate.

Well, sir, look our for the Editor and Brother Holt at the Convention! Going to go and Brother Holt is a-going to drive that car. Look out for us—we'll be there.



FOLLOW UP WORK

A Church had a meeting which, while good, was not considered very successful, as only eight cards were handed it. But so faithful was the work done in following up the meetings that within a few months fifty members were received. Oftentimes deep impressions are made at a meeting, but earnest work is needed, which is often greatly successful. So has it often been with such meetings as those of Billy Sunday. Those men who content themselves by saying that not many cards were received by them had little to show for the meetings. Those who took the meetings as a starting point for real evangelistic effort and went to work and kept at work had very much to show for it as the months went by.—*Herald and Presbyter*.



THE INFLUENCE OF GOOD WOMEN

The helpful influence of good women has been recognized in all ages. When they unite in some same effort for the betterment of society or the uplift of the fallen or the reform of some harmful habit or fad, the results are always salutary. Twelve hundred women who recently held their first annual convention have opened in Washington a service school for women, with Dr. Charles P. Neall, Commissioner of Labor under President Roosevelt, Taft, and Wilson, at its head. The same women have set to work to protect the sanctity of marriage and of the home, to restore conventions of dress and of action among women, which always have been intrinsic factors in the influence of good women, and to induce editors of newspapers not to print unimportant and improper details of crimes, especially when committed by women.—*Acton Free Press, Canada*.



PRESENT-DAY EVANGELISM

"Hippodrome evangelism" is the apt term that has been employed to designate the present-day Evangelistic Campaign. Campaigns of the sort designated by the foregoing are by no means new, neither have they reached the end of their activities. They will continue, if not under the auspices of the regularly organized Christian Churches, then as outside religious upheavals in the community, because they rest upon a sound psychological basis. The popular appeal of these—oftentimes sensational, if not spectacular, occasions—is practically irresistible. Whenever men fearlessly preach righteousness, accompanied by a religious appeal, they invariably get a hearing. The constant blunder of people in forming their judgments of the permanent value of the great Evangelistic Campaign is to either overestimate or underestimate its true value. The Church should correctly estimate and to that extent employ this agency of the kingdom.—*North Carolina Christian Advocate*.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— APRIL 9, 1922

Golden Text: "Jehovah preserveth all them that love Him."
Psalm 145: 20.

Leading Thought: God's purposes and promises will be fulfilled.

This lesson brings the story of how the safety of the kingdom of Judah was threatened because of the wickedness of a woman, while this evil was overbalanced by the good of another woman who preserved the life of her rightful king, Joash. Thus the safety of a whole nation gathered around the fortune of a little child. In seclusion did Jehoshaphat care for her future sovereign. The safety of nations today is likewise gathered around the fortunes of little children. Just as truly do they need to be protected from the modern Athaliahs, who would rob them of their rights as members of the human family, who would press them into factory labor, who would endanger their well-being physically, who would deny them their spiritual heritage. Every child has the right to be "placed in the midst" where Jesus Christ placed him. "The ages are in his keeping; his training is in ours." As you study this lesson telling how God preserved this king of old, may you also consider how you as His servant may help in the great work of saving the modern child for him and preparing that child for the important duties that will challenge his greatest devotion and wisdom in Church and State in the years to come.

"A child more than all other gifts
That earth can offer to declining man,
Brings hope with it, and forward-looking thoughts."
—Wordsworth.



CHRISTIAN ENDEAVOR TOPIC—APRIL 9, 1922 The Master's Invitation.—Luke 14: 16-24; John 3: 16.

The invitation of the Master is a call to a satisfying life. It is said that out in the Western desert there is a plant which is very palatable, but has absolutely no nourishment in it. A person might eat of this plant until he could eat no more and then die of starvation. It is pleasant, but it does not satisfy. Christ's invitation is to an abundant feast. The Christian life satisfies.

The invitation of the Master is a loving invitation. "For God so loved the world that He gave His only begotten Son." The greatest evidence of love is the willingness and desire to give. God loves us and is giving us much. He gave us His best. What are we giving to Him in return? Are we heeding the loving invitation of the Master, to give ourselves?

The invitation of the Master admits no excuses. In the light of His presence, our best excuses sound trifling and foolish. It we do not accept His invitation, it is because we really prefer to do something else. Are we truly endeavoring to "seek first the Kingdom of God and His righteousness?"

"Come, ye that love the Lord,
And let your joys be known.

MRS. BULLOCK TO VISIT THE SOUTH

The Board of Religious Education is glad to announce that Mrs. Fred Bullock, of Dayton, Ohio, Field Secretary of the Sunday School Board of the American Christian Convention, is to visit many churches in the Southern Christian Convention during the month of April. With our own Field Secretary, Miss Lucy M. Eldredge, she will make a tour in the Far South and in the North Carolina Conference. Sunday school institutes in the Georgia-Alabama Conference will be held at the following points, with an afternoon and evening session at each place: Kite, April 4; Ambrose, April 5; Vanceville, April 6; Enigma, April 7; Richland and Randall's Crossing, April 9. The Georgia-Alabama Sunday School Convention will be held in the Rose Hill church, Columbus, Ga., April 11-13, and following this meeting, other points will be visited.

Beginning April 23, a series of Sunday school institutes will be held in the North Carolina Conference by Mrs. Bullock and Miss Eldredge, and other prominent Sunday school workers. The dates and places for these meetings are as follows: April 23, Sanford; April 24, Ramseur; April 25 (afternoon), Apple's Chapel, (evening), Monticello; April 26, Burlington; April 27, Durham; April 28, Wake Chapel; April 29, Raleigh, and April 30, Henderson. Every day except April 25, when two churches are visited, afternoon and evening sessions will be held. At many of the evening sessions Dr. J. O. Atkinson will deliver an address on "Missions in the Sunday School." Mr. George McCullers, of the Music Committee of the North Carolina Conference, will have charge of the song services. Other officers of the Conference will attend the institutes as possible for them to do so.

The Board urges all of our Sunday school workers to make an earnest effort to attend these gatherings. Mrs. Bullock is well known as a consecrated and efficient Sunday school worker, and we feel that we are very fortunate to have her in our midst, for this time. Come and hear her and gain renewed inspiration for carrying on a greater work in your church and community.

W. T. WALTERS, *Chairman,*
Board of Religious Education.



PROGRAM OF THE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION, GEORGIA AND ALABAMA CHRISTIAN CONFERENCE

Held at Rose Hill Christian Church, Columbus, Ga.,
April 11, 12, 13, 1922.

FIRST DAY—EVENING.

Convention called to order and devotional services conducted by Rev. R. F. Brown, President. Enrollment of Ministers, Superintendents and Delegates. Words of Welcome—Walter Denson. Response—H. B. Floyd. Appointment of Committees. Annual Address—Rev. R. F. Brown, President. Assignment of Homes. Adjournment.

SECOND DAY—MORNING

Devotional service—Rev. E. M. Carter. Reading Minutes. Report on Organization and Expansion—Rev. H. M. Gray. The Model Sunday School Organization—Rev. H. M. Gray. How the Superintendent Should

Spend His Time During the Study Period.—J. B. Kinsey. Report on Sunday School and Christian Endeavor Literature—Rev. W. W. Willingham. Christian Education—Miss Lucy M. Eldredge. Our Standards—Mrs. F. E. Bullock. Business Session. Adjournment for Dinner.

SECOND DAY—AFTERNOON

Devotional Service—Rev. D. A. Evans. Report on Teacher Training—Mrs. R. F. Brown. The Teacher's Chief Objective—Rev. E. M. Carter. Should Officers and Teachers Hold Monthly Meetings and Why?—Rev. P. L. Duke. Conference Hour on Children's Work—Mrs. F. E. Bullock. Report on Home Department—Mrs. A. A. Terrell. Discussion Home Department, led by Rev. A. H. Sheppard. Report on Adult Department—J. E. Compton. General Discussion. Business Session. Adjournment.

SECOND DAY—EVENING

Devotional Service—Rev. A. H. Sheppard. Report on Christian Endeavor—Miss Susie K. Haughton. The Progress and Outlook of Our Sunday School and Christian Endeavor Work—Rev. H. W. Elder. Squared for Service—Miss Lucy M. Eldredge. Training—What and Why?—Mrs. F. E. Bullock. How the Christian Endeavor Aids the Pastor in Training Leaders for Church Work—Rev. T. K. Currie. Adjournment.

THIRD DAY—MORNING

Devotional Service—Rev. H. M. Gray. Report on Music.—J. R. Robbinett. General Discussion. Report on Intermediate Department—Mrs. J. E. Compton. Primary Department Report.—Mrs. J. D. Johnson. Teaching, What and Why?—Mrs. F. E. Bullock. Report on Cradle Roll—Miss Alymer Goodwin. The Youth and the Church—Miss Lucy M. Eldredge. Evangelism in the Sunday School—Rev. E. M. Carter. Adjournment for Dinner.

THIRD DAY—AFTERNOON

Devotional Service—Rev. H. W. Elder. Teaching Missions in the Sunday School—Rev. H. W. Elder. Conference Hour on Children's Work—Mrs. F. E. Bullock. The Need for Religious Education—Miss Edwina Wood. Our Relation to Other Conventions—C. T. Davis. The Best Thing my Sunday School Has Done This Year—Delegates. Business Session—Election of Officers. Adjournment.

THIRD DAY—EVENING.

Devotional Service—Rev. Roy D. Coulter. A Paper by Dr. J. O. Atflinson, read by Rev. R. F. Brown. Forward March or What Next?—Miss Lucy M. Eldredge. The Test of a Story for Children—Mrs. F. E. Bullock. Sunday School and Missions—Rev. G. D. Hunt. Final Business Session and Adjournment.



STRIKE OF COAL MINERS

On April 1 a national strike was made among coal mine workers. About 600,000 men are out of employment due to the strike. President John Lewis, of the United Mine Workers, declares that the strikers are prepared to remain on strike for an indefinite period of time.

STEWARDSHIP AND TITHING

SOME DISCUSSIONS BY REV. J. O. ATKINSON, D. D.

STEWARDSHIP AND TITHING CAMPAIGN

Many of our pastors and interested church workers have taken advantage of the good literature we had for distribution on the subject of Tithing. We have sent this to all who requested, and some to every pastor—with one or two exceptions. We sincerely trust the literature has been distributed, and read to great advantage. This week pledge cards are being sent to all pastors, and to Captains and Women Workers in every church. Both old and new tithers should be asked to sign. During April every one in all our churches should be given a chance to sign as tithers. We only ask that the church membership be given a chance. This is a vital matter of Scripture and we wish all to think and study and decide for themselves.



TITHING PLEDGE CARDS

A packet of pledge cards for tithers has been sent each pastor for use in securing tithers during April. Pastors have been requested by letter to give sufficient cards to Captains and Women leaders in each church that all who will may sign. Two years ago in the tithers campaign 2,500 tithers were secured. If we do our best during April I feel that we can easily double the number secured in the previous effort. There has been much educational work going on and our people in many churches have been studying the Bible for themselves on this vital matter of tithing. Many pastors have taken deep interest not only in distributing the literature, but in urging its reading and in preaching on the subject. We are anxious that all the people in all our congregations have a chance to sign a pledge card as a tither. If any member anywhere wishes a card, or any number of cards to get others to pledge we shall be most happy to supply the number requested. If the pastors will use the cards sent and request others we shall rejoice.

Let's give the church membership a chance to become tithers—co-partners with the Lord in a division of their substance.



A REMINDER



The Southern Christian Convention

MEETS

May 2, 1922

THE CHRISTIAN SUN ventures to suggest that churches pay their pastors' expenses—and be the happier by so doing.

CHURCH NEWS

FROM PASTOR JAY'S PEN

These are strenuous days for the church, especially the rural church. The church is being put into the crucible, and the question is, How will she stand the test? Nobody wants to see the church fail or take a backward step, yet many are doing absolutely nothing to prevent such a step but keeping their names on the church roll.

If the church is to come through this crucial test unscathed by shameful retrenchments and scars of unfaithfulness, it will be because the membership individually stands faithfully and loyally by the church and her program. If we put God and the church first, the wherewithal will be provided to take care of all other affairs.

The work at Holy Neck is no exception to the rule; our hope of success and escape from retrenchment lies in the faithfulness and loyalty of the membership. The church can do no more than the membership wills.

Considering the almost impassable condition of the roads throughout the month of February and a good part of March, the services have held up remarkably well, and the past few Sundays have witnessed almost normal congregations and a splendid interest. The choir and others are busy getting ready for the special Easter service, which will probably be held on the Sunday night of April 23.

On the second Sunday in February we began the first of three different series of three sermons each on the subjects, "Stewardship," "The Principles of the Christian Church," and "The Miracles of Jesus." They are being heard with interest.

The ladies of the Missionary Society are planning to have a large delegation attend the Missionary Rally at Bethlehem on April 5.

On account of having no pastor, we have been supplying the Bethlehem church twice a month, second and fourth Sunday afternoons, since Christmas. At a conference held Saturday, March 25, and continued on Sunday, it was definitely decided to proceed with the remodeling of the church, which, when

completed, will give the church a fine auditorium and splendid Sunday school rooms and equipment. The cost will amount to twelve or fifteen thousand dollars. The job calls for about 25,000 feet of rough lumber, all of which will be donated by members of the church.

About \$300 worth of bricks are already on the ground and paid for, and about \$3,000 cash in hand, with probably \$10,000 more pledged. This is the evidence of the progress made while Brother E. T. Cotten, the former pastor, was on the field.

The church sees the futility of waiting longer and are now in real earnest to push the building program with all proper haste. On account of a needed rest for Dr. C. H. Rowland, the pastor at Franklin, his church has very graciously given him a leave of absence for several weeks for rest and recuperation. The church is having the morning services supplied by ministers and laymen in a very acceptable manner while Rev. J. H. Lightbourne and myself have agreed to take care of the night services, preaching on alternate Sunday nights. We are also taking care of the work at Mt. Carmel in the same way, as Dr. Rowland preached here twice a month.

The four churches—Bethlehem, Mt. Carmel, Windsor and Mt. Zion—which formerly constituted the pastorate held by Rev. E. T. Cotten, are still without a pastor for the whole field. This is a splendid field and a good people and will take care of a pastor and his family in fine shape. Any minister interested in a good field should get in touch with the chairman of the pastoral committee, Mr. Roberts, of Walters, Va.

W. M. JAY.

CORRESPONDENCE

REMINISCENCES

Dear Brother Riddle:

Long years ago I was preaching in an old shanty of a house where you could run your finger through the floor or walls of the house. I said to the congregation on Saturday quarterly meeting that I could not preach for them longer than that year, unless they built me a better house. The congregation thought it was quite a task, and I asked them

to give me a building committee. One brother replied, "What do you want with a building committee when you haven't got a dollar in the treasury?" But I still urged them to give me a building committee. When a motion was made giving me a committee and making me chairman of the same with the privilege of selecting my own committee, I told them I would make the announcement Sunday morning of the names of the committee. This I did. One member was a married man with a family. A second committeeman was a man who was married but had no family. Then I gave the names of five bachelors, making seven in all, when of course my congregation joined in a hearty laugh. Monday morning I called a meeting of my committee at the church and we laid all of our plans, and made our appointments. By Saturday night we had all the logs that we needed at the saw-mill for the building of the church, and everybody in the community with one exception, regardless of denomination, came right to me and said, "What will you have me do?" One was to haul rock for the foundation, sand for the plastering, haul the lumber from the sawmill, and just what I wanted them to do. We at once commenced to build the shanty for curing the lumber. The work commenced at once. The lumber was cured and dressed. The framing was all arranged and the work went forward. I said that we would not paint at once, but a brother member of another denomination who had two members of his family belonging to our church asked me the cost to paint it. I told him the cost and he said, "Go right ahead and paint."

Our house was soon built, completed, painted and plastered, and the rubbish all cleared away. We dedicated it on Sunday morning following. On Monday morning we met at the church and arranged for the settling of every bill, with \$120 good subscriptions on hand. Everything was clean and nice on the grounds, and we had a very beautiful house, although it was not quite as large as we ought to have had it.

A strange man came along and asked to be employed as a carpenter. We employed him at a moderate price, and he proved to be one of the best joint workmen I have ever seen. He stayed with us to the close, doing all our nicest work, and be-

haved himself nicely. He was a good-looking man and had splendid manners. But we never knew from whence he came. We never knew his proper name. He was evidently an escaped goat. When he left we had no idea where he was going. We never heard of him after that.

That year was the sorriest wheat crop year I ever recollect seeing, but I saw an entire change in that community, with the finest crop I had ever seen. I said to a friend of mine, "Be sure to thresh the wheat raised in that community." I saw him after he had done so and he said it was the finest crop he had ever seen, with one exception. He said he had threshed enough straw for him to get a hundred bushels of wheat but he only got forty. I asked him who it was for and he told me the man's name. I said I could not expect a penny from that brother in helping to build the house, not even to board some of the hands. But he was the lone man of all that country who did not help me build and complete the church. He lost about sixty bushels of wheat.

J. W. WELLONS.

SOLEMN VOWS

Corbin-Liskey

On March 18, 1922, I united in marriage Mr. Joseph R. Corbin and Miss Mae Liskey. The ceremony was performed in my home in the presence of a few intimate friends. The groom is a plumber in Harrisonburg, Va. Mrs. Corbin is a daughter of Mr. and Mrs. T. A. Liskey near New Hope church. These popular young people have many friends who extend heartiest congratulations and best wishes for a happy married life.

A. W. ANDES.

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Pacific Coast sea gulls show the antagonistic spirit toward the English sparrows along the wharves and docks of Seattle. The gulls drive the sparrows away because they fear competition in their daily quest for food.

The highest known inhabited house in the world is in a high pass in Tibet. It is a stone building occupied by a guard, and is 18,100 feet above sea level.

CALLED HOME

MORRIS.—The Timber Ridge Christian church lost one of its faithful old members in the death of Alexander Morris. For many years he contended earnestly for the faith once delivered to the saints, and was always at his post of duty whenever possible. Brother Morris was born in August, 1849, and died February 8, 1922, at the age of 72 years and six months. The last few years of his life were spent in Hagerstown, Md., when his death occurred. His devoted wife and other members of his family accompanied the remains to Winchester, Va., where the funeral services were held February 11, 1922, and interment was made in the city cemetery. Surviving besides his widow are six sons and three daughters. Three children preceded him to the Glory land. Truly a good man from us has gone. May younger ones step in to fill his place.

A. W. ANDES.

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BUTLER.—Miss Nancy Butler died at Lake View Hospital, Suffolk, Va., February 22, 1922, aged 79 years, four months and 18 days. She was a member of Antioch Christian church for many years, and did what she could. She leaves three nieces: Mrs. W. H. Griffin, Mrs. Sarah F. Pope, of Windsor, Va., and Mrs. Sallie J. Cutchins, of Smithfield, Va. One nephew, Mr. Frank Butler, of Norfolk, Va., also survives.

Funeral services were conducted by her pastor and the remains laid to rest in the family burying ground.

H. H. BUTLER.

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RHODES.—Janet Rebecca Rhodes, infant daughter of Hunter and Frances Rhodes, was born December 4, 1921, and died February 23, 1922, aged two months and 19 days. Death occurred at the home of the grandparents, Mr. and Mrs. I. N. Rhodes, in Dayton, Va. The little body was taken to Linville for burial, February 25, 1922, and interred in the Christian church cemetery there. A brief service was conducted by the writer.

A. W. ANDES.

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CHRISTMAN.—Anne Christman, daughter of Newton and Ella Flack Christman, was born February 17, 1901, and died March 14, 1922, aged 21 years and 25 days.

She was a member of a family of five—three girls and two boys. Two sisters, one brother and mother preceded her in death.

Early in life she professed faith in Christ, but never united with any church, though she possessed many lovable traits of character. One so prominent in her life was her sunny disposition and obedience to parents.

The funeral was conducted from Apple's Chapel March 16 by the writer, in the presence of a large number of friends, and the interment was in the church cemetery.

The many beautiful floral offerings and a large crowd of weeping friends bespeak of the high esteem in which she was held.

May God bless father, step-mother, and brother, who so sorely weep in this hour.

C. E. GERRINGER.

YARBROUGH.—J. C. Yarbrough, of Richmond, Va., died March 15, 1922, at the age of forty-four years. He leaves a devoted mother and many relatives and friends.

Funeral services were conducted by the pastor of Antioch Christian church.

The deceased was a member of the Presbyterian church at Norfolk, Va.

May the Lord bless and comfort the dear mother and loved ones with the hope of meeting again where no sorrow shall ever come or death shall ever enter.

H. H. BUTLER.

• • •

CABLE.—Mrs. Maggie C. Cable died on March 18, 1922, at the home of her sister, Mrs. Henry King, near Burlington, N. C. She was in her 53rd year. She was the daughter of Tom Wilkins and the widow of Milton Cable.

She confessed Christ some twenty-five years ago, and expressed herself as trusting Christ and not afraid to go, as the end of her pilgrimage approached.

The funeral service was conducted from New Providence Christian church, Graham, N. C., by the writer, assisted by Revs. J. W. Holt and S. L. Beougher. Her body was laid to rest in the New Providence church cemetery, where it awaits the resurrection morn.

May the Son of God, our Savior, bless and comfort the bereaved ones.

P. H. FLEMING.

• • •

YORK.—On March 18, 1922, our community was shocked and our hearts saddened by the death of Mary E. York, wife of the late W. B. York. Mrs. York was born in Chatham County at O'Kelley's Chapel on February 18, 1845, being the youngest daughter of Thomas Jefferson Fowler and Aurelia O'Kelly.

She was the last member of a family of eight, five sons and three daughters, all of whom have gone on before her to the home beyond, leaving her to fight the battles of life alone for four years. In her later life she suffered the great affliction of losing her eyesight, but through it all she was submissive and held fast to her faith in her Savior—always looking forward to a triumphant reunion with all her loved ones gone before.

In early life she united with the Church of her choice, which was the Christian Church, but after her marriage to W. B. York she joined the Lebanon M. E. church, and together they labored for the success and upbuilding of Christ's Kingdom. By none will she be more sorely missed than by her adopted daughter, Mrs. T. C. Farrell, and her children.

In her life we found her to be a plain, matter-of-fact, consecrated Christian, always standing for the right and against the wrong. Her father served actively as a minister in the Christian Church for sixty years, and his hands in rearing his family were uplifted in all his laudable undertakings by his consecrated Christian wife.

We commend her spirit to the God Who gave it and Whom she so faithfully served. We will ever cherish her memory here, knowing that our faith has been strengthened by her fidelity and perseverance.

On March 20 her funeral was conducted from the Christian church, Mebane, N. C., by Rev. J. A. Daily, of Fremont, N. C., who came at her request, and her remains were laid to rest beside those of her husband in the town cemetery. X.

STUDENT OPINION

DEPARTED WITHOUT SYMPATHY

At last it seems that the students of Elon have arrived at a point in their upward progress where they will no longer tolerate the ingratitude of a bunch of lazy athletes. That is what we have needed for a long time. It appears that we have turned over a new leaf, and will no longer (as the saying is) allow athletes "to get away with murder."

In the past when someone was debarred from a team student sentiment was so much in his favor that by petitions, or some "hook of a crook," he would eventually be reinstated. But the bigoted athlete who loafes on his job and fails to make a grade, thus making him ineligible for the team, has at last lost his foothold, and student sympathy for him is failing fast. Five men not long since received notice that for failure to make a grade their services were no longer needed on the 1922 baseball team. The sympathy we used to hear for such men has turned to wrath. We are glad that this is so. It speaks well for Elon.

Now, this paper believes in athletics. No one admires a worthy athlete more than we do, and no one gives the team any more whole-hearted backing than we do. But we most certainly do not believe in the athlete who will lie down on his job and flunk most of his subjects just because he thinks his position on the team is so essential to the welfare of the college that he will be allowed to play anyway. The students back such a man on the athletic field to the limit of their resources, and for him to spit in the face of such support as he does when he has himself kicked from the team is nothing short of treason to his teammates and to his fellow students.

We have not heard a word of sympathy for the lost baseball players, and we hope we shall not hear any. If these fellows have the making of real men in them, they will spruce up and regain

their lost place in the respect and affection of Elon students. If they are no good at all, they will quit entirely, and we shall let them go without any regrets.—Maroon and Gold, Elon College.

CHILDREN'S SAYINGS

"What, giving up already?" said a gentleman to a youthful angler. "You must bring a little more patience with you next time, my boy."

"Tain't patience I'm out of, mister; it's worms," was the reply.—Boston Transcript.



A little five-year-old came running into his aunt's home, which was not far from his own, and said: "Oh, auntie, mother wants to know will you please borrow me while she goes shopping."—Selected.



Little Alice, about six years old, was visiting at her grandmother's, where there was a well with a bucket going up and down in a windlass.

One day Alice meddled with the windlass until she unwound it and so let the bucket down. Thinking she had done great mischief, she called her brother to her and cried in dismay, "The little well has gone down into the big one!"—The Christian Work.

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(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - Editor

Subscription Rates

One Year	\$2.50
Six Months	1.25
Three Months .....	.65
In Advance	

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

The Great Victory

C. B. R.



ASTER SUNDAY! How great and full of meaning are the words! It is the day on which the whole Christian world celebrates the Savior's final victory—the greatest victory. It was His victory over death and the grave. It was, and is, the day of new-born hope for the Church which He gave to redeem humanity from sin.

Easter Sunday looks ahead—looks forward, by the greatest anticipation, to that ultimate victory of faith and power for all them that sleep in Jesus. It is a time when we can boldly ask, already knowing the answer, "O death, where is thy sting? O grave, where is thy victory? * * *"

Easter Sunday is a time of richest promise, for Jesus said "Whosoever liveth and believeth shall never die." This promise is even fulfilled here in the influence that never dies. The mother secludes herself in a little place called home, but all the while her life's impress is being made upon her children, who make their impress upon the world.

Though buried in a borrowed tomb, Jesus came forth and won the greatest victory of all ages. May we on the glad and happy Easter morn remember that we, too, shall come forth from death's hidden mysteries in celestial triumph, if we but follow, obey, and serve Him.



VOLUME LXXIV

BURLINGTON, N. C., APRIL 12, 1922

NUMBER 15

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

HISTORICAL SOCIETY 1892
General Convention of Christian Church

EDITORIAL



OUR HISTORY

In The Sun of March 22 Brother W. E. MacClenny, Suffolk, Virginia, spoke very wisely concerning the history of the Christians in the South. It is a sad commentary upon us that we have not written a history covering our first one hundred years. Sketches have been written, but no real history.

There is one among us who is capable and qualified to do such a work. Historians are scarce, and the Christians in the South should feel proud over the person of Historian Wilbur E. MacClenny. He knows more about the history of the Christian Church than any man among us, and we should take advantage of his ability and put into history our work as a Church. Our leaders need such a book, and most certainly our young men in college should be required to study it as a text-book. There is too much general knowledge these days and not enough actual facts and principles known. Our young ministers do not know the history of the Christian Church, and each year's enrollment seems to know less about our great work as a denomination.

About two years ago we listened to one of the finest papers on the history of the Christians in Virginia by our good Brother MacClenny that we have heard or read on the subject. The paper was heartily approved, and by unanimous vote, ordered to be put into book form. That is the last that we have heard from that, and this serves as an example of how we are interested in our history.

Let our Convention take steps to put our history into readable form. We have the history; we have the man to do it—and we ought to do it.



THE LOCAL VIEW

Every person, and especially every minister, ought to take inventory of himself to see whether his view is only local or beyond his own realm. There are those of us who think only in local terms, work with local methods, and become so absorbed in local affairs that we do not see the denomination as a whole as it functions.

Possibly there are those of us who are not adapted to conditions other than local. For a preacher to be so constituted is no reflection on him. The local work must be done, and if a minister finds that he is best

adapted for local work, he ought to work mightily to that end. On the other hand, if a man finds that he is suited to general affairs of the Church he ought to work in that direction as much and as often as opportunities present themselves.

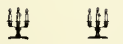
It is often pointed out that such and such a man gets the wrong position in Conference or Convention. A very good way to find out whether such is true or not is to determine whether that individual has only a local view of things or can see the Church at work as a whole. The man with only a local view will never make a leader, while it is equally true that the man with the larger vision—the promoter, the dreamer—will never succeed very well when he is worked in local harness.

Let each of us find ourselves, know where we can work best, and then seek to fill that place full of earnestness, soul, and heart.



BEAUTIFYING THE CHURCH-YARD

With the approach of spring, it is natural that we clean up around our houses, barns and fences. While doing this we ought not to neglect to do something to the church-yard, so as to make it beautiful. A church-yard ought to be one of the most attractive places in the community. If the growth consists of trees only, they should be properly pruned by taking out the dead limbs. Wherever suitable, flowers should be set out and kept cultivated. The cemetery, likewise, should be given attention and so make the grounds about the church beautiful and attractive. It is most unreasonable that we furnish nice homes, handsome school buildings, and fine automobiles for our children, and expect them to have a desire to go to the place of worship on Sunday where the building is dilapidated, the grounds improperly kept, and the place where our loved ones are buried looking like some forgotten place.



UNIFORM CHURCH BLANKS

We have already called attention to the necessity of having complete and uniform church blanks for all the Conferences as well as the Convention. It is very important that the next Convention appoint a committee whose duty it shall be to unify our records so that the compiled information for the Christian Annual may not only be complete, but uniform from the various Conferences. In speaking of church records we want to include letters of membership transfer as well as those records that pertain to the Conferences. Let this matter not be overlooked when the Convention meets.

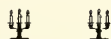
A GREAT UNDERTAKING

Dr. L. E. Smith, Pastor, Christian Temple, Norfolk, Va., recites on page fourteen of this issue an undertaking that is stupendous, yet worth while, and one that will be done. The Sun has concurred in the opinion of others in consolidating two of our Norfolk churches. We have only the facts as presented through this paper and the Christian Annual, and have no doubt that a wise step has been taken. The wisdom of the step, however, will be in the same degree that we adequately build and provide for our people gathered in one flock. Doctor Smith and his people deserve the prayers of the entire Brotherhood that the great undertaking may be completed. Let us pray to that end.



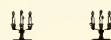
FURTHER SUGGESTIONS

Some weeks ago The Sun asked for suggestions about things that the next Convention should consider. So far the brethren have been very slow to speak. We have already pointed out some things that should be considered and speak of some more in this issue. We have not space to name all these things, but the time is rapidly passing and only a few more issues of The Sun before the Convention meets. There are many other very important things that we have in mind; but as stated before, we shall be glad to hear from the brethren.

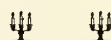


TRUSTEES OF OUR COLLEGE

For some time it has occurred to us that the Convention would do well to consider the matter of placing younger men on the Board of Trustees of Elon College. This does not say that there are really any old men on the Board. What we have in mind is that younger men of the college are possibly in closer touch with college life than many of those who are now serving on the Board. We pass this suggestion along to the Nominating Committee of the Convention for whatever it is worth.



It costs more to pass a ton of freight through New York City terminals, encompassing a distance from ten to twenty miles, than it does to haul that same ton of freight from Buffalo to New York City, which is a distance of about 400 miles. Congested transportation in the city causes this striking difference in the cost per mile.



There are more people in New York City than in the whole continent of Australia, which has an area nearly as large as the entire United States.

THANK YOU, GOVERNOR WEST

Lieutenant-Governor J. E. West gives us a straight-from-the-shoulder message in this issue. We thank him for it, and especially for two things: That the Convention should be a **deliberative** and not a speech-making body, and that if old leaders cannot go forward, get out of the way. Governor, you have said it, and hearty "Amens" will go up in every quarter. Nearly every session of the Convention is so drawn out with long, set addresses that the sessions become boresome—and **these addresses are usually by the older members**. The public knows so well where it is putting our young men that we need not state here. Yes, brethren, let us sit in council this time and not forget that those who are in attendance have been hearing sermons and addresses during the last two years, and then some.



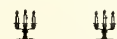
A COMMON COURTESY

It is a matter of common courtesy that a person should reply to a personal letter if the letter requires or indicates an answer. It is more incumbent upon the receiver of the letter to make reply if there is a stamp or stamped envelope enclosed. It is an easy matter to neglect a thing, but when one person receives a letter from another with postage enclosed, the sender of the letter certainly cannot expect anything less than a reply. It may be that some of our readers are guilty of the very thing of which we speak, but we trust not. We believe that it was Mark Twain who wrote a friend to return his stamp after he had waited a long time for a reply to a personal letter. Somehow we feel that Mark had the right idea.



IS THIS YOUR LAST COPY?

This may be your last copy of The Sun, dear reader, unless you renew. It has already been announced that the present editor of this paper anticipates retiring from the work at the coming Convention. It seems unfair to turn over the work to another with many on the list who have made no attempt to renew, or given reply to our many requests to renew. After this issue we plan to begin to prune the list. We must do it. If you are behind and cannot pay, let us know, and we will endeavor to further indulge you. Please do not blame us if you fail to get your paper next week. To those whom we shall cut off, the editor desires to say good-by, and to assure all of his best wishes. Is this your last copy?



Only one student in twenty that enters the average American high school, graduates, and only one out of twelve college entrants is able to graduate.



CONTRIBUTIONS



ELON LETTER

AT EASTER the mind naturally reverts to that great fundamental doctrine of the Christian faith, the resurrection of the dead. Did Jesus really rise from the dead? We may be sure that He did because of the fact that His disciples were willing to die for their avowal of it, and this in spite of the prior fact that they did not expect Him to rise and could not understand His meaning when He told them of it. Yet after the event they steadfastly adhered to its proclamation, though they knew that imprisonment and death awaited them for doing so. Surely one of them would have weakened on the question, had it been a fabrication. But every one of them died to substantiate its veracity. Not only so, but the transforming effect it had upon their vacillating characters can be accounted for only on the basis of its absolute truthfulness. Something happened between Calvary and Pentecost to transform unlearned fishermen and taxgatherers into the boldest group of propagandists this world has ever known. That thing was to their minds the indisputable resurrection of their Lord and Master, at least that is what they said it was, and they knew. This argument is unanswerable, but there are other weighty evidences too. We shall attend to them briefly.

And first among these we will note the testimony of the gospel narratives. You cannot read them without concluding that they are accounts proceeding from eye witnesses to the events therein recorded. The accounts differ from each other, showing there was no collusion. The discrepancies between the accounts but strengthen the conviction that they are faithful efforts to recall years after just what happened on a certain outstanding event in experience. These accounts are artless in their simplicity and natural in their straightforwardness. We come away from their reading with the inescapable conviction that this writer has told the truth as he saw or heard it. And we are particularly driven to this conclusion from the accidental things, not vital at all to the recital of the event, which are mentioned in connection with it. In courts of justice, the accidental statements of a witness often do more to clarify a situation than his direct testimony. We have happily incidents of this character in the account of the resurrection of Jesus. Take for instance the fact that His disciples did not recognize Him after He arose. This goes far toward proving the case for us. They were not expecting Him to rise and did not recognize Him after He did rise. Therefore, they did not invent the story of His resurrection. Take that other incident of the folded napkin. Who would have mentioned such a trivial, accidental detail unless it were so? Take still further the race of John and Peter to the tomb on hearing of the great event. It happened just as we would expect. John was younger and outran Peter, but when Peter did get there, true to his impetuosity, without delay he entered

the tomb. We may rest absolutely sure that this is exactly as it happened. Another incident of large import is the bribing of the soldiers to lie about what happened and the promised protection should their failure at the post of duty involved in the transaction reach the ears of the Roman authorities. From what we know of Roman military and civil authorities and of Jewish ecclesiastics, we are sure this is the simple truth. The record does not say that such things were customary. It merely states as a fact what independent historical sources reveal to have been an all too common practice.

One other of the incidents will claim our attention—the fact that Jesus appeared only to His disciples after His resurrection. Now if the matter had been manufactured, how impossible it would have been to refrain from having Him appear to Pilate and to Annas and Caiaphas and others. A writer of fiction could not have avoided so specious a method of proving His case. This fact alone would demonstrate the genuineness of the record just as it is and justify us in concluding that it is the account of an actual, natural, historical event.

This last mentioned argument is vital and comforting. Jesus arose with a spiritual body. Spiritual things are spiritually discerned. Jesus could not have appeared to Pilate. God is present everywhere, but we do not all know it and even those of us who live most consciously in His presence do not always realize He is with us all the while. Jesus appeared to those who could discern His resurrected body and He appeared to them often enough to assure them that the place He had promised to prepare for them would be ready and waiting when they like Himself should have passed through the translation of death. He appears to His disciples now and speaks to them messages that send them forth as invincible crusaders for His cause.

W. A. HARPER.



The Convention Next—See Pages Eight and Nine



SUFFOLK LETTER

INFLUENCE is more than radiation. Radiation sends forth rays as the sun, a stove, an iceberg; but influence flows in, enters, penetrates another object. The sun not only radiates heat, but those rays flow into growing plants and make our flowers and our harvests. Influence is invisible, but potential, and can be measured only by results. Influence is always greatest at the center of radiation. Nothing could stand the sun at the center. It would burn up the world; yet its influence gives beauty to the rose, and sweetness to the orange. The weakness of our religion is at the center. The human heart of itself is cold in its spiritual affection until touched by the Sun of Righteousness. In fact, without Christ, it is dead; and death is always cold. The volcano may contain snow when the fire that con-

sumed the mountain dies. What we need is the fire of a new life in Christ and the radiation of His spirit from us until it influences others and changes the complexion of their character. Influence may be bad as well as good; but I am thinking of good influence as I write this letter.

The missionary program needs hotter fires at the center. The world cannot be saved by men and money unless they are the radiation of Christian faith and fervor. The pulpit may be the furnace in the church and the minister may be the stoker. Most of us are conscious that the spiritual fires run low. We ourselves are not warm, though close to the furnace. We put the library in place of Christ, the book in place of the Cross, the plan in place of the person, the head in place of the heart. Influence is not in statistics and offerings, but in spirit and life. If the Church were hotter at home it would influence nations abroad. It is the silent life that tells. It is the unspoken message that reaches the unsaved. Spiritual influence is like the speech of the heavens; "*their voice is not heard.*" I am not thinking of what we *say* and *do* and *give*, but of that unseen, unspoken, indefinable, spiritual message that causes others to take knowledge of us that we have been with Jesus. The old method, the crude method of agriculture, was to cut down more trees, bring in more acres, as soil wore out; the new method is to save trees, improve the acres already under cultivation, to do *intensive* rather than *extensive* farming. The result is greater results and finer life. The old was hard compared with the new. We are still in the *old* method of missionary work. We are undertaking *extensive* rather than *intensive* work. The heathen do not *see* at our *home* what we *teach* abroad. The world could be brought to Christ with precious little money, if we made the sacrifice of self in our life. The gospel of the sun is light. The mission of the church is carried by influence. We are more intellectual than spiritual, more generous than self-denying, more verbal than actual, more active than radiant. Paul puts it to Timothy in this way: "Stir up the gift of God, which is in thee." We need to stir the fire of our own personal experience, then the influence of our life will do what nothing else can do. I am not discounting what we do: I am pleading for the greater thing to be done.

W. W. STALEY.



The Convention Next—See Pages Eight and Nine



DOCTOR HARPER, LENTEN SPEAKER

IT has been the custom of the Norfolk Council of Churches to observe Lent with united services, in various churches, and with different speakers. Men representing the Churches composing the Council have been invited to appear on the program. This year for the first time the Christian Church was invited to furnish a number of men from whom to choose a speaker. The Evangelistic Committee finally decided to invite Dr. W. A. Harper, President of Elon College, to take part on the program. Doctor Harper accepted, came, and has gone, but not without leaving a very definite impression upon the city of Norfolk.

Doctor Harper's general theme was "A Layman's View of Religion." He spoke twelve times, and every address was a masterpiece. He thoroughly masters his subject before he attempts to present it to his audience. He is so full of every fact that relates to his theme that his very message animates his personality and compels his audience to listen. The most wholesome thing about the entire series of addresses was the deep religious theme running through every message. They gave evidences of wide reading, but were evidently bathed in the spirit of God. They were progressive and forward-looking, but always intended to be in harmony with the will of God.

Other speakers have been to Norfolk who drew larger crowds, but no speaker on the Lenten program has ever had the wide publicity that he has had. The papers were eager for his manuscripts, and with but few exceptions printed them in full. His visit to Norfolk has done our cause great good.

I was especially glad to have Doctor Harper with us on the day that we took our forward step, that of letting the contract for our new building. The contract was let on Sunday morning, after Doctor Harper had spoken on the topic, "Christianity the Universal Religion," and I hope and pray that we as a Church may ever feel it our duty in the sight of God to carry the message of the Christ unto the ends of the earth, that all may hear and that all may live.

L. E. SMITH.

Norfolk, Virginia.



The Convention Next—See Pages Eight and Nine



THAT ELON DANCE IN BURLINGTON (A) President's Statement

ELON COLLEGE is the property of the Christian Church, and as such is responsible to it for all its acts. The Church controls the College through its Board of Trustees, all of whom have to be nominated by the Southern Christian Convention, and all of whom must be members of the Christian Church.

THE CHRISTIAN SUN is the official publicity channel of the Christian Church, and owes it to the Church to call attention to every good as well as to every evil connected with the College or any other Church institution. THE CHRISTIAN SUN was well within its rights to acquaint the Brotherhood with its recital of the facts about a recent dance promoted by Elon students, and to call on the College for an explanation of its position and of its relationship to the issues involved.

As stated in a signed article in this issue by the College Dean, the Faculty was investigating the rumors as to the dance before the appearance of the editorial in THE SUN. It should further be stated that this dance was a clandestine affair held *without* the knowledge or *sanction* of the College. It should also be stated that no lady student of the College boarding on the campus where the College controls attended it. One lady student living with a relative went, and another living with her parents also went. Even the young men who went *did not* have the required permission to be out of town. Officially, then, the College is not responsible and we disclaim all responsibility.

But we do not rest our case there. The records of the Board of Trustees show that "dancing even as a form of exercise is prohibited on the part of Elon students." This statement is printed in the College Catalogue, and as the Dean says, is known to students. Last year some young men staged a stag dance here. They were punished for it by the Student Senate. In this case the name of the young man claiming to have solely promoted the dance, but using the name "Elon Social Club" on his invitations to give dignity to the occasion, has been reported to his Social Club for the fact, and their action is being awaited; the names of the men who went are being reported to the Student Senate; and the name of the one lady amenable to the College regulations since not living in her own home is being reported to the Student Council. I have no doubt these student groups to whom responsibility has been assigned in such matters by the Faculty and Board of Trustees will deal in their usually vigorous and impartial manner with these violations of the whole tradition and spirit of our College. The men and women who have made Elon "with their prayers and dollars," as the Editor eloquently stated, and also with the entrustment of their sons and daughters, may rest absolutely assured that dancing is not permitted nor winked at by their College. We may not be able in every case to prevent it, but we will not approve nor condone it.

One other point THE SUN's editorial raises—the advisability of the Social Clubs (We have four of them now, two for each sex.) authorized three years ago. These clubs are not Greek Letter Fraternities. They are not secret. The Faculty controls them. The conditions under which they organize and operate are clearly set forth in the catalogue. They have Greek Letter names, but they are purely local. The Board of Trustees has barred the old-line national secret fraternities from the College. We agree with the Editor that such organizations have been and are hurtful to the spirit of Christian Brotherhood.

But our experience with the Social Club idea here has been for the most part wholesome. There are some faults in any human organization. The Editor knows how prone errors are to creep into so excellent a paper as THE CHRISTIAN SUN, and under his watchful eye. The Faculty has the right to discipline these Social Clubs and to revoke the constitution of any such organization here which, in their opinion, is not serving the best interests of the College. The type of men and women who are social club members here is evidence that they are not undermining the character of the College, and if at any time such social clubs do become a menace in the opinion of the Faculty or Trustees, the Church is hereby assured they will be immediately disbanded.

I welcome the opportunity thus to set forth the attitude of our College in respect to these matters, and thank the Editor of THE CHRISTIAN SUN for calling upon me to do so.

W. A. HARPER,
President.

(B) The Dean's Findings

IN THE CHRISTIAN SUN of March 29, the Editor calls attention to a dance as reported to have been held in Burlington, N. C., on the evening of St. Patrick's Day of the present year, and that the dance in question is reported to have been held under the auspices of one of the social clubs of Elon College. Such report had come to the attention of the faculty of the College before the appearance of the article in THE CHRISTIAN SUN, herein referred to. The Dean was instructed by the faculty to ascertain the facts.

It is known, presumably, to all students of the College that the institution does not permit dancing. It is known also, to most people of the Southern Christian Convention, which Convention owns and fosters the College, that dancing is prohibited in Elon College. This fact explains why the Faculty took note of the above-named rumor. The findings of the Dean to date are that the dance did occur as rumored, but that it was a private affair and should not be accredited to either of the social clubs among the men of the College. Yet it appears to have been confined to members of a certain club. Too, the name of that club was so used in connection with the dance as to leave the impression that it was a club dance.

Since these social clubs exist by the permission of the Trustees of the College it may be necessary for the club to defend itself before the Trustees at their approaching annual session by excluding from its membership the offending member or members, or else have its right to exist withdrawn.

The Faculty will insist on loyalty to the rule of the Board of Trustees in such matters, and the student who disregards such insistence will lose his membership in the College. Occasionally a student comes to us who is so persistent in opposing the traditions of the College that he dances away his opportunity. Let parents do their best to influence their children to live, as far as possible, while students at Elon, in harmony with the traditions of the College. It is not a pleasant thing for a young person to lose for any cause his membership in a college.

W. P. LAWRENCE, *Dean.*

Elon College, N. C., April 5, 1922.



THE EASTER SEASON

The Easter season is becoming more important as a religious festival. Its observance is being impressed upon Christian people in all denominations. While Lent is commanding respect even by those who look upon life with the least degree of seriousness, the careless Christian finds himself rebuked on every hand, while a score of interests press themselves upon his consideration. Indeed, we are facing a peril of taking advantage of the season to push other interests than those for which it was intended. It has been looked upon as a time for walking with Jesus Christ and for religious meditations. It is becoming a period which we have filled with the most strenuous activities.—*Exchange.*

THE BULLETIN

S. A. L. SCHEDULE

To Suffolk, Virginia, Account of the Southern Christian Convention, May 2-5, 1922

Convention delegates will find on page 15 a schedule of the Southern Railway service to the Convention. We also call attention to the following information of Seaboard Air Line service:

Leave Sanford	9:40 A. M.
Leave Apex	10:42 A. M.
Leave Raleigh	11:25 A. M.
Leave Henderson	12:58 P. M.
Arrive Suffolk	5:29 P. M.
Leave Suffolk	9:40 A. M.
Arrive Henderson	2:00 P. M.
Arrive Apex	4:39 P. M.
Arrive Sanford	5:38 P. M.



CONVENTION CONSIDERATIONS

By Hon. J. E. West, Lieutenant-Governor of Virginia

The next Southern Christian Convention should be a *deliberative* Convention with a few set of addresses.

I consider the following the most important things to be considered:

1. Conserve the Men and Millions Movement. A proper solution of this question means progress along all lines.
2. Establish a full Theological Department at Elon College with the best equipped teachers that can be selected.
3. Place THE CHRISTIAN SUN on a sound financial basis. If this is not done, it will bankrupt the Convention.
4. Reorganize the Convention and consider seriously changing same to annual sessions and also limit the work of Conferences. In numbers the entire Convention is hardly large enough for a strong Conference. The day of small Conference for real constructive work has passed. This Convention should elect a strong delegation to the American Christian Convention, instructed to insist on a reorganization of same along more constructive lines. If the gradual reduction in total membership of the Christian Church in the United States and Canada and the constant increase in pastorless and defunct churches does not arouse our leaders to the necessity of adjusting our reorganization along constructive lines, it is time to brush aside old leaders and give new ones a chance.

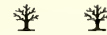
LOVE, THE COIN OF THE KINGDOM

Love transmuted into service is the coin of the realm in the Kingdom of God.

All good motives have their places in the salvation of man, but love is the key-stone of the arch.

Love is the time that binds together the family, the Church, the nation, and must bind all the races of mankind.

Love is the most God-like attribute of the human heart, and finds its perfection in love to God.—E. S. Allhands.



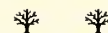
MAKE EVERY WEEK A PASSION WEEK

When the Easter morning dawns we devoutly pray that there will come into the life of the Church a re-enforcement of the divine power of Christ which finds its supreme illustration in his resurrection from the dead. When every week becomes a passion week, then every day will be a redemption day and every Sunday a symbol of perennial Easter in the life of our beloved Methodism. For this we dare to look; for this we dare to pray; for this we dare to preach; for this we dare to plan; for this we dare to plead; for this we dare to hope when we shall place upon all of our service of body, mind, and heart the ineffaceable emblem of the print of the nails. For ourselves an dour Church "we long to know Christ and the power which is in his resurrection and to share in his suffering and die even as he died, in the hope that we may attain to the resurrection from among the dead."—Bishop Theodore S. Henderson, in *Western Christian Advocate*.



WHY I BELIEVE IN CHURCH ADVERTISING

1. Because it definitely locates a church for the stranger, the newcomer, the occasional attendant. By looking at his Saturday paper, one can find where the church which meets his denominational requirements, or his religious ideals, or even his theological whims, is located.
2. Because it places the church in the class where it belongs, the class of the producers of things people need in life.
3. Because it puts the church, its minister, and its people on their mettle to produce and dispense just what they claim they have, in the most attractive, sincere, earnest, and compelling way possible.
4. Because it reaches with the message of truth some whom pastoral preaching and calling and church activities do not, and in some cases cannot reach. Not all people can come to church. This makes good advertising on the part of the church especially essential.—James T. Veneklasen, pastor Faith Presbyterian Church, Baltimore, Maryland.



"O Cross that liftest up my head,
I dare not ask to flee from thee!
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

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CONVENTION PROGRAM

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NOTE FROM PROGRAM COMMITTEE

The following is a tentative program for the Southern Christian Convention, which will meet in Suffolk, Virginia, May 2-5; and the Committee invites criticism from ministers and lay delegates, as we desire the best program it is possible to make. It is subject to revision in the final make-up, as we do not have in hand all who may come. The Convention may make changes, even after making it the guide of the session.

W. W. STALEY,
I. W. JOHNSON,
E. E. HOLLAND,
Committee.

Suffolk, Va., April 4, 1922.

FIRST DAY—EVENING

Tuesday, May 2, 1922, 8 o'clock

1. Convention called to order by President.
2. Worship conducted by W. H. Denison, D. D., Dayton, Ohio.
3. Enrollment of Delegates.
4. Announcement of Committees:
 - (a) Credentials—Rev. G. R. Underwood, J. A. Kimball, D. A. Mann.
 - (b) Press—C. B. Riddle, J. P. Barrett.
 - (c) Finance—T. A. Jones, Ben T. Holden, T. J. Holland.
 - (d) Nominations—W. P. Lawrence, B. D. Jones, A. W. Andes, P. J. Kernodle, J. W. Payne.
 - (e) Resolutions—D. A. Long, P. H. Fleming, B. J. Howard.
 - (f) Apportionments—K. B. Johnson, L. R. Jones, C. D. West.
5. President's Address.
6. Sermon—R. C. Helfenstein, D. D.
Communion Service—W. S. Long, N. G. Newman.
7. Closing Services.
Music in charge of Church Choir and Orchestra.

SECOND DAY—FORENOON

Wednesday, May 3, 1922, 9:00 o'clock

1. Worship conducted by T. E. White.
2. Roll Call, Reading Minutes, Enrollment of Delegates.
3. Reports:
 - (a) Treasurer—W. C. Wicker.
 - (b) Executive Board—W. W. Staley, Chm.
 - (c) Revision Committee—W. W. Staley, Chm.
4. Board of Superannuation—J. O. Atkinson, Chm.
5. Temperance—J. W. Holt, Chm.
Address: Law Enforcement, Backed by Moral Sentiment—.....
Discussion and Vote.
6. Miscellaneous Business.
7. Reading Minutes and Closing.

SECOND DAY—FORENOON

Woman's Missionary Convention of the Southern
Christian Convention

Wednesday, May 3, 1922, 10:00 A. M.

1. Devotional Services—Mrs. J. P. Avent.
2. Address of Welcome—Mrs. W. H. Andrews.
3. Response—Mrs. M. F. Cook.
4. Appointment of Special Committees.
5. Reports of Officers:
 - (a) President—Mrs. W. A. Harper.
 - (b) Vice President—Mrs. C. H. Rowland.

- (c) Secretary—Mrs. W. H. Carroll.
- (d) Treasurer—Mrs. W. T. Walters.
- (e) Superintendent of Young People—Mrs. H. Russell Clem.
- (f) Superintendent of Mite Boxes—Mrs. Job G. Holland.
- (g) Superintendent Cradle Roll—Mrs. Boyd R. Richards.
- (h) Superintendent Boys' Work—Mrs. J. W. Patton.
6. Statements by President of Conference Boards:
 - (a) Alabama Conference—Miss Tinie May Hunt.
 - (b) Georgia and Alabama Conference—Mrs. A. A. Terrell.
 - (c) Virginia Valley Central Conference—Mrs. Boyd R. Richards.
 - (d) Eastern Virginia Conference—Mrs. C. H. Rowland.
 - (e) North Carolina Conference—Mrs. W. H. Carroll.
7. Statement of Plans by Mission Secretaries:
 - (a) J. O. Atkinson, Mission Secretary S. C. C.
 - (b) W. P. Minton, Foreign Mission Secretary A. C. C.
 - (c) O. S. Thomas, Home Mission Secretary A. C. C.
8. Greetings from our Workers in the Field:
 - (a) Mrs. D. P. Barrett.
 - (b) Miss Toshio Sato.
 - (c) Miss Iola Hedgepeth.

2:00 P. M.

1. Devotional Service by Mrs. J. L. Foster.
2. Report of Special Committees.
3. General discussions of Plans and Goals.
4. Installation of Officers.
5. Closing Prayer of Consecration—Mrs. W. D. Harward.

SECOND DAY—AFTERNOON

Wednesday, May 3, 1922, 2:00 P. M.

1. Worship, conducted by W. L. Wells.
2. Missions:
 - (a) Report of Mission Board—Lieutenant Governor J. E. West.
 - (b) An Account of Stewardship—J. O. Atkinson.
 - (c) O. S. Thomas, Home Mission Secretary A. C. C.
 - (d) The Call and Opportunity in Georgia and Alabama: Home Mission Effort—H. W. Elder.
 - (e) Cultivating the Missionary Spirit in the Congregation—G. O. Lankford.
 - (f) An Open Field for Missionary Effort—J. V. Knight.
 - (g) Applied Christianity—Stanley C. Harrell.
 - (h) Report of Woman's Board—Mrs. W. A. Harper, President.
Address: Missions in the home—Mrs. W. A. Harper.
3. Open discussion and vote.
4. Reading Minutes and Closing.

SECOND DAY—EVENING

Wednesday, May 3, 1922, 8 o'clock

1. Worship, Conducted by B. J. Earp.
2. Missions (continued):
 - (a) Home Missions in American Christian Convention—Omer S. Thomas, Home Mission Secretary.
 - (b) Our Mission Objective—W. P. Minton, Foreign Mission Secretary of A. C. Convention.
 - (c) A Pageant, presented—Mrs. W. T. Walters.
3. Special Music at this service.
4. Closing exercises.

THIRD DAY—FORENOON

Thursday, May 4, 1922, 9 A. M.

1. Worship, Conducted by J. Lee Johnson.
2. Orphanage:

Report by W. K. Holt, Chairman of Board of Trustees, and Address by Mr. Holt.

Open discussion and vote on Report.
3. Publications:
 - (a) Report of Board—D. R. Fonville.
 - (b) Report of Editor and Publishing Agent—C. B. Riddle.
 - (c) Address on Publications—C. B. Riddle.

Discussion and vote on Reports.

4. Report of Committee on Nominations and Elections:
 - (a) President.
 - (b) Vice President.
 - (c) Secretary.
 - (d) Assistant Secretary.
 - (e) Treasurer.
 - (f) Editor and Publishing Agent.
 - (g) Three Trustees for Christian Orphanage.
 - (h) Board of Religious Education, (ten members.)
 - (i) Board of Superannuation (five members).
 - (j) Mission Board (ten members).
 - (k) Mission Secretary.
 - (l) Two members of Executive Board.
 - (m) Delegates to American Christian Convention.
 - (n) Nomination of twenty-four Trustees for Elon College
5. Reading Minutes and Closing Exercises.

THIRD DAY—AFTERNOON

Thursday, May 4, 1922, 2:00 P. M.

1. Worship, Conducted by P. T. Klapp.
2. Education:
 - (a) Report of Board—E. L. Moffitt.
 - (b) Report of Religious Educational Board—W. T. Walters, Chm.
 - (c) Address: The New Profession, Director of Religious Education—Miss Lucy Eldredge.
 - (d) Address: A Church Slogan—J. H. Lightbourne.

Discussion and vote on Reports.
3. Miscellaneous Business.
4. Reading Minutes and Closing.

THIRD DAY—EVENING

Thursday, May 4, 1922, 8:00 o'clock.

1. Worship, Conducted by J. F. Morgan.
2. Education (continued):
 - (a) After the Sunday School, What?—Mrs. F. E. Bullock.
 - (b) The Church of Tomorrow—W. T. Walters.
 - (c) Evangelism and Education—W. A. Harper.
3. Closing services.

FOURTH DAY—FORENOON

Friday, May 5, 1922, 9:00 A. M.

1. Worship, Conducted by J. E. Franks.
2. Men and Millions report—J. O. Atkinson, Chm.
 - (a) Genesis of the Movement—J. E. West.
 - (b) Achievements of Movement:
 1. Within the Local Church—W. M. Jay.
 2. Within the Convention—C. B. Riddle.
 - (c) The Promise of Co-operation—J. O. Atkinson.
 - (d) Constituent Elements of Movement:
 1. Life Dedication—W. A. Harper.
 2. Enlisting Life Recruits—N. G. Newman.
 3. Stewardship and Tithing—John King.

Open discussion and vote.
3. Miscellaneous Business.
4. Reading and approving Minutes.
5. Adjournment after open meeting.

Convention will make its own plans for afternoon meeting.



A THOUGHT FOR EASTER

Let us grasp anew the fact of our own immortality. This truth accepted as fundamental and kept consciously in the foreground of thought will give us a principle for the wise guidance of life. It is not this body of ours, it is not the material things of life that are important. The only real and lasting things are the spiritual. There is nothing that can give us so true a sense of proportion, no other touchstone that can so quickly determine for us the absolute values of life as this steady sense of the reality of unseen things.—*Exchange.*

MEETING PLACES AND TIMES—ONE-DAY SCHOOL OF MISSIONS

Sunday, April 9.—Vance, Warren, Franklin District, at Liberty, Vance.

Tuesday, April 11.—Alamance District, Graham, N. C.

Wednesday, April 12.—Guilford, Rockingham, Forsyth District, Reidsville, N. C.

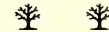
Friday, April 14.—Lee, Chatham District, at Shallowell, Jonesboro, N. C.

Saturday, April 15.—Wake, Harnett, Johnson District, at Catawaba Springs.

Tuesday, April 18.—Durham, Orange District, at Chapel Hill, N. C.

Thursday, April 20.—Halifax, Va. District at Virginia, Va.

Meetings begin at 10:00 A. M. Mrs. Alice V. Morrill, Defiance, Ohio; Miss Iola Hedgepeth, Fancy Gap, Va.; J. O. Atkinson, Mission Secretary, and others will address each of these meetings.



NOTICE

The location committee for our junior college at Wadley, Alabama, desires all trustees to meet the committee in a joint meeting during the approaching session of the Southern Christian Convention at Suffolk, Va.

G. O. LANKFORD, *Chairman*
Location Committee.



BALLOT ON REFERENDUM

(Reprinted by request)

We have in the North Carolina Conference 118 churches of this number:

	<i>Votes</i>
89 have less than 150 members or 2 votes each.....	178
15 have more than 150 members and less than 200 members or three votes each.....	45
14 have more than 200 members or 4 votes each....	56
<hr/>	
Total votes	279
Majority of votes	140

Result of Ballot

	<i>Votes</i>
Proposition one (14 churches).....	40
Proposition two (60 churches)	141
Proposition three (11 churches).....	28
Not voting at all (13 churches).....	72

(Signed) R. L. WILLIAMSON,
(Signed) P. H. FLEMING,
(Signed) W. A. HARPER,

Executive Committee of the North Carolina Christian Conference.



We have on hand ten copies Tarbell's Teachers' Guide which will sell for \$1.00 the volume, postpaid. First orders first filled. The regular price is \$2.00 the volume.

IF I WERE A LAYMAN

IT IS easier to paint a picture than live a life. Laymen or preachers who speculate as spectators would find it difficult to follow their directions if their positions were reversed. A layman may be described as a man or woman whose vocation is other than preaching, but who as a disciple of Christ is committed to the task of co-operating in establishing the Kingdom of God.

Laymen are privileged to give permanency to church enterprises. They stay. Preachers come and go. Laymen may have the joy of adorning the doctrine and furnishing fresh proofs to neighbors and acquaintances that the general claims for the gospel work in concrete cases, and that the transforming power of grace is a glorious reality.

Every layman illustrates many phases of truth, but has some outstanding characteristic by which he is especially distinguished and remembered. These characteristics, varying in quality and strength in each individual, are sufficiently similar in different individuals so that laymen may be classified by them. When so classified, there are certain types which, so far as they conform to type, are not to be regarded as useful in the work of the Church or agreeable in the close relationships of the Church family life. Among them we would list the following:

Some Folks Who Would Not Be Missed

The conspicuous fault finder, who, content with finding the fault, does little to correct it. The old proverb, "A kicking horse does not pull," may not be true. It is safe, however, that while the kicking is being indulged in, very little pulling is being done by the horse that is kicking. A frequent excuse maker lowers the morale of the working force. The fine quality of skill used in evading plain duty is surely worthy of a better cause. A human sponge, receiving much and giving little, furnishes more aid and comfort to the enemy of souls than to the soul winner, and by trying to keep without using, neither keeps nor uses. The sensitive layman suffers, and suffering verifies the Scriptural statement, "Whether one member suffer, all suffer with it."

The Pharisaical brother who thanks God that he is unlike the rest of the church members would be surprised to know how many of his associates share in his thanksgiving, and how small a contribution he makes toward raising the spiritual standards of the Church. Church bosses are fewer than frequently imagined, and can be replaced by Church leaders, who are numerous and much more efficient. The shirk, who is not disturbed by the sight of work undone and tasks uncompleted, adds both to the toil and the worry of others. The spasmodic brother, who rushes the regulars in the race today and retards them tomorrow, breaks in upon the steady pace that wins. The spineless member, who has a wishbone where a backbone is needed, does not afford sufficient stability for the Church of today, that must often, for Jesus' sake, take a stand for righteousness that is neither easy nor popular. The standpatter ill uses the noble quality of stability through lack of vision and perspective. He forgets that "new occasions teach new duties," and in a changing world can seldom be used for a leader except when the order is given to retreat.

The uninformed layman economizes in books, church papers and convention expenses at great cost to his efficiency. Great world movements and programs, unknown and unheeded, lose his support. His judgment is dwarfed and his conversation confined to glittering generalities. His prayers are rambling and his investments of money and life a guess and a chance. The Creator placed the eyes in the front of the head as a perpetual reminder that people made in His image were to be forward looking folk. The layman who makes it easy for his right hand and his left hand, and all the hands engaged in church enterprises to know of his deeds, would make a wiser use of time in "telling to others around what a Saviour he has found."

A Better Crowd to Line Up With

These undesirables are but a small minority in any church, anywhere, but the number everywhere is sufficiently large, that, were I a layman, for my own sake and the sake of the Kingdom, I would zealously guard against being listed with them by an impartial and discerning census taker. The desirable laymen are distinguished by characteristics quite as marked and much more coveted than the group just described. They are real men and real women. Their natural gifts and graces have been enhanced and empowered by the Spirit of God. They put Him first. Everything else must take second place. They are busy, but not too busy to pray. They take time to be holy. They have a definite Christian experience. This experience is their own, and differs from that of everyone else, as surely as does their thumb print. It is definite, satisfying, assuring. They locate themselves well, both for inspiration and work, that they may function to the best advantage as a church force, a community force, a national force, and a world force. The hymns, "Close to Thee, Close to Thee," and "Brighten the Corner Where You Are," are not only good songs, but good suggestions for location. They are great factors in creating the right kind of a church atmosphere. There is more in an atmosphere than in an argument. The warmth of spring melts the snow of winter and invites vegetation to flourish and flowers to bloom. When the spiritual atmosphere is right, conversions are many, converts develop into useful Christians, and the whole company of believers increases in grace and the knowledge of Jesus Christ. Reverence, friendliness, personal responsibility, dependence upon God, a knowledge of men and their needs, an appreciation of Christ and the Church, a yearning for souls and a willingness to serve, create an atmosphere that will convince a sinner of his need of Christ, confirm a stranger seeking a church home that he has found it, and bring out pastoral and preaching powers in the pastor that under other circumstances could not be expected to develop.

The Man Who Can't Be Spared

Such a layman takes his church vows seriously. Having promised to pay attention to the private means of grace, he does not forget the study of his Bible, the establishment of the family altar, and the saying of grace at his table. Having promised attendance upon the services of the sanctuary, he is present stately and regularly and receives the benefits which must come to

the person whose soul is refreshed by prayer, praise, meditation, revelation and practical beneficence which form a part of every public service. Having promised to worship God, he is gradually changed from image to image into the likeness of Christ, as the character of God and the ideals of Christianity are held before him Sabbath after Sabbath. Having promised to give of his means for the support of the gospel, he turns away from the spirit of the pagan which would spend all on self, and receives the Christian spirit, which spends itself, and despising alike the spendthrift of the prodigal, and the hoarding of the prodigal's brother, regards himself as a steward whose all belongs to God.

He regards the giving of the tenth as a minimum. Having promised to promote the welfare of others, he spends himself in social evangelism and does his bit in his community to correct un-Christian conditions of the social and industrial order. He believes that Christianity applied would do away with the necessity of both poverty and the charity that ministers to poverty. He seeks to change conditions as well as save individuals. Having promised to advance the Redeemer's kingdom, he believes in and practices personal evangelism and by both his gifts and his prayers supports the missionary enterprises of his Church. As a result of his experience, his reading and his conversation with others he is an intelligent Christian and as such regards certain things pertaining to the Kingdom as practically settled, among them these:

Some Jobs to Be Tackled

God is our Father. Jesus Christ is our Elder Brother, and therefore the Church should be for everybody, and class distinctions in the Church are both vicious and dangerous. The Church grows from the inside out, and not from the outside in. Therefore, the consecrated endeavors and personal efforts of the laymen rather than sensational and outside attractions, are to be depended upon in the development of the Church. The Church is a force to work a field, and not a field to itself; therefore, the pastor should be expected to spend himself converting sinners instead of coddling saints. The character of the Church is determined by the place of emphasis; therefore, every effort looking toward the stressing of personal evangelism, social evangelism and world evangelism should have the support of a good layman. The Church is pre-eminent among all the institutions working for the establishment of the Kingdom; therefore, if a layman must choose his place of activity and the investment of time and money he will not forget to put first things first. The standards of education and the general level of education having been raised, a layman or a minister or a missionary or a special worker of any sort is greatly handicapped without special training for the task in hand. Life is so complex that a person working alone in any good cause cannot accomplish as much as when working with others; therefore, as a layman, I would help organize the Church so that unitedly it might face its goals, assured by a constituency that could be mobilized, with no one underfed and overworked, or overfed and underworked. The purchasing power of a dollar having decreased in the last five years

so that a dollar today will purchase only about what forty cents would purchase five years ago, the good layman will make his contribution and estimate salaries accordingly.

To sum up the whole matter, either a good preacher or a good layman will say with Paul, "I am become all things to all men in order that by all means I may save some."—*E. L. Waldorf, D. D., in The Christian Advocate (N. Y.)*

[See article on "If I Were the Preacher" in next week's issue of The Sun]

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

MISSIONARY PLAYS AND PAGEANTS

It helps every Missionary Society to give a suitable pageant occasionally. Both the society presenting and the church, Sunday school, or community receiving, are taught impressive lessons and are benefited. Among the pageants we have on hand and can recommend to Societies at present are:

Ma-Li, The Daughter of Ito, 8c a copy. Missionary Clinic, 8c a copy. The Rainbow Pageant, 10c a copy. The Kings Highway, 7c a copy. The Children of Many Lands, (a Missionary Program for children, with all music included), 10c a copy. Lovest Thou Me?, A missionary exercise with music, 20c a copy.

I will be glad to send these on receipt of price or to secure for a society any other missionary play or pageant desired.



SUNDAY SCHOOL DONATIONS FOR MARCH 1922

Bethany, Roanoke, Ala., \$2.00; Dry Run, \$3.10; Berea, Driver, Va., \$8.00; Wadley, \$1.35; Linville, \$2.21; Wakefield, \$2.67; Durham, \$11.23; New Lebanon, \$2.24; Benlah, \$2.56; Berea, Alamance, \$2.06; Graham, \$5.00; Winchester, \$7.19; High Point, \$1.42; Richland, Ga., \$1.00; Henderson, \$6.41; Noonday, \$1.76; Pleasant Grove, \$.30; Lebanon, \$1.25; Leaksville, \$1.40; East LaGrange, \$1.50; Pleasant Hill, \$1.27; South Norfolk, \$11.32; Reidsville, \$3.57; High Point, \$1.46; New Providence, \$4.40; Berea, (N), \$14.00; Berea, (Alamance), \$1.98; Durham, \$11.50; Dry Run, \$2.37; First church, Portsmouth, Va., \$39.11; Elm Ave., \$11.40; Rosemount, \$20.28; Linville, \$3.47; Union (S) \$1.10; Johnson Grove, \$2.05; Rose Hill, \$2.21; Wadley, \$1.45; Holy Neck, \$16.00; Timber Ridge, \$1.66; Burlington, \$70.79. Total, \$286.04.



Dr. Frank S. Child, Fairfield, Conn., was at Elon a few days during the past week delivering his annual lectures. Dr. Child has been coming to Elon for many years and is always favorably received and gladly heard.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR APRIL 16, 1922

(The International Lesson Committee suggests two lessons for this Easter Sunday, the one which would naturally fall in this course of lessons, and the Easter lesson. References for both are given here.)

The Love of Joash for God's House.—II Kings 11: 12—12: 6

Golden Text: "I was glad when they said unto me, let us go unto the house of Jehovah."—Ps. 122: 1.

Topics for Discussion: Taking care of God's house; what our church should mean to us; why and how to maintain public worship; a neglected church restored.

Easter Lesson.—John 20: 19-31.

Golden Text: "The Lord is risen indeed."—Luke 24: 34.

If your class uses this lesson, you will turn from the study of the Prophets and kings of Judah, to join with all the Christian world in thinking of the message of the Eastertide. In the Scripture lesson we are given the record of the manifestation of Jesus to those who were nearest to Him in His earthly ministry. All the centuries since that time have been filled with the revelation of the wisdom and love and power of that same risen Christ. Someone has said: "Easter is Easter, not because Jesus rose long ago, but because Jesus still lives, and because there are those among us who know that He lives."

"Shall our Easter stand for the strong white life
We promised to live anew,
For the resurrection of good, that died
When we failed God's work to do?
Let the old ambition revive again
With a glad, insistent power,
And the peace that is in us find a voice
For the joy of the Easter hour."

—Lizzie De Armong.



CHRISTIAN ENDEAVOR TOPIC FOR APRIL 16, 1922

Citizens of Two Worlds (Easter Meeting)
Romans 12: 1, 2; Phil. 3: 13, 14, 20; I Peter 1: 3-5

"I am a stranger here, within a foreign land,
My home is far away upon a golden strand;
Ambassador to be, of realms beyond the sea,
I'm here on business for my King."

Christians are citizens of heaven in God's world on "The King's Business." God must do His work through His earthly children. As they pray, "Thy will be done," Christians have a holy mission to help bring to pass their prayer. The message of the Easter sermon is one of new life, and hence new strength and new power. "If ye then be risen with Christ, seek those things that are above."

Wherever a mantle of pity falls soft on a wound or a woe;
Wherever a peace or a pardon springs up to o'ermaster a foe;
Wherever a soft hand of blessing outreaches to succor a need,
Wherever spring's healing for wounding, the Master is risen indeed!

So fling out your banners, brave toilers; bring lilies to altar and shrine;
Ring out, Easter bells, He is risen! For you is the token and sign;
There's a world moving sunward and Godward; ye are called to the front; ye must lead!
Behind are the grave and the darkness; the Master is risen indeed.
—Selected.



INCREASED MEMBERSHIP

Every Sunday school should receive a letter this week announcing the campaign for increased membership in our Sunday schools. The Sunday School Board of the American Christian Convention is working for a ten per cent increase in Sunday school membership before the Burlington Convention. This means *two thousand new Sunday school members* in the Southern Christian Convention. To reach our goal, for six weeks, May 7 through June 11, there will be a contest between the Sunday schools of the North Carolina and Alabama Conferences, and those of the two Virginia and the Georgia-Alabama Conferences. At present, the enrollment of the Virginia and the Georgia-Alabama schools is a little higher than that of the North Carolina and the Alabama schools, but the latter group has a few more schools, so the race is about even. Points in the contest are secured by enrolling new members, contributing larger offerings, and maintaining a high average attendance, as based on enrollment.

"Honor schools" in the contest will be those which succeed in increasing their membership ten per cent, and those which have an average attendance of 70 per cent of their enrollment during the time of the contest. The winning side will be the one that succeeds in gaining the most points, as follows:

1. Side enrolling largest number of new members, 100 points.
2. Side contributing largest offerings, 100 points.
3. Side with most "Honor schools" on increase, 100 points.
4. Side with most "Honor schools" on attendance, 100 points.
5. Side having the highest average attendance, 100 points.

Cards for reporting weekly your attendance, offering and new members will be furnished to each secretary. Send in the name and address of your secretary today. Write to our office, 1012 East Marshall Street, Richmond, Va., for suggestions or answers to any questions. Study the "Pennsylvania Plan of Increase" sent to your school, and lay your plans for an intensive campaign of Sunday school work.

Let all work together for the Convention, the Conference, the Sunday school, and most of all, for the boy and the girl.



Mrs. Fred Bullock, of Dayton, Ohio, and Miss Lucy M. Eldredge, of Richmond, Va., are spending ten days in the Georgia and Alabama Conference in institute work. They also attended the Georgia and Alabama Sunday School and Christian Endeavor Convention held at the Rose Hill church, Columbus, Rev. R. F. Brown, pastor.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

GETTING READY FOR EASTER

After a scourge of "flu" the Orphanage is getting back to normal again. We had about thirty cases. I am glad to say that we had none of a serious nature and all have gotten out and are seemingly well.

Our matrons are now busy at work trying to get all our big family ready for Easter. It is our aim to have a nice new dress for each little girl and a nice new suit for each of the little boys. A number of our good ladies have written me that they were making dresses for the little girls, and it will be quite a help to us. I wish all our friends could see the happy smiles Easter morning when all get dressed up. I well remember when I was a little boy (years ago) how happy it made me to get a nice new suit of clothes, and if father got it in the middle of the week I thought Sunday would never come so I could wear it. I guess all little boys are just alike along that line, and all appreciate new things to wear.

It is a source of a great deal of appreciation on our part when we ask our friends to help us and they come to our rescue, as the good women have at this time in making and sending us dresses for the children to help us out.

I will report after Easter all the dresses sent in. Since our last report the following articles have come in: Ladies' Missionary Society, Liberty church, Vance Co., N. C., two quilts; Young People's Missionary Society, same church, one quilt; Willing Workers class, same church, one quilt; Mrs. L. H. Brawley, Ivor, Va., one bushel beans; Ladies' Aid Society, South Norfolk church, three quilts for Baby Home.

Don't forget the Easter Offering in your church. We need it.

CHAS. D. JOHNSTON, *Supt.*



FINANCIAL REPORT FOR APRIL 12, 1922

Amount brought forward\$3,725.42

Sunday School Monthly Offerings

(North Carolina Conference)

Six Forks, \$1.30; Ebenezer, \$4.64; Apple's Chapel, \$1.50; Ramseur (monthly offering for April), \$5.02; Reidsville, \$1.00; Catawba Springs, \$6.81.

(Eastern Virginia Conference)

South Norfolk, \$11.67; Union (Surry), \$1.00; Johnson's Grove, \$1.31; Holy Neck, \$24.00; Wakefield, \$3.36; Oak Grove, \$1.50.

(Virginia Valley Conference)

Mt. Olivet (G), \$2.00; Linville, \$1.00; Dry Run, \$2.31.

(Georgia and Alabama Conference)

Rose Hill, Ga., \$2.87; East LaGrange, Ga., \$1.50; Ambrose, \$1.85; Beulah, Ala., \$1.98.

(Alabama Conference)

Rock Stand, 96c.; Wadley, \$2.06.

Total Sunday school offerings, \$79.64.

Easter Offerings

Hayes Chapel, N. C., \$6.61; John W. Spitzer, \$2.00; Mrs. John W. Spitzer, \$2.00; Harold Spitzer, \$1.00; B. A. Branner, \$1.00; total, \$12.61.

Special Offerings

Miss Brothers (for board), \$15.00; A. F. Perkins (for rent), \$12.50; Wolfeboro Christian church, N. H., \$4.50; Junior Phila thea class, Edgemont Baptist church, Durham, N. C. (on support of Cella May Cauthern), \$14.00; Rent, \$3.00; Mrs. Weather- spoon, 80c.; First Christian church, Huntington, Ind., \$8.50; G. L. Gwynn (on support of Lula Johnson), \$10.00; total, \$67.50. New Lebanon (Surry Co.), Va., \$6.75.

Thanksgiving Offering

Total for the week\$167.30
Grand Total\$3,892.72



REVISED GOVERNMENT AND PRINCIPLES

The Revision Committee of the Convention has passed upon the revised Government and Principles of the Christian Church and is soon to authorize the publica- tion of the new edition. The Convention's Publishing Agent desires to ascertain something of the demands for the book so as to know how many copies to have printed.

It does not seem practical at this time to issue the new book in more than two bindings. The cloth binding will sell at 75 cents the copy and the morocco binding at \$1.50 the copy. In order to ascertain the demand for the new book at these prices we will thank those who care to place order to fill out the coupon below and return to us at an early date.

C. B. RIDDLE, *Publishing Agent,*
Burlington, N. C.

DEAR SIR:—

Please enter my order for Government and Prin- ciples of the Christian Church as follows:

_____ copies, clothing binding at 75 cents.

_____ copies, morocco binding at \$1.50.

(Signed)

Post Office

Date

A REMINDER

The Southern Christian Convention

MEETS

May 2, 1922

THE CHRISTIAN SUN ventures to suggest that churches pay their pastors' expenses—and be the happier by so doing.

CHURCH NEWS

THE CHRISTIAN TEMPLE OF NORFOLK VOTES TO ERECT HANDSOME NEW EDIFICE

For many years the Third Christian church, now Christian Temple of Norfolk, has been hoping and planning for a new church building; resolutions have been adopted, committees have been appointed, plans have been suggested, but now the one definite step has been taken.

At the close of the morning service yesterday, April 2, the Building Committee made its final report to the congregation. Dr. J. W. Manning, reporting for the committee, stated that some months ago the committee asked for general bids; that four construction companies responded with definite propositions. The Clarkson-Meredith Construction Company, of Norfolk, Va., proposed to build according to plans and specifications for the sum of \$238,000; the Northeastern Construction Company, of New York, \$217,300; the M. A. Long Company, Baltimore, \$181,507, and the H. D. Watts Company, Baltimore and Norfolk, \$177,400. These bids were just for the building, no furnishings included. They were all rejected as too high.

The committee then called on the H. D. Watts Company and asked them to figure with us for the best bid they could possibly make. This they did and their final bid was \$160,000, exclusive of the art glass windows, interior decorations and all furnishings. This bid was accepted by the committee and was unanimously adopted by the congregation at the meeting April 2. The building will begin next Tuesday, April 12, and is to be completed on or before March 1, 1923. The building when complete and ready for use will cost about \$200,000. This is a tremendous undertaking and I pray that the brotherhood at large will support us by their prayers and their gifts.

L. E. SMITH.

Norfolk, Va.

A MEMORABLE DAY

April 2, 1922, will remain for a long time to come as a memorable day in life's calendar of important

events. That day I was privileged to be with the Christian Temple of Norfolk, Dr. L. E. Smith, pastor.

This church is heir to three former congregations, Providence, the Memorial Temple, and the Third Church. In the great gathering present that morning were familiar faces of all three of these formerly separate, but now happily united churches. That condition alone would make the day a memorable one for me, born as I was in Providence church.

But something really worth while occurred. A referendum vote of the united congregation was to be taken on the report of the building committee for the new church plant. Dr. Smith in straightforward manner announced the fact, and following an impassioned prayer, called on Dr. J. W. Manning to make the report. The report was a masterpiece of presentation, not argumentative, but hopeful, inspirational, compelling. Then the pastor asked all who favored the report to begin at once the erection of a plant that will cost around \$200,000 when completed and equipped to stand to their feet. Almost to a person, a congregation of around five hundred arose. A few visitors did not vote. No one stood in opposition to the plan.

This decision called for sublime faith and heroic sacrifice, for Norfolk is now financially depressed. It is an expression of the unalloyed confidence, too, of the membership in the leadership of their pastor. It was a beautiful scene.

The Christian Temple will be the finest church plant in Norfolk, I am told, and its seating capacity will be 1700. Situated as it is at the population center of the city, and accessible to street cars and jitney lines, it bids fair to be the religious center for co-operative religious gatherings in the city.

To me April 2 was a memorable day. To me it was and is an inspiration.

W. A. HARPER.

CORRESPONDENCE

A SUGGESTION

Dear Brother Riddle: I note your editorial in The Christian Sun on the matter of dividing the North Carolina Christian Conference. The thing may work out all right since the Southern Christian Convention is well organized to take care of Conferences, large or small, within its bounds. Since reading your editorial I have taken the time to study my North Carolina Geography a little—knowing the location of each local church as I do, having visited most all of them while serving as pastor of churches in North Carolina. I am convinced that there should be a compromise made on the Conference division, and that the compromise should be for two Conferences. They can be divided in such a manner as to make Raleigh the geographical center of one, and Greensboro the geographical center of the other. The survey of churches as I have them in mind at present would put fifty-five churches with Raleigh as a center, and sixty-two churches with Greensboro as a center. The number of churches and number of communicants in each of the suggested Conferences would make Conferences of more than the average size in the Christian denomination.

I am thoroughly convinced in my mind that two Conferences in North Carolina would be better than three. I have no voice nor vote in the matter, but since North Carolina is home to me, I feel deeply interested in the future of the Christian Church in the State. Having had experience in both small and large Conferences, I cannot help but feel that dividing up into fragments will prove a hindrance instead of a blessing and progress. I do not see how the Conferences can hope to be fruitful in all good works so divided.

Sincerely,

L. F. JOHNSON.

270 E. 32nd St., Brooklyn, N. Y.,
March 31, 1922.

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Burlington, N. C.

See the Program
of the

**SOUTHERN CHRISTIAN
CONVENTION**

on pages eight and nine of this issue.

EASTER THOUGHTS

WHEN EASTER LIFTS HER LILY FACE

When Easter lifts her lily face,
And smiles into the sun;
I feel the hopes of other days,
Grow flower-like, one by one,
Until the joyous azure skies
Seem singing down to me
The gladness of the Master's love
And springtime's mystery.

When Easter lifts her lily face,
My sorrows pass away,
As lightly as the stone that rolled
From where the Savior lay!
And as the tender grasses leap
From winter's frozen sod,
I feel again, past fear and pain,
The boundless love of God!

When Easter lifts her lily face,
I want to laugh aloud,
And all at once I see the glow
Of silver in each cloud;
I feel new life in every breeze,
In every budding tree—
And through the gleam of Spring-
time's dream,
God's face smiles down on me!

—Margaret E. Sangster, in
The Christian Herald.



IMMORTALITY

By Charles M. Sheldon

We do not rest our belief in immortality on the findings of science. Neither is it proved by reasoning or logic. Neither do we have to rely on what we might call direct proof in the personal experiences of the race, although in many remarkable personal testimonies, people who were dying, when the division between body and spirit has been so thin that the spirit seemed to look through, have told of the glories of the other world which they are already beholding.

On what does the belief in immortality rest?

Simply on the personal testimony and statement of Jesus Christ!

If you have a friend who is perfectly sane, and who has never deceived you, one in whom you have the most implicit faith, one who can be trusted, one who is absolutely reliable under all conditions, and that friend should come to you and say: "Nine thousand miles from here there is a beautiful place all built

of white stone; it is situated on the side of a most wonderful bay, where the waters are of the most enchanting emerald; the streets of this town are clean and wide; there is no poverty to amount to anything there; every one is well fed and well clothed; on Sunday almost the entire population goes to worship; kindness and goodness are far more common than any vices; it is a most beautiful little town built nearly all of wonderful white stone"—

If your friend should then go on to say that he had just come from this town himself, and was so much impressed with its beauty that he would like to have every one see it, you would certainly believe him. And yet you have never seen this town. You do not even know in what part of the world it is until your friend tells you that it is on the east coast of New Zealand, and is called Timaru.

But Jesus Christ is the one Person in all the world who is the incarnate Truth. That was one of His names. "I am the Truth!" He said. Jesus Christ is also the most sane person in all the world. In addition, He was and is the most spiritual, and, being Himself divine, the nearest to God and spiritual things of any person that ever lived on this earth. If any personal friend whom you have known can claim your faith in his word, then certainly the

word of Jesus on such a supremely important thing as immortality can be trusted. And when Jesus says, "In my Father's house are many mansions," you can believe Him far more surely than you can believe your friend when he tells you he has seen this white stone town in New Zealand.

And when Jesus says, "I came from God and I am going back to Him;" when He Says, "I go to prepare a place for you;" when He says to the dying robber, "Today you shall be with me in Paradise;" when He says, "I am the resurrection and the life; whosoever believeth in me shall never die;" when He says, "Fear not them that kill the body, but are not able to kill the soul," you can believe Him who could not lie, and who knew from personal experience that immortality is a great and wonderful fact.

On that basis, then, the Christian puts his faith in immortality. He does not wait for science or learning or logic or mathematics or the chemical laboratory to prove immortality. They may agree or not as to the probability of a future existence. It makes little difference whether they do or not. The great proof of immortality is, "Jesus said so!" That is enough for any reasonable person. I trust Him more than I trust my dearest and most truthful friend.—Selected.

SOUTHERN CHRISTIAN CONVENTION
SUFFOLK, VA., MAY 2, 1922

Schedule From Principal Points on the SOUTHERN RAILWAY SYSTEM

Table with 2 columns: Destination and Time. Includes routes to Charlotte, Asheville, Hickory, Statesville, Salisbury, High Point, Winston-Salem, Durham, Burlington, Greensboro, Reidsville, Danville, and Ar. Suffolk.

Through Pullman sleeping car from Charlotte to Suffolk without change. Direct connections are made at Salisbury from Asheville Division and at Greensboro from Winston-Salem, Raleigh and intermediate points.

For Pullman reservations and other information, call on your Local Ticket Agent or apply to this office.

J. S. BLOODWORTH, D. P. A. - - - RALEIGH, N. C.

MISCELLANEOUS

The Educated Fish

A jocose contributor to Outdoor Life is the author of the most delightful "fish story" we have read in a long while.

An interesting experiment, he says, was tried some time ago with an ordinary salt-water herring. The fish was put into a large bowl of salt water, and every day a small quantity of it was removed and an equal quantity of fresh water substituted until eventually the herring lived and thrived in purely fresh water.

The owner was so much pleased with the success of the experiment that he began daily to remove a small quantity of water from the bowl until it was empty. The herring seemed to do very well without it, and, since it was as lively in the empty bowl, the owner had it put in a cage.

There it lived happily, hopping from perch to perch, just like a bird, until one day some sudden noise upset and startled it, and it fell into the water trough and was drowned.—The Youth's Companion.

✽

One on the Doctor

"I have a good one on my doctor. He put me on a rigid diet but said I could eat all the spinach I wanted."

"Well, the point?"

"Doc evidently didn't know that I liked spinach."

✽

Shorn of Her Power

Lawyer: "Madam, you lost your thumb in the trolley accident, but how can you prove it's worth the \$3,000 you have sued the company for?"

Lady Plaintiff: "It was the thumb I kept my husband under."

✽

A Tragedy

Chapter I.—Algy met a bear.

Chapter II.—The bear was bulgy.

Chapter III.—The bulge was Algy. —A very old one.

✽

Following Directions

Doctor: "Did you open both windows in your sleeping room last night as I ordered?"

Patient: "No, doctor, not exactly. There's only one window in my room, but I opened it twice."

Unnatural Bird

Teacher (to class in Natural History): "What kind of birds are frequently kept in captivity?"

Tommy: "Jail birds."

✽

Not His Intention

A boy fell into a pond. A man stopped and pulled him out and said, "Well, son, how did you come to fall into the lake?"

"I didn't come to fall in at all," replied the boy with some heat, "I came to fish."—Stray Wisdom.

✽ ✽ ✽

VACATION RAILROAD RATES

During the coming summer tourist season, the Southern Railway System will sell round-trip week-end tickets from principal points to all mountain and seashore resorts in the South at sixty per cent of the double one-way fare, or a fare and one-fifth, for the round trip. As an illustration, where the one way fare is \$10, the round trip fare will be \$12.00.

These tickets will be sold on Fridays and Saturdays and will be good for return trip until Tuesdays, this being a more liberal arrangement than has ever before been in effect, and one which will enable the people of the South to make week-end trips to mountain and seashore resorts at a very reasonable cost. It will be especially advantageous to business men who wish to make weekly visits to their families at resorts. These tickets will be sold from Washington, D. C., Cincinnati, Ohio, and Louisville, Ky., as well as points throughout the Southeast.

These tickets will be put on sale May 15 and will be sold until the latter part of September.

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THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - Editor

Subscription Rates

Table with 2 columns: Rate Period, Price. One Year \$2.50, Six Months 1.25, Three Months .65 In Advance.

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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

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

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

We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one-half cent a word.

Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Four Essentials

By REV. A. W. ANDES
Harrisonburg, Virginia

FOUR ESSENTIALS FOR THE CONSTRUCTION OF A LIVE AND FLOURISHING CHURCH

A WORTHY WALK ON THE PART OF THE MEMBERS.—“I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.” (Ephesians 4: 1.) Inconsistencies in the lives of church members stand greatly in the way of the progress of the church today. A church membership may be well equipped in many ways, but if it is of the dancing, drinking, card-playing, theater-going, deceitful, worldly-minded sort, no pastor can build a flourishing church out of it unless that membership become converted.

BROTHERLY LOVE.—“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” (Eph. 4: 31, 32.) A church torn by dissensions and strife cannot expect to grow. Let old grudges be laid aside, and let brotherly love prevail, and then the Lord can smile upon it.

A WILLING MIND.—Nehemiah’s marvelous success in building the walls of Jerusalem is explained in one sentence: “The people had a mind to work.” (Nehemiah 4: 6.) A willing mind and an energy to lay hold upon the work of the church is excellent material out of which to build a live, growing church.

UNSELFISHNESS.—“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” (Proverbs 11:24.) The selfish church member says: “We must keep our men and money at home; we have all we can do here.” But as the Scripture asserts, and church history proves, “it tendeth to poverty.” The unselfish member believes in looking out for the good of others and dividing with them; and as the Scripture says, and church history proves, that puts the church on the road to increase.

VOLUME LXXIV

BURLINGTON, N. C., APRIL 26, 1922

NUMBER 17

IN NON ESSENTIALS
LIBERTY

IN ESSENTIALS
UNITY



IN ALL THINGS
CHARITY



EDITORIAL

Merging The Sun and The Herald

(A Personal Editorial)

IN last week's issue of The Sun I had an editorial in regard to merging The Christian Sun and The Herald of Gospel Liberty. The favorable comment which has been received on the subject of the editorial is beyond my expectation. A number of the brethren had already been thinking along the same line and have said that the editorial expresses their sentiment.

Having been asked some questions in regard to the practical operation of such a plan, I feel it incumbent upon me to remark further concerning this merger.

The cost of manufacturing any publication has become so great that it is a question whether it is best to own your own plant or to "farm" out your work. I am sure that it will not be surprising to readers of The Sun to know that some of the largest publishing houses neither own nor operate their own machinery. It has been my privilege to visit some of the largest book dealers in the cities of Philadelphia and New York. Very few of these own their own plants. They have large offices and display rooms and all the work is done on contract. For one hundred years the American Bible Society has operated its own plant, but found last year that it could get its Bibles published much cheaper than it could maintain its own plant. The Society, only a few months ago, sold its plant and now all its work is done on contract.

The reasons for such business steps are numerous and all justifiable. For instance, to produce one copy of The Christian Sun requires an outlay of about \$20,000.00 worth of machinery. There are a number of very expensive machines that must be used. When a publication undertakes to own its own plant it is under the necessity of securing work to keep this expensive machinery going every working hour of the day. To give further reasons would take us too far into the details and consume too much space.

I have no motive other than the good of the cause and the Kingdom's advancement in advocating that The Sun and The Herald be merged. Perhaps I ought to say this: The public, generally, knows that I have a financial interest in the Burlington Printing Company, the company that now prints The Sun. The Sun is the biggest weekly job that the company has.

During recent months the company's business has grown to such an extent that The Sun could not be taken care of, together with other job work, without the purchase of an additional linotype, which would cost \$3,600.00. We could very easily reason that if, for any reason, we should lose The Sun, it would necessitate running the risk of finding other work to keep this additional machine going. I was conscious of this when I wrote the editorial. While The Sun is printed at the very lowest possible figure, and so far, cheaper than any reputable printer in the State, the required work on it goes a long way in supplying full time work for the company's force. But my interest in the Christian Church and the Kingdom's cause which it represents rises higher than the material investment. I have never let interest of self stand between me and speaking my convictions. I pray that I shall never see the day when I can not or will not do as I have done.

The public knows that I have insisted all the while on the development of a book business, and I want to say frankly that it is next to impossible for an editor to write all his editorials, handle the manuscript for a sixteen-page weekly publication, direct the correspondence, read proof, give his time to the public's every call, prepare sermons and addresses, look after book orders, and give attention to the local book trade, and do his full duty by a constituency who look each week to a publication for guidance and direction. The Editor of The Christian Sun, at his best, must be a cosmopolite of the first magnitude.

Brethren of the Convention, I want to impress this upon you: No man of average strength can measure up to the responsibility as your Editor and at the same time develop the business end of the office. I have cast my last vote for one man to be both Editor and Publishing Agent. It is injurious to the man and hurtful to the cause.

If we should merge The Sun and The Herald, then one man could reasonably take care of the Southern office, and he would have a splendid opportunity to develop the book business. He could keep in touch with every department of the work and furnish the organ of the Church a summary of the work each week. He would have the editorial viewpoint of our Southern work and could keep it constantly before the public.

One objection to the merger is that it would remove some of the possibility of local items. I have checked the 1921 volume of The Christian Sun and find that not 50% of our ministers report anything from their church, or churches, during the year. I blush to say it—and yet I shall—that very few local items appear except in case of a pounding, or where a pounding is reported in connection with some local news. I am pointing my finger at no one; I am giving bare facts as the records show.

What is the object of a Church paper? Is the object of a Church paper to disseminate local news, tell about some fellow who has been pounded as a substitute for an honorable salary, or is it to be a constructive element? The first element of a Church paper is to be constructive in thought and leadership.

Our pastors ought to report more from their work, but it could be done in condensed form. The average long article of Church News that appears in The Christian Sun is the summarizing of things for two or three months. There is not a pastor in the Southern Christian Convention who is not capable of writing on a postal card a gist of what happens in his church each week—and this should be the method.

But here are questions that must be answered: What about the financial end of the paper after it is merged? What will it cost? What will the deficit be, if any?

The cost of issuing the combined publication, 32 pages, will be approximately \$300.00 per week. In round numbers, the annual cost would be \$15,000.00. The income should be \$11,500.00 from subscriptions and \$1,500.00 from advertising. This would leave us short \$2,000.00, with salaries of editors to be added. If the salary of the editor in Dayton is \$2,000.00 per year (we do not know what it is) with \$1,000.00 for office help, and the salary of our editor is \$1,000.00 with \$500.00 allowed for help, the deficit would be \$6,500.00, which would be less than the present deficit on one publication. The book business in the Southern Convention, if properly handled and financially backed, should pay the editor's salary, office rent, and whatever help that he should need from time to time. Assuming that this could be done, the deficit should be around \$5,000.00 annually for the entire Church to meet.

But these figures are based on the present circulation of the two papers. They do not allow for growth, which should certainly come.

Brethren, again: Is it the Master's will that we should lose from ten to fifteen thousand dollars annually on our two publications when the same purpose can be served at a deficit of around \$5,000.00? We must look beyond all sentiment to answer such a question. Had we better not put this money into the support of our mission work? If we believe that we are stewards of our money, and we are, then let us consider this matter as a stewardship and settle it on that basis.

And this—

The right kind of an editor can gather our news each week and work it into the proper form that will demand far more attention than to allow every fellow all the space he desires. And more: It is not the long articles that you read, Brother and Sister reader, but it is the short notes—The Bulletin, if you please.

More readers of The Sun read what is written in condensed form than any other part of the paper. Our readers know that this is true.

And finally—

Brethren, I have been down into the dark and the deep with The Christian Sun during the past six years. I have seen the time when no one, save our Heavenly Father, knew the burdens I was carrying. This was before the day when the Convention assumed the responsibility of financing the paper. I have served during the war period. Labor has been able to assert itself. I have carried nearly every end of the paper. The dark hours I do not wish to recall. I have sent many an issue of The Sun to the public through tears and a body almost broken with work. All this to say that I have seriously considered every phase of the work, and I ask those who oppose my views in this matter, to remember that I know wherein I speak. I leave it to the good judgment of the Convention. So far as I know I have no further thing to present. I have offered a plan. Let those who oppose offer a better one. I am for the best thing, the welfare of the Kingdom being considered. I am ready to sit at the council table; I am ready to work with the majority.

C. B. R.



"YEAR BOOK OF THE CHRISTIANS"

The Christian Church publishes two annuals—one by the Southern Convention and one issued by the American Christian Convention.

Our Southern Annual contains too much miscellaneous matter that should never go into such a publication. But who has dared to break a precedent and leave out all preliminaries? Not us, without authority from the Conferences that support it.

The Annual issued by the American Christian Convention does not conform to ours in style and treatment. Why not have one year book and call it "The Year Book of the Christians"? The two Annuals can be improved upon. Each is being printed at a loss. Let us combine these two books and have a worth-while handbook of ready reference.




ANOTHER SUGGESTION

We have the suggestion indirectly from one of our leading pastors that the Convention would be acting the part of wisdom to appoint a committee of twelve at the opening of the Convention whose duty it would be to review all the reports to be presented, and from these reports make out a policy by which the Convention is to be guided during the next biennium. This is the suggestion as we have understood it. There ought to be and must be a uniform program of procedure and such a program can be best made after studying the reports that the various boards and committees are to make.

The suggestion is a good one, and we are sure that it will be carried.

CONTRIBUTIONS

SUFFOLK LETTER

 THE Ministerial Association of the Eastern Virginia Christian Conference is a valuable asset in the work of the Conference. It meets bimonthly in Norfolk, and all the ministers in the Conference except three are members of the Association. It has been the custom for years to select some book of importance, each member purchasing a copy, and choose a leader who conducted the study of the book in regular class fashion. In that way our ministers have kept up somewhat with the literary and theological trend of the times. The expense of the meetings is shared equally by all the members, whether they live in Norfolk or Waverly. In addition to regular book studies, practical questions relating to ministerial work are considered in the light of experience, so that each one shares with all in pulpit and pastoral views. It takes only one *Monday* out of two months and is a school of fellowship as well as of education.

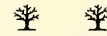
At our last meeting, April 10, Rev. J. F. Morgan, who has been the efficient Secretary of our Association for six years, resigned the position, as he has accepted the pastorate of the Winchester church, and will enter upon that work the first Sunday in May, just after the Convention in Suffolk. Morgan has been pastor of the First Christian church in Norfolk for six and one-half years. During that time he has had a remarkable period of pastoral success. The membership of the church has increased more than *three hundred*, which is over fifty per cent of the membership when he went to Norfolk. His has been a fine record for a young pastor. Rev. Edwin B. Flory, of New York, succeeds Rev. J. F. Morgan as pastor of the First church, and he bears a good reputation as a minister.

Upon the retirement of Secretary Morgan from our Association a unanimous vote of regret was passed, and he was highly commended to the Winchester congregation in the hope that his labors may be as greatly blessed in that field as in the one he leaves; and we are hoping that his success in Winchester will be an inspiration to the whole Valley Conference. The prayers, good will, and best wishes of the Association follow Brother Morgan to his new field of labor.


This letter may seem to be unusually personal, but the gospel is personal and all the best relations in life are personal. Jesus says, "Follow Me;" and the apostles said, "Believe on the *Lord Jesus Christ* and thou shalt be saved." Religion is a personal relation of human beings to the divine. "*Thou shalt love the Lord thy God with all thy heart.*" Creeds and systems of theology are intellectual expressions of what men think; but the relation that saves is a heart relation to God. "If any man be in Christ Jesus, he is a new creature." The Church is strong in the personality of her membership rather than in any other possession. The "life of the Christian is hid with Christ in God." We all should

strive to possess more and more the spirit of the Master; and this is the especial need of the pulpit. It is through the minister that God speaks to men, and there never was such an opportunity for young ministers to witness for Christ as this present age; but he cannot do it by words alone; he must "bear in his body the marks of the Lord Jesus." The world is hungry for a message that represents the love, the purity, and the wisdom of Jesus Christ.

W. W. STALEY.



ELON LETTER

 THE Editor of THE CHRISTIAN SUN has asked the Church to express itself with reference to the paper and its future. He has written a series of very illuminating and suggestive articles himself. I have read all of them and thought considerable on the issues that face us.

I am convinced that the subscription income cannot possibly pay for the paper. I am also convinced that the editorship should be absolutely divorced from the business managership of the paper. I am sure we can go far toward reducing the deficit by increasing the size of the paper, using the space added for advertising, and by building up a good book business.

In a statement issued by Brother Riddle under date of January 12, 1922, occurs an item for salary of Editor and Bookkeeper of \$3,000.00. If the Editor is relieved of all duty but preparing his copy for the press and writing the editorials, he could do this work and be pastor of a church or group of churches. It is possible that Brother Riddle himself would reconsider his decision to retire from the editorship, if he could thus be relieved of all the business cares, proof-reading, and publishing agent's duties. On this basis, we could perhaps get a business manager for \$2,400 and an editor for \$600, which would leave the salary total untouched.

Now, as to the value to the paper of advertising, candor compels us to say that the income from that source is problematic. Suppose we decide to keep the number of pages sixteen, but increase the size of the page fifty per cent. The advertising rate per page of THE SUN now is \$15.00. If we sold this additional space, the equivalent of eight of our present pages, we would secure an annual income of \$6,240 from advertising. But adding the additional space and the extra cost for setting advertisements over regular reading matter would perhaps add fifty per cent to the cost of the paper. The cost is figured in the statement above quoted at \$7,500. If the cost were increased fifty per cent, or \$3,750, we would still net a gain of \$2,490 the year from advertisements.

Let us again consider the book and Bible business. In the issue of March 8, Brother Riddle estimates a business of \$10,000 annually. He is conservative. By selecting lists of books for ministers, for teachers, for

mothers, for the Christian home, and the like, and offering a certificate for those who purchased and read such a library, the sale of books can be made much larger. I may be mistaken, but I suspect we could earn \$5,000.00 annually through such a business in such a city as Burlington to furnish a local trade, and with a business man, given only to business, directing the sales and stimulating a demand for books and Bibles.

In no sense must this letter be interpreted as a criticism of Brother Riddle and his administration of our publishing interests. We have expected him to do two kinds of work. This is a day of specialists and of specialization. Occasionally you may discover a man able to give himself consistently and at maximum output to two diverse lines of business. It is always better to differentiate the work of editing and business management, however, and to assign them respectively to two persons.

If I may now revert to the book business, I would like to say that one of the prime needs of our leadership today is to get in touch with the living, vibrant thought of our time. Some of our people are aspiring to do consistent, constructive, worth-while study. Our publishing agent, in co-operation with our various boards, should guide, direct, and stimulate such leaders. As I have said before in the *Elon Letter*, desultory reading will not do, nor does it continue. When our Movement began, we wrote the books and published the literature that others read. They ridiculed us by styling us "New Lights." The slur pierced us to the quick. We now do not often read what the others to whom our scepter passed write. From being the most progressive thinkers and religious pioneers on the continent, we have entered upon an era of reactionism, or what is the same thing, we have stood practically still with our glorious principles while the procession has passed us by. All progress is relative. The Christian Church has not kept pace.

But in our spiritual veins is the blood of James O'Kelley, of Barton W. Stone, of Elias Smith, of W. B. Wellons—seers and prophets of a high order. What we need now to do is to acknowledge our pedigree and to bring forth plans and methods in Kingdom service worthy of these spiritual sires. It is no time for pessimism. I am an optimist. Our Convention in Suffolk is to justify our hopes and start us on the wave of a prosperity and of a service for God and brotherman such as we have not yet attempted. In order to do this, we must care for our publishing and publicity interests. So I have essayed to write on this theme. Whatever else we do, we must care for *THE CHRISTIAN SUN* and see to it that religious literature of the best type circulates freely and regularly among us.

W. A. HARPER.



Editorial Comment.—Dr. Harper goes far afield in his figuring. The advertising rate of \$15.00 is set because we cannot afford to sell for less and meet the cost of composition, handling, accounting, etc., but that price cannot be obtained. Dr. Harper sent in this letter four weeks ago and we took the liberty of submitting his calculation to two first-class newspaper men and each said that it was one of those things on paper that could not be proven with practice. They are right.—C. B. R.

OUR RELIGIOUS PAPERS

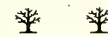
AN absolute necessity in carrying on our denominational work is our periodical literature. To cease to publish means death. We must have a means of communication, to inform our people and to unite all sections in general work. I think no one doubts this. No independent religious paper, however good and however ably edited, can supply the place of our own denominational publications. Every church family should have the Church paper. But I need not argue as to this matter. What *tremendously* concerns me is the financial condition of *THE SUN* and *The Herald*. The fact has been published that for the past year the two papers have failed to meet current expenses with current receipts by about the aggregate sum of \$18,000.

As I view it, one of the important things to be done by the May and October Conventions, is to find a way to *stop this heavy deficit*. To obtain the bulk of the most important news as to the work of our people, North and South, I must pay \$4.50 a year and take two papers. I am not complaining of this simply for myself, but when this deficit stares us in the face, despite all that has thus far been done to avoid it, I am deeply pained, and wonder how long this order of things can go on. I believe that it is possible to devise a plan which, after a little time to get it into shape, will solve the difficulty, and cause the publication enterprise to PAY.

My suggestion is to *merge the papers*. When I say this I am not a partisan for the place of publication. It may be Dayton, Burlington, Norfolk, Columbus, Springfield, or any place where the work can be done the best—to the best advantage, with all sections represented equitably in the editorial sanctum. Each paper has been published at more than one place. Maybe it ought to be in a new place. But let us have ONE paper, representing all sections, receiving the united support of ALL our ministers and laymen. Other denominations have consolidated papers. May we not learn from them? I am for "union of papers."

ALVA H. MORRILL.

Newton, N. H., April 18, 1922.



CONVENTION HEADQUARTERS

AFOR a number of years the need for Convention headquarters has been keenly felt by some of the leaders of the Christian Church. At the last Convention the desire for a headquarters for our Church in the South found expression in the following motion made by this writer: "That the President appoint a committee of five men to consider the matter of location of headquarters for the Convention, as to time, place, and cost. This committee is to be composed of one man from each of the five Conferences, and shall report to this Convention."

This committee was duly appointed and held a meeting, considered the matter, and made the following apology to the Convention: "Your committee feels that the time is too short to duly consider and decide

upon such an important step; therefore we recommend that a committee of five be appointed who shall consider these and any other propositions or invitations and report with recommendations to the Executive Committee of this Convention as soon as possible."

This committee was discharged and another committee composed of four men from the North Carolina Conference and one from the Eastern Virginia Conference was appointed. This last committee was not in keeping with the motion adopted by the Convention that the committee be composed of one man from each of the five Conferences and it is my opinion that this is the reason we have no designated headquarters today. The committee has been heard from only once, and the report was simply an announcement that the committee could not agree on the place. Of course they could not agree. But few people, if any, expected them to agree. If the original committee had been continued we would have had a headquarters today.

I have said all this to show how lightly some of the most important matters of our Convention are disregarded by some of the so-called leaders of our Convention. When a Convention expresses a desire for a thing to be done the leaders should see to it that it is done. If the leaders do not accomplish the desires of the people we had better quit talking about our democratic form of government.

It seems to me that this matter of establishing headquarters should have first consideration at the forthcoming Convention. We have been without a headquarters long enough and we are unable to justify ourselves in this delinquency. We may not be able to build and own our house, but we can rent a place until we can build. The thing we should do is to designate the place and then provide the building.

R. F. BROWN.

Columbus, Ga.

A SONG OF SIXPENCE FOR MISSIONS.

- 1. Salaries for missionaries everywhere begin and end with Christian dollars.
2. Ship and sail and steam car to carry them to their mission fields begin and end with Christian dollars.
3. Saddle and sled and surrey and swift motor to take them round their mission stations begin and end with Christian dollars.
4. School and scholarship, slate and study book, seat and scissor all begin and end with Christian dollars.
5. Sickness and surgeon, stretcher and splint, sponge and spray, soap and soup, sheet and supplies for every Christian hospital begin and end with Christian dollars.
6. Shoe and sock, shirt and skirt for little orphan children begin and end with Christian dollars.
7. Swing and shower bath, sewing class and scissor, shutter and sidewalk and step on Christian centers all begin and end with Christian dollars.
8. Scripture and scroll, songbook and service in Christian missions begin and end with Christian dollars.—Exchange.

THE BULLETIN

Rev. B. J. Earp, Newport News, Virginia, writes under date of April 21: "Our revival of three weeks closed last night with the church greatly revived, and twenty-one members received."

President Harper, and others of the college faculty, are being called upon these days for commencement addresses in various high schools.

THE SUN would be pleased to have the various pastors report the number of members received on Easter Sunday.

Rev. W. J. Edwards, Coleridge, N. C., informs us that Brown's Chapel has recently made necessary additions by repairs, including the addition of a new pulpit.

Our Durham congregation, Rev. Stanley C. Harrell, pastor, is planning to remodel the church edifice at an early date, spending \$10,000.00, or more, for the purpose.

You will be interested to know that we are now in the midst of a series of evangelistic meetings. I am doing the preaching. There are high hopes of great results. The other two Christian churches of the city are holding their revival also. Rev. H. W. Elder is assisting Rev. A. H. Sheppard at North Highland and Rev. J. D. Dollar is helping Rev. P. L. Duke at Beulah, Phenix City. The services will continue at these churches through the fifth Sunday in April.—R. F. BROWN, April 18, 1922.

SPECIAL NOTICE

I will appreciate it very much if alternates or visitors, men or women, who plan to attend the Southern Christian Convention, which will meet in Suffolk, Virginia, May 2-5, will notify me before April 30 of their coming, so that entertainment can be provided for them. Do not put this off—and it will be better to notify me before the time mentioned above. We want to entertain in a comfortable way those who come, but we cannot do it conveniently unless we know who is coming.

W. W. STALEY,
Pastor of the Church.
April 13, 1922.

S. A. L. SCHEDULE

To Suffolk, Virginia, Account of the Southern Christian Convention, May 2-5, 1922

Table with 2 columns: Location and Time. Rows include: Leave Sanford 9:40 A. M., Leave Apex 10:42 A. M., Leave Raleigh 11:25 A. M., Leave Henderson 12:58 P. M., Arrive Suffolk 5:29 P. M., Leave Suffolk 9:40 A. M., Arrive Henderson 2:00 P. M., Arrive Apex 4:39 P. M., Arrive Sanford 5:38 P. M.

THE LARGER LIFE

THE CLOSED DOOR

I never crossed your threshold with a grief
 But that I went without it; never came
 Heart hungry but you fed me, eased the blame,
 And gave the sorrow solace and relief.

I never left you but I took away
 The love that drew me to your side again
 Through that wide door that never could remain
 Quite closed between us for a little day.

Oh! Friend, who gave and comforted, who knew
 So overwell the want of heart and mind,
 Where may I turn for solace now, or find
 Relief from this unceasing loss of you?

Be it for fault, for folly, or for sin,
 Oh! terrible my penance, and most sore
 To face the tragedy of that closed door
 Whereby I pass and may not enter in.
 —Theodosia Garrison.

THE MINISTRY OF LETTER-WRITING

It is possible with a very little trouble to make letter-writing, especially at one period of life, one of the most beneficent and helpful things that can possibly be imagined.

Letter may be a great means of bucking up, and in connection with this I will tell a true story.

Many years ago three students who had come to the close of their college career met together. They had been the closest of comrades for years. Never a day had passed without their meeting. They had no secrets from one another. They had been engaged on the same profession, and with opportunities and possibilities very much the same. There was nothing they had concealed in their free, unreserved talk, and there was nothing that needed to be concealed. They knew that their separation and their going into different parts of the country was a very serious matter. The only thing to be done was to write regularly, to write openly, and to take what chances might offer for meeting. Their lives had been thoroughly united. They loved society, but were independent of it. They feared that in the country they might find it hard to find congenial friends. Well, they made their vow, and the wonderful thing is that they kept it. They wrote on a specific day each week and put everything into the letter that they had seen or heard or conjectured. For years this correspondence was regularly maintained, and an infinite comfort the letters were, coming often at very lonely hours. They were eagerly responded to, and there is no such way of avoiding boredom and killing time as letter writing. Spend the evening in writing letters and making them of any length, and you will be taken by amazement with the news when the day has come to its appointed close.

The inevitable changes of life and its growing complexity of relations prevented this correspondence from going on with its primal fulness, but the three are all living, and they all keep the vow and they exchange letters on grave occasions, and visit each other as often as they can, though now of the home-loving age.

But without thinking about it, and meaning the very best, friends sometimes put into their letters rumors or repetitions that cause pain. They do it for the best, and sometimes they do it with a didactic intention, but it is altogether bad. Be sure when you are corresponding with a friend to make your letters as pleasant as you possibly can. If you have written anything that breathes the spirit of carelessness or unkindness, put the letter in the fire. It was written in a wrong spirit and is best out of sight. My point, however, is in particular that these letters should contain, not a flattering element—it is very rare that downright flattery is needed—but your letters should be like your presence, with something hearty and cheery about them. How well everyone must remember getting letters that strangely warmed the heart. They could not point to any definite sentence or statement, but there was a warmth and a glow about the letter that spoke of keen affection and true understanding.

There is a great deal in the detail of the subject on which I shall not attempt to touch, but a few remarks may be made.

Covet the spirit of cheer and good will in your letters, until you get the character of being safe. I have been very fortunate in the matter of receiving letters—very much more fortunate than I deserve, for I have written comparatively few. But I have known a good many men whose letters are a guarantee. You know you may read them right away. There is nothing in them but what will please you, and there is something that pleases you very much in the total impression. Lord Rosebery, with characteristic shrewdness, has said that the handwriting of some people is in itself an offence. And so it is. It is peculiarly offensive in the way of signatures. But beware of writing friendly letters that cannot be opened at once. I do not think that the writers of these are necessarily wicked and malicious persons. They are like the people who advise you as to your course in life, and who tell you your weak points, and quote expressions of this one and that one to your condemnation. I am sure this never does any good. We all see young men spoiling their lives, and are tempted to go and draw them back from the gulf. But, alas! it is hardly ever of any use. It takes away any little influence you may have, and it adds none of any kind. You are in no danger of over praising.—*Claudius Clear, in The British Weekly.*



Charles J. Chamberlain of the University of Chicago thinks a cypress in a graveyard in the little Mexican town of Santa Maria del Tule is probably the oldest growing thing in the world. With finger-tips barely touching, 28 people can span its 50-foot circumference which exceeds by 14 feet the largest California redwoods.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR APRIL 30, 1922.

“Isaiah’s Summons and Response. Isaiah 6:1-13.

Golden Text: “Here am I; send me.”—Isaiah 6:8.

Leading Thought: Volunteers for God’s service are needed.

Teaching Points:

Prophets of God were divinely called to their sacred work. Isaiah’s call and his response were very definite. God is calling in terms just as unmistakable today. What is your response?

Isaiah realized his own weakness, but his ready and willing answer to God’s call gave him power from on high to do a mighty work.

When we see a vision of God’s holiness, we see our own sinfulness. When we see His might, we see our own weakness. But when we surrender our weakness to His strength, power comes into the life.

A vision of God and an appreciation of the need of man, sounds a call to Christian service. God’s call to Isaiah was general: “Whom shall I send, and who will go for us?” and the call is still sounding to men and women today.

“Consecrate me now to Thy service, Lord,
By the pow’r of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine.”



CHRISTIAN ENDEAVOR TOPIC FOR APRIL 30, 1922

Applying Religion to Every-Day Life.—Joshua 22: 1-6

Thoughts of Great Minds:

Religion is not a method, it is a life.” (Amiel.)

“Religion should be the rule of life, not an occasional incident of it.” (Benjamin Disraeli.)

“Our religion should be carried into everything. It should go with us to the farm and the factory; to the counting house and the courthouse; into the sick chamber not only, but into the senate chamber; with the manner it should ride the stormy sea, and with the miner descend into the bowels of the earth; it should sit with the artist in his studio, with the teacher in his school-room, with the lawyer in his office; it should go with the physician to his patient’s, and the artisan to his shop; it should stand with the salesman behind the counter and with the clerk at his desk; it should be carried into our pleasures, and by no means be absent from our politics.” (W. D. Howard.)

“All work is religious.” (Peter Ainslie.)

“Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.” (James 1: 27.)

IN THE COTTON BELT

The meetings conducted in Georgia under the auspices of the Board of Religious Education have been well attended, and the people have seemed most enthusiastic.

Too much praise cannot be given Rev. H. W. Elder, who personally conducted the tour among his churches in South Georgia. He did everything humanly possible to make the trip profitable to his people and pleasant to Miss Eldredge and Mrs. Bullock, on a journey which would have been tiresome and arduous without his aid.

Beginning at Kite, Ga., April 4, where an afternoon and evening meeting was held, and where the people seemed most thoroughly interested, the next meeting was held in Ambrose, Ga. Here also two Conference periods were held, Wednesday night and Thursday morning, after which we motored to Vaneeville and held an afternoon and night meeting there, going on to Enigma for Friday afternoon and night.

Almost all day Saturday was spent in reaching Richland, where three meetings were held. A meeting was also held on Sunday afternoon at Red Hill (Providence) the mother church of Georgia. Tuesday, Wednesday and Thursday were spent in Columbus, Ga., at the Georgia and Alabama Sunday School and Christian Endeavor Convention, the program for which has already appeared in this paper.

The people have responded liberally in a financial way, and in the way of enthusiastic response to the call for an upward step in Sunday school and Christian Endeavor. A Sunday school was organized at Enigma, and the organization completed at Providence of one started a week or two previous. New Christian Endeavor Societies were arranged for at Enigma and Providence, and others made ready to attempt to reach other points on the standard. An explanation of the Sunday school standard also brought promises to attempt to reach one or more points not yet attained.

At LaGrange, meetings have been held with each of the three LaGrange churches, two of which, Southwest LaGrange and East LaGrange, have good Sunday schools; Southwest LaGrange has a most enthusiastic Junior Endeavor.



FIRST SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF THE GA.-ALA. CONFERENCE

On April 11, 12 and 13, the first Sunday School and Christian Endeavor Convention of the Georgia-Alabama Conference was held at the Rose Hill Christian church, Columbus, Ga. The meeting was attended by ministers, superintendents and delegates from the various churches. The keynote of the Convention was sounded the first evening in an impressive address by Rev. R. F. Brown, President. Throughout the entire Convention there was deep interest shown in the discussion of Sunday school and Christian Endeavor problems. Reports were given on all phases of the work and adopted. Especially helpful and inspiring were the addresses given by Mrs. F. E. Bullock, of Dayton, Ohio, and Miss Lucy M. Eldredge, of Richmond, Virginia.

Rev. H. W. Elder made two addresses which were very well received. "The Need of Religious Education" was ably presented by Miss Edwina Wood, of Columbus, Ga. Rev. T. K. Currie, of the Rose Hill Presbyterian church, made an instructive talk on "How the Christian Endeavor Aids the Pastor in Training Leaders for Church Work."

On the third morning the Missionary Rally was conducted by the Woman's Board under the direction of the President, Mrs. A. A. Terrell.

The officers for the coming year were elected as follows: President, Rev. R. F. Brown, Columbus, Ga.; Vice President, Rev. H. W. Elder, Richland, Ga.; Secretary-Treasurer, Miss Alymer Goodwin, Columbus, Ga.; General Secretary, Mrs. R. F. Brown, Columbus, Ga.

The place of the next meeting was left to the Executive Committee.

To the pastor and members of the Rose Hill Christian church a rising vote of thanks was given for their cordial hospitality and earnest effort to make the Convention the success it proved to be.

MRS. J. E. COMPTON,
MRS. J. H. ABELL,
Press Committee.

NOTES

Are your plans made for Children's Week? This should be one of the biggest events of your church's program this year.

The Christian Endeavor Board of the American Christian Convention has sent us copies of the Christian Endeavor Standard of the Christian Church, together with leaflets explaining the work. We shall be glad to send copies to any of our Southern Societies.

Third, Norfolk	76.30
Waverly	33.40
Wakefield	34.30
Windsor	21.94
Total.....	\$604.87

Young People's Societies

Berea, Nansemond	\$ 13.30
Burton's Grove	7.05
Bethlehem	25.00
Dendron	3.43
First, Norfolk	10.00
Liberty Spring	23.25
New Lebanon	7.68
Suffolk	22.85
Spring Hill	5.00
Third, Norfolk	32.20
Waverly	53.25
Union, Surry	3.57

Total..... \$206.58

Willing Workers

Berea, Nansemond	\$ 3.08
Antioch	5.85
Franklin	5.90
Holy Neck	10.27
Mt. Carmel	1.26
Rosemont	9.55
Spring Hill	2.00
Third, Norfolk	6.53
Waverly	4.65

Total..... \$49.09

Summary

Woman's Societies	\$604.87
Young People's	206.58
Willing Workers	49.09

\$860.54

Rally Collections	96.35
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Grand Total..... \$956.89

MRS. M. L. BRYANT, Treas.

41 Poplar Ave., Norfolk, Va.



ONE DAY SCHOOL OF MISSIONS—SOUTHAMPTON AND ISLE OF WIGHT COUNTIES

The One-Day School of Missions of the Southampton and Isle of Wight Counties met with the Franklin Christian church, April 4, 1922, at 10 o'clock. There were representatives present from Ivor, Johnson's Grove, Union, Franklin, Mount Carmel, Windsor, Antioch, and Barrett's, Isle of Wight C. H. being the only church in this district not represented. More than one hundred were present and all were agreed that it was a pleasant and profitable day. The general program adopted for these meetings was carried out. Mrs. J. A. Williams, of Franklin, was re-elected Superintendent, and Mrs. Rhodes, of Windsor, Secretary. Antioch was selected as the place for the next meeting. Especial mention should be made of the addresses of Dr. Atkinson, Mrs. Morrill, and Miss Hedgepeth. They were full of helpfulness and inspiration. We consider it of great value to have these leaders go among our churches and carry the messages which they have. The women of the Franklin Society provided lunch in the basement of the church for all who were present.

MRS. W. J. M. HOLLAND.

WOMEN AND THE KINGDOM

SECOND QUARTERLY REPORT OF TREASURER OF WOMAN'S HOME AND FOREIGN SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Woman's Societies

Amounts Received	\$
Antioch	35.48
Berea, Nansemond	60.70
Bethlehem	20.00
Cypress Chapel	12.90
Damascus	13.65
Dendron	21.15
Dover	10.00
Eure	4.50
First, Norfolk	18.10
Franklin	25.85
Holland	13.55
Holy Neck	12.65
Ivor	3.30
Liberty Spring	10.35
Mt. Carmel	9.70
Newport News	4.80
Portsmouth	17.90
Rosemont	46.35
Suffolk	98.00



OUR FATHER'S WILL

The hour is near at hand when the Convention is to meet. Delegates, and others, have varied opinions about things. Strange, but progress is made by the way of the winding trail where many minds differ from each other. It is the process that leaves the dross and magnifies the finer parts.

Regardless of what our opinions may be,

LET US PRAY

That our Father's will may be carried out in regard to

1. The Men and Millions Forward Movement.
2. The Christian Sun and our publishing interests.
3. The women of the Church and their unselfish undertakings.
4. Our mission work and all that pertains to it.
5. Our educational interests everywhere.
6. Our Orphanage and its future work for mankind.
7. Our pastors and their families and flocks.
8. Our local churches and the great work that is theirs.

AND FINALLY

That Kingdom-progress may be made regardless of our ideas, wills, and differences.



"TELL ME A STORY"

A LITTLE OLD MACKINAW CAT

Once upon a time a little cat went out to walk by himself in Old Mackinaw. It was right for the little cat to go walking like that without his mother cat, because she told him that it was time for him to venture forth alone if he wished to be strong and brave. Before that day the little cat had never walked farther from his mother's side than across the woodshed, where he lived, and back again. He was white and so spotlessly clean and plump that babies always longed to squeeze him. Said the mother cat when he fared forth: "Be brave, son cat. Do not fear to look danger in the face."

The little cat felt so brave when he started that he chose a wild and roaring place for his walk. He decided to go up the beach a little way and back again beside the big blue water. It was a windy day, and the waves came

"Swish, bang!
Swish, bang!
Swish, bang!"

on the stones.

High in the sky white gulls were flying. As the little cat went along, stepping high and waving his tail, he looked up and saw them. There wasn't a boy or girl or a baby in sight, nor a hen nor a rooster. It was a bit lonely; but the little cat went hoppity skip, hoppity skip over the stones and felt brave and important.

Boats whistled "Woo-ooo-oo" out on the big blue water, and pine trees sang the lullaby of the pines, and there seemed to be nothing to fear. It was lonely, though, and the little cat had just decided that he had walked far enough for the first time when a huge dog appeared.

The little cat had seen that dog before; but the dog never looked so big as he did that day. His name was Rags, and he was the Airedale that lived in the house that belonged to the little cat's woodshed. Rags was coming straight toward the little cat. He was walking slowly with his head down; he looked as if he were thinking about how a little cat might taste. The little cat hadn't known before that Rags had such a big mouth and such long legs. Rags was coming after him, too; he said so, dog talk.

The little cat was dreadfully frightened, but he remembered his mother's advice and tried to be brave.

Just then Rags looked up and saw two gulls flying low, and then that silly dog tried to catch those birds. They went flying, flying, with their wings moving fast, fast, fast, and Rags went bounding along fast, fast, fast. His feet made a big noise on the stones, and the waves came hurrying in:

"Swish, bang!
Swish, bang!
Swish, bang!"

The little cat thought it very exciting, but he was frightened, too. Up the beach flew the gulls and back again; up the beach galloped the dog and back again. The little cat thought he should never see his mother again when Rags came pounding, bounding straight to-

ward him. However, the little cat remembered to stand still and look danger in the face instead of trying to run away, and he stood like a rock, gazing straight toward Rags as the dog came pounding, bounding, tearing along. The dog didn't see the little cat; it was because the little cat stood so still when he passed. That silly dog was trying to catch gulls in the sky, and that was why he forgot that there was a little cat out walking on the beach.

As soon as the dog was gone the little cat walked home fast. He called it walking, but truly he ran like a streak of white fur. And he didn't stop running until he reached home and snuggled down beside the other kittens and his mother cat.

Then said the little kitten proud and smiling: "Purr, purr, purr!"—*Frances Margaret Fox, in the Continent.*



THE NOSE OF A FOX.

A fox depends more on his nose than on anything else, and in finding out things that nose of his is equal to a whole library of books. He can go trotting along with his nose to the ground and tell you everything that has happened there in the last twenty-four hours. His nose tells him that another fox has been along that same path; and as he always likes to find out all he can about his own kind of folk, he smells around and learns that the other fox was traveling in a certain direction, that it is about so many hours since he passed, and that he was walking, not running. So he knew he had already dined and was feeling good and full. The tracks told him a whole lot more fox news that he was glad to know about.

Now, scattered all through the woods where foxes live are certain trees where every fox that passes stops and leaves a note for the next one that comes along. The way they do it is like this: Each fox stands on his hind feet and reaches up on the tree as far as he can and makes a scratch on the bark. This tells the next fox his size and how high up he could reach. Every animal that passes through the woods may not "leave footsteps on the sands of time," but every time he touches the ground with his feet he does leave all the information a wise old fox could ask for. The fox can tell by smelling just how many dogs were in the pack that passed by that morning and how many hunters were in the party and also if they were walking or riding. When he gets on the track of a rabbit, his nose tells him all about the rabbit that he has never seen, which way it was going, whether in a hurry or not, whether it was a young one or an old one, and many other things that one would never suspect. That wonderful nose tells him where the family of partridges roosted last night and whether they flew up from their resting place or whether they wandered off through the broom sedge. It showed him exactly the zigzag path the old bullfrog followed when he came out of the pond to hunt for snails, and it showed him the place where a ground squirrel sat upon a log. So you see the little wood folk can have mighty few secrets from the prying nose of a fox when he makes up his mind to find out things.—*C. A. David.*

EDUCATIONAL

A SAD FEATURE OF MODERN LIFE

The spiritual poverty of an educated person is one of the most pathetic things in human experience. Education is the child and the handmaid of true religion. A religion that does not emancipate the intellect as well as renew and ennoble the heart is, by that token, false. The evidence of discipleship, said Jesus, is that "Ye shall know the truth, and the truth shall set you free." A Brazilian statesman asked an eminent representative of the United States why it was that his country was so enlightened, progressive, and materially prosperous, while South America was so backward in all the arts, sciences, inventions, and achievements of modern civilization. Receiving no adequate answer, he replied, "I know the reason: the Spanish came to Brazil seeking gold, while the Pilgrims came to Plymouth Rock seeking God." Had the Spaniards of that day possessed in their religion as lofty a spirituality as the men who launched the Mayflower, the entire history of South America would have been changed, and the southern half of the western hemisphere would have rivalled the north in education, culture, progress, and material prosperity.

The modern divorcement of religion from education in many of our higher institutions of learning is one of the most unpromising, not to say portentous, signs of the times. The college faculties of forty and fifty years ago were as eminent for their spirituality as for their scholarship. They were masterful men in learning and intellect largely because they were so devout in their faith and so profound and vital in their religious life. They were character builders, makers of great men, because they had the vision of prophets and Christ's estimate of man's immortal worth. Their personal impress was their greatest contribution to their students in the evolving processes of education. Many a modern educator has lost this human element and interest—this creative personal touch—because he has lost the sources of it out of his own life.

Recently the writer had long interviews with a university professor upon the deeper realities of the spiritual life. He is professedly a Christian believer and a member of an evangelical church. His reading and studies, however, have brought him under the influence of much of the negative and naturalistic thought of the day. Commenting, in a personal letter, upon the peace which is the happy possession of those who are justified by faith, he says:

"Your statement has quite cleared up for me what had seemed obscure in the evangelical position. Though I understand it, and wish I knew the peace the saved soul seems to possess, I cannot honestly say I share your view that only through Christ can the soul reach immeasurable perfection. I read Plato a good deal. No matter

how tired and disgusted I am, an hour with Plato restores my sanity and my faith in ideals. His ideal was *omoi-osis theo*, growing like God, and the means was the practice of righteousness. I believe that if everyone followed Plato's teaching, we should have a saved world just as inevitably as we should if everyone followed Jesus. So I cannot believe the only road is the *via dolorosa* of renunciation and the cross. I know the way of the cross is not the only road to peace, for I find the Bahaists are at peace. Their peace is as a river, and the mystics are at peace. Their peace of mind is literally ineffable. We hear them laughed at often. It is said the Oriental saint will sit looking at the end of his nose till he is filled with beatitude; but I have known mystics who were as much at peace as Saint Francis, or any other saintly follower of the Lamb."

If this experienced educator, who is still loyal to the Church in outward form at least, has lost the key to the deeper and distinguishing realities of the Christian faith, what must be said of the average professor who has not back of him such a heritage of spiritual life and influence?

Naturalistic science makes no provision for man's deeper needs as a spiritual being, and has no insight into that realm of life. It does not seem to know that were there no supernatural there could be no natural. It consequently imprisons the soul, and intellect as well, instead of setting both free. It will not acknowledge the possibility of a spiritual re-birth which is above the realm of natural law, and yet which millions of the noblest and most intelligent and sane souls on earth have experienced. The power of Protestantism has always lain in the vitality of its evangelical faith. It has built colleges, been the universal promoter of intelligence and free thought, and has, withal, recognized the supreme importance of the spiritual man. When learning in all these colleges becomes divorced from the religion that founded and nourished them, the power and glory of Protestantism has gone, and the civilization produced by its spiritual energy is on the highway of certain and rapid decline.—*Western Christian Advocate*.



WHY AMERICAN HISTORY?

The city of New York, for the moment concerned regarding the kind of history it shall impose upon its school children, has committed the guardianship of American tradition to one David Hirshfield.

Mr. Hirshfield has been holding hearings. There have appeared the advocates of all kinds of history. There have been those who demand an American past, in which the valor of American arms, the stainlessness of American honor, and the demi-godlike stature of American statesmen appear in bold relief. Then there are those who insist they march behind the white banner of truth and who abhor the idea of remembering national heroes only in terms of the funeral eulogy and forgetting the fact that they ate with their knives. The stalwart advocates of truth have thus far brought into controversy the vital question as to whether the hair under George Washington's powdered wig was brown, or—horror of horrors—red. In addition, Mr. Hirshfield has

before him the protagonists of the belief that the salient things are not taught in present history books. These latter rely chiefly on the fact that the books have no record of Washington's home brew recipe.

But the testimony of one witness would seem to indicate that the proponents of the investigation have missed the point. A lecturer who had talked in the schools on "The American Flag" testified that it was his custom to ask the pupils regarding famous figures in American history. In a typical school in the Bronx—the borough in which the alien ear is least often offended by the sound of the English language—he sought information regarding Paul Revere. Two pupils of the entire class had heard the name.

"Now," asked the lecturer, "is there anyone who can tell me about Lenin and Trotsky?"

Every hand went up.—*Dearborn Independent.*



The negative influence of "Christian Science" is not abating. Its Publishing Society had net profits amounting to one million and a half dollars within one year, according to a report to the Supreme Court of Massachusetts.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

EASTER AT THE ORPHANAGE

Easter Sunday has come and gone. The little children at the Christian Orphanage had a happy day Easter. Three egg hunts were in store for them on Easter Monday. On Saturday before Easter, Mrs. Walter Harden, from the Graham Christian church, and her Sunday school class, gave the little folks an egg hunt and a picnic lunch out on the lawn.

Sunday all of them dressed up in their new suits and went to Sunday school happy as could be. The day was ideal and our little folks enjoyed the day with hearts filled with gladness. Monday had three egg hunts in store for them, and they awoke with bright expectations. The girls at the college gave all under fourteen years an egg hunt on the college campus. The ladies of the Burlington church brought us enough eggs already colored to give all the children a hunt. On Monday afternoon we divided the eggs and let the little tots at the "Baby Home" have their hunt first. Then the larger children had theirs. It was a happy crowd, and every one found an egg, and some quite a number.

The good women of the church came to our rescue beautifully in answering the call for little dresses and suits for the children in the "Baby Home." Dresses came to us from North Carolina, Virginia, Georgia, Alabama, New York, Delaware, Missouri, and Pennsylvania—two hundred and four little dresses and thirty-four little suits. I regret that I do not have space to publish the name of each donor.

I have a permanent record of each one who sent a dress and will write each one a personal letter of thanks. If the good ladies got as much joy out of the making as the children did out of the wearing, all were happy.

CHAS. D. JOHNSTON, *Supt.*



FINANCIAL REPORT FOR APRIL 26, 1922.

Amount brought forward\$5,263.61

Children's Offerings

A. C. Dunn, 30 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

New Providence, \$5.30; New Lebanon, \$1.00; New Lebanon Baraca Class, \$1.00; Pleasant Ridge (G), \$3.10; Pleasant Hill, \$2.25; Shallow Ford, \$2.52.

(Alabama Conference)

Sidney Greenshaw for Sunday school, \$1.02.

(Eastern Virginia Conference)

Holland, Class offering \$10.00; Birthday offering, \$9.00; total, \$19.00; Total, \$35.19.

Easter Offerings

Gibsonville Drug Company, \$2.00; Chloe Jordan, \$3.00; Ebenezer S. S. and church, \$40.00; Oakland, Va., \$5.75; Elkhart, Ind. Christian church, \$11.00; Christian church, Loang, Ohio, \$2.50; C. W. Pender, \$5.00; East Lagrange, Ga., church, \$3.66; Pleasant Hill (A) church, \$13.22; Mr. and Mrs. B. F. Gwaltney, \$5.00; Richland, Ga. church, \$6.25; Christian Light, A. M. Long, Sec., \$9.25; Progressive Bible Class, Haw River, \$15.00; Antioch, Ohio, \$3.00; Mrs. A. M. Johnson, \$3.00; Mr. T. E. Brickhouse, \$25.00; Children's Sewing Class, Broad Street church, Westerly, N. Y., \$5.00; R. O. Smith, \$10.00; C. I. Unstead, \$10.00; R. L. Holt, \$25.00; R. M. Rothgeb, \$5.00; Geo. N. Conrad, \$1.00; McPherson & Co., Liberty, N. C., \$5.00; Christian church, \$2.75; First Christian church, New Boston, Ohio, \$3.80; Randleman S. S., \$4.25. Total, \$224.43.

Special Offerings

Junior Philathea Class, Suffolk, Va., \$2.50; R. W. Thompson, on support of children, \$10.00; Lawrence S. Holt, endowment, \$300.00; Philathea Class, Graham church, \$12.50; Margaret L. Clarke, on support of girl, \$42.00; J. Walter Johnston, for beans, \$11.70; Total \$378.70.

Total for the week\$ 638.64

Grand total\$5,902.25



LETTERS FROM THE COUSINS

Dear Uncle Charley: I am sending one of your little girls a dress for Easter and a bonnet to keep the "freckles" off her nose. These are for a little three-year-old girl—that is how big I am. Hope she loves pink as well as I do. Your little friend, Edna.

The baby girl got the bonnet and she is a happy little girl.—"Uncle Charley."

Dear Uncle Charley: I enclose 30 cents for my dues for March and April. I am twelve years old and go to Fort Hill school. My teachers are Miss Dupesy and Miss Fray. Hope you will have many things to eat. We planted some potatoes peas and beets this morning. The school is going to have an Easter egg hunt. Hope your little children have a good egg hunt. Carl Dunn, Lynchburg, Va., Route 1.

Our little folks had four egg hunts. They had a happy time.—"Uncle Charley."

Dear Uncle Charley: I am a little girl eight years old and I want to join the band of Cousins. I am in the second grade. My teacher is Mr. Williamson. I like him fine. I am sending a dime for the orphans.—Allie Maude Edmonson, Cragford, Ala.

Your letter was deferred from last week. Glad to have you join the band of Cousins. Hope you will write often.—"Uncle Charley."

CHURCH NEWS

NEWPORT NEWS, VIRGINIA

We have been having a great revival within the city of Newport News. Several months ago the pastors of this city of all denominations agreed to launch a simultaneous campaign for souls, beginning April 2, and continuing until Easter. The influence of this campaign has effected the entire city. Every church has increased its membership, some churches receiving over sixty members. Most truly in answer to our prayers God has abundantly blessed us throughout the entire city.

At the Christian church we have had nineteen members added during the revival. Rev. O. D. Poythress, of South Norfolk, has been with us most of the time, and while here did the preaching and led the singing. His sermons were first-hand experimental information, and coming, as they did, from the heart, reached the hearts of his hearers with wonderful effect. Our church has been greatly revived. Wherever he goes Brother Poythress is a hard worker and God rewards his labors with success.

B. J. EARP, Pastor.

REIDSVILLE NOTES

Our Easter service was chiefly the work of the children and the good ladies who trained them for the occasion. The service came off on Sunday night, April 16. The house was packed, both in the main auditorium and the gallery, and the dear little people acquitted themselves very well, as was so well attested by the approval of the large congregation present. The increase in the interest of the Reidsville work for some time past is most encouraging.

On April 12 we had with us the One-Day School of Missions for the Guilford and Rockingham Counties District, and it was a day of real work and much pleasure, and, we trust, also of much profit. We had quite a good attendance and the interest was fine. The speakers of the day were chiefly Rev. J. O. Atkinson, D. D., Secretary of Missions for the Southern Christian Convention; Mrs. Alice V. Morrill, President of the Woman's Board of Foreign Mis-

sions, Defiance, Ohio; and Miss Iola Hedgepeth, of our Mountain School, Fancy Gap, Va., making three strong and attractive speakers. Dr. Atkinson brought us a new message on missions. It would seem almost strange that Dr. Atkinson could bring so many new messages on this theme, when he is so frequently speaking on that subject, but he never seems to tire. Mrs. Morrill also brought us a fine message on Woman's Work for Missions. She is a good speaker and well informed in the line of her work. Miss Hedgepeth is young and full of enthusiasm for the work in which she is engaged, the school in the mountains of Virginia. They now have two teachers and they are fast transforming that section of Virginia into a garden of roses, figuratively speaking. They have their new building so nearly completed as to be occupying it in regular work. We wish, very much wish, that all our churches could have at least a One-Day School of Missions.

Sunday, April 30, we expect to have our house of worship dedicated. Dr. J. O. Atkinson is to preach the dedicatory sermon at 11 o'clock a. m. Dr. W. A. Harper is to give a history of the Reidsville church at the evening service, and this reading of the history of the church will be followed by a sermon by Rev. W. L. Wells, the former pastor of the Reidsville church, now of Portsmouth, Va. The public is invited, and this includes our friends at a distance.

J. P. BARRETT, Pastor.

FIRST CHURCH, NORFOLK, VIRGINIA

As my work with the First Christian church is drawing to a close I want to say a few words through The Sun in regard to this field.

It is one of the most convenient fields in the Christian Church. The great majority of the members live near the church and are easily reached in a short time from the parsonage by the pastor when he is needed. The parsonage is situated in one of the best sections in Norfolk, and is a very comfortable as well as convenient home for the minister. The people are as fine as one will find anywhere, and I have enjoyed the six and one-half years I have been their pastor very much indeed. They have been great years for me, and I

hope, for the church also. I am leaving this field May 1, not because of any conditions that exist here, but because I feel I am needed more on my new field at Winchester. I feel I have decided wisely, and I hope to be of service to our Church and the Kingdom among our people in the Valley Conference. Of course I shall miss my many friends here, and this will be painful for me, and if I had let personal feelings dominate I might have made a different decision, but in all important decisions I try to let the interest of the Church and Kingdom dominate all personal interest and feelings; hence I am going to Winchester. I will always remember my Norfolk friends, however, and will always have a warm spot in my heart for them. I wish for them and their new pastor every possible success. I believe Brother Flory will do a great work here. Of course he will not find it easy, for no minister expects a church to grow without himself and his people doing some hard work, but this work will be done under the leadership of Flory, and the First church will grow, and her influence will be felt in this great city by the sea in the future as it has never been felt before. I congratulate both Brother Flory and the First church in thus getting together to work in the interest of the Kingdom, and predict for them a happy and successful journey along the pathway of Kingdom service.

J. F. MORGAN.

April 20, 1922.

NOTICE

Our memorial meeting will be held at Antioch Christian church on Wednesday before the third Sunday in May—May 17, 1922. All who are interested in this old church and cemetery will please be present. Rev. W. D. Harward, D. D., of Dendron, Va., has been invited to deliver the memorial address.

H. H. BUTLER, Pastor.

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SOLEMN VOWS

Belote-Chappell

A very pretty and impressive marriage took place in the East End Christian church, of Newport News, Va., April 12, 1922, when Miss Rosa Chappell became the wife of Mr. E. N. Belote. Both are members of the Christian church here, and have numerous friends throughout the city. The church was very beautifully decorated, and the ring ceremony was used. Their host of friends wish for them many years of sunshine and happiness.

B. J. EARP, Pastor.

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Webster-Stout

Mr. George Dewey Webster and Miss Vera Louise Stout were united in marriage at the home of Rev. J. W. Holt, Monday evening, April 17, 1922. They will reside on the Elon-Ossipee route in Alamance County, North Carolina.

J. W. HOLT.

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Brady-Hobbs

On Saturday evening, April 15, Miss Lenoria Mae, daughter of Mr. and Mrs. E. L. Hobbs, of Greensboro, became the bride of Sheldon

C. Brady. The ceremony was performed by Rev. J. M. Morgan, pastor of St. Paul's M. P. church, Revolution, Greensboro, and only a few relatives and friends were present to witness the ceremony.

Mr. and Mrs. Brady are very loyal members of Palm Street Christian church. Both the church and community join the writer in wishing for this couple a happy career.

G. C. CRUTCHFIELD.

○○○

Burgess-Siler

Mr. Lynn Burgess and Miss Jewell Siler, both of Ramseur, N. C., were happily married on the evening of April 15, 1922, at the residence of the writer.

Only a few friends were present to witness the ceremony, but many wish them happiness through life.

They will make their home at Ramseur, N. C.

T. J. G.

○○○

Kemp-Bean

Mr. John M. Kemp, of Asheboro, N. C., R. F. D. 1, and Miss Alma D. Bean, of Kemp Mills, N. C., were united in marriage at the home of the bride's parents, Mr. and Mrs. D. E. Bean, on April 16, 1922, in the presence of a number of friends and relatives.

They will make Asheboro their home. Happiness to them.

T. J. G.

Let all subscribers renew their subscriptions before the Convention meets.

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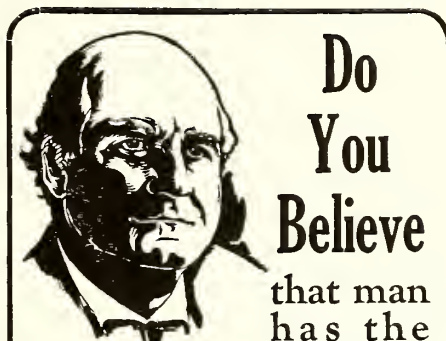
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MISS HEDGEPEETH SPEAKS TO ELON STUDENTS

Miss Iola Hedgepeth gave a history of her work in the Virginia mountains in a talk to the girls of the college in the Psiphelian Hall Wednesday afternoon. Miss Hedgepeth is a charming conversationalist and gave her talk in a confidential manner. She is so interested in her work that the discussion held the attention of the audience and everyone who heard the talk caught a glimpse of her wonderful enthusiasm and determination that carried her successfully through the many difficulties encountered as a pioneer in the mountain work of the Christian Church.

Miss Hedgepeth was a teacher who felt that the "still small voice" called her to help the mountaineer of Virginia. One summer she saw a notice in the paper calling for volunteers to teach in a summer school in the mountains. She thus secured a position that greatly increased her interest in the work. A gentleman of the Christian Church hearing her relate her experience, wrote Dr. Atkinson requesting him to ask Miss Hedgepeth to tell her story before the Mission Board. Dr. Atkinson invited her to do this and Miss Hedgepeth, trembling with fright, appeared, and due to her speech the Board decided to begin the work and asked her to pioneer in the field. After writing the superintendents of the mountain counties, she decided to go to Carroll county. When she arrived at the nearest railroad station she had

no idea as to her destination. She visited the superintendent and he told her of Fancy Gap. She went to Hillsville, where the great Allen tragedy occurred and there took a car to Elk Spur mountain. After many failures she secured board at a mountain home for a few days.

The school house at this place had long before fallen into disuse and the situation looked very discouraging. Miss Hedgepeth was determined to succeed and she has attained her ambition in a certain degree. She has built a nice four room school house and has it well equipped. There are about eighty-five pupils in the school and Miss Hedgepeth has an assistant as the school has grown so rapidly that one person can not do all the teaching. She has organized a Sunday school and has resorted to preaching because there is no preacher in the community. The pupils range in age from five to twenty-five and there are several teachers who are attending in order to become more efficient workers in the task of educating the people of the mountains. She has fitted the children in clothing so that they may attend school and Sunday school. Miss Hedgepeth has begun a work that will grow and bring blessings to those without a chance through no fault of their own.

More teachers are needed in the work for the summer and Miss Hedgepeth is asking for help.—Maroon and Gold.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

One Year\$2.50
Six Months 1.25
Three Months65
In Advance

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one-half cent a word.

Original poetry and rhyme not accepted for publication.

**SOUTHERN CHRISTIAN CONVENTION
SUFFOLK, VA., MAY 2, 1922**

**Schedule From Principal Points on the
SOUTHERN RAILWAY SYSTEM**

Lv. Charlotte, Southern Railway	6:30 P. M.
Lv. Asheville, Southern Railway	2:25 P. M.
Lv. Hickory, Southern Railway	5:50 P. M.
Lv. Statesville, Southern Railway	7:05 P. M.
Lv. Salisbury, Southern Railway	8:25 P. M.
Lv. High Point, Southern Railway ..	9:40 P. M.
Lv. Winston-Salem, Southern Railway	8:50 P. M.
Lv. Durham, Southern Railway	8:05 P. M.
Lv. Burlington, Southern Railway	9:23 P. M.
Lv. Greensboro, Southern Railway	10:35 P. M.
Lv. Reidsville, Southern Railway	11:20 P. M.
Lv. Danville, Southern Railway	12:30 A. M.
Ar. Suffolk, Southern Railway	8:05 A. M.

Through Pullman sleeping car from Charlotte to Suffolk without change. Direct connections are made at Salisbury from Asheville Division and at Greensboro from Winston-Salem, Raleigh and intermediate points.

For Pullman reservations and other information, call on your Local Ticket Agent or apply to this office.

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**CARDINAL PRINCIPLES OF THE
CHRISTIAN CHURCH**

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

The Cloud

By REV. J. F. MORGAN, *Pastor*
First Christian Church, Norfolk, Va.



ALL nature takes on new life when the sun comes from behind the cloud after the rain, and kisses the earth into a garden of dew-drop diamonds. Man also experiences a new thrill as a result of this sunshine. However, for the good of the world of nature, as well as for the good of the world of man, it seems best that both should be overshadowed occasionally by the cloud, for there is the voice out of the cloud that often means as much to the world of nature, and many times more to the world of man, than the voice from the sunshine.

Peter, James, and John on the Mount of Transfiguration with Jesus, were overshadowed by a cloud, and it was out of this cloud that the Father's voice came with the convincing, as well as cheering message to these fearful disciples, "This is my beloved Son; hear Him." It was this voice from the cloud that gave the needed message, and the new vision of "Jesus only."

Thousands of people in this day are overshadowed by clouds of various description, and out of these clouds God is speaking to them a definite message, the purpose of which message is to get them to see "Jesus only." The clouds of trouble and sorrow, sickness and suffering have been the means of leading hundreds to hear the Father's voice, and see Jesus as their only Saviour. The cloud of the individual's sin has to overshadow him, in most instances, before he will hear God's voice, or feel his need of the Christ.

God speaks to us out of the sunshine, too, but this voice is often unheeded, or drowned by the voices of the world. Hence, in order to get the ear and heart of His people, God is often compelled to call out of the cloud.

VOLUME LXXIV

BURLINGTON, N. C., APRIL 19, 1922

NUMBER 16

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

Editing and Publishing A Church Paper

FOR several issues we have been running a series of articles under the heading, "Editing and Publishing a Church Paper." We have written these articles with the hope of acquainting our readers with the real problem that faces the Church paper. It is a problem that is fraught with difficulties and dangers. The financial end of maintaining a Church paper is the most serious in the history of the publishing industry. The Church must become awakened to this situation and set herself to do something for her publications that is really worth while, or reconstruct the foundation on which we have built these things.

We wish to assure the Brotherhood that The Christian Sun has been published during the last biennium just as cheaply as it possibly could. We have on record in our office various estimates on the paper, and yet no equal to the price that we have been paying. Our books, correspondence, and contracts have been kept before the Board of Publication during the bi-ennium. Every member of the Board will vouch for the fact that strictest economy has been practiced. But even in view of these facts, The Sun has sustained a deficit of \$10,113.87 for the two years. To this should be added \$4,000.00 which the editor has received as a salary for two years, bringing the total deficit up to \$14,113.87. From the salary paid, the editor has spent out of his own pocket \$1,280.13, for office help, traveling expenses, and incidentals used directly in maintaining The Christian Sun. Our position has been, and is, that The Sun cannot be maintained without an annual deficit of \$6,000.00 or more per year. We have canvassed and analyzed the cost of labor, the price of paper, and every item that goes into making up the cost of a publication, and we can see practically no change for the near future. The Convention has within its power to reduce the editor's salary, but since the present editor is planning to retire, he takes the liberty of expressing the hope that the Convention will take no advantage of the present salary basis, especially in view of the fact that The Sun's editor is called upon to be a public servant in addition to his work, and no expense fund provided. It is for the benefit of the cause that we say further that a salaried officer of the Convention should not accept any free-will offerings whenever he preaches or makes addresses. This is the standing rule of the present editor.

But even if the Convention could save in salary, it should bear in mind that under the present arrangements the editor must furnish his own office, office equipment, and provide store space for the book business and Church supplies. Certainly the Convention will offer to bear this burden in the future.

This is not all the dark picture of our publishing interests. While The Christian Sun sustained a deficit of \$14,113.87 for two years (over \$7,000.00 per year) The Herald of Gospel Liberty lost, in one year, \$10,927.54. If we assume that the next fiscal year of The Herald sustains another deficit of the same amount, it will mean a deficit of \$35,968.05 on two publications for two years. Brethren and beloved, there is no use saying that we can hope to make a much better showing so long as we operate under present arrangements.

We have pointed out the troubles. The whole Church awaits the answer as to how to solve the situation. One plan suggested for The Sun is for it to maintain its own publishing plant. This is a business-like idea. The Church undertook to do this very thing one time, but made a miserable failure. The failure was not because of the nature of the business, but purely upon its location. Had even one-half the money we spent in building a printing plant at Elon College been placed in a growing town, the business would have been worth now many times its original cost. It was one of the most serious things that have happened to our publishing interest here in the South; and those who were in charge know it as well as we do, and confess it like men. The question arises, then, shall we undertake it again? Personally, we feel that it can be done if the Convention will approve of some plan of financing the proposition.

There are several things to be taken into consideration in building a publishing house. We shall name only one here: Interest must be paid on money, new machinery added, and other expenses met, before profits can be applied to deficits of Church papers.

Who knows but what present economic conditions may be for the Kingdom's good? Who knows but that under this financial pressure of our publications we may be driven to the light where we should have already gone of our own volition?

This is a day of changes, a day of demands—demands that necessitate changes. Some new step must be taken to finance The Christian Sun. We must face the issue. It is not business-like to go along as we are going, though the Church is getting value received for its money, we think. There is a time coming when the fund from which we are now meeting the deficit will be no more. We, therefore, shall present the following resolutions to the Convention:

RESOLUTIONS FOR MERGING THE CHRISTIAN SUN WITH THE HERALD OF GOSPEL LIBERTY

In view of the fact that The Christian Sun shows a total deficit for the bi-ennium of \$14,113.87 and that the Herald of Gospel Liberty, during its last fiscal year, lost \$10,927.54, therefore, I offer the following resolutions:

1. That The Christian Sun and The Herald of Gospel Liberty be merged, the same to take place on or before January 1, 1923.
2. That it be the sense of this Convention that the combined publication have two editors, and that we elect one and the A. C. C. one; the duty of the editor elected by this body to furnish half the editorials, including a

page of notes about our Southern work, maintain the book depository, and serve as Publishing Agent of this Convention.

3. That the Convention instruct and empower the Board of Publication, together with the Executive Committee of this Convention, to work out the details of the merger with the American Christian Convention and the basis of operation for the combined publication.

(Signed): C. B. RIDDLE.

COMMENT ON THE FOREGOING RESOLUTIONS

The Herald of Gospel Liberty has a circulation of 3,500, while The Christian Sun has a circulation of 2,500, making a combined circulation of only 6,000, which is scarcely half the circulation that one of these papers should have.

In combining The Christian Sun and The Herald of Gospel Liberty we should be able to bring together, in a very definite way, the thought and activity of our people. We preach and teach the spirit of unity, and yet it is common knowledge that there are differences between our brethren in the North and our brethren in the South that should not exist. As a denomination, we are too small to have any dividing lines. We even try to divide our missionary work, though it is all too small as it is. A combined publication should serve greatly in many ways to unite us as a people.

By merging the two papers we should be in a position to develop our best writers and further strengthen our contributed pages. It is the constructive element of a publication that is worth while. Local news, including church news, can be so classified as to make it attractive.

The present size of The Christian Sun is known to all of us to be too small, both in the number of pages and in their size. The same criticism can be meted out to The Herald of Gospel Liberty. By combining the two papers we can easily maintain a publication of thirty-two pages, and with the combined circulation, begin to attract some reasonable advertising, whereas now we cannot.

We can maintain for our Southern work a book depository, and by this merger could enlarge it. Book stock from the Christian Publishing Association could be placed on consignment in our Southern office.

Our departments—Missions, Education, Religious Education, and others as now exist in The Christian Sun, represent a common cause for the entire Church and could be carried on in the enlarged publication with greater effect. This will eliminate the expense of carrying the Sunday School and Christian Endeavor topics in two publications.

A combined paper will give us a larger vision of things, bring us into closer touch and fellowship with each other, and should greatly enlarge our horizon as a people.

Brethren, let us consider these things and ponder them in our hearts before saying what we will or will not do. The issue calls for a serious consideration, as we view it.

THE BULLETIN

Professor L. L. Vaughan, head of the Department of Mechanical Engineering, will represent the North Carolina State College of Agriculture and Engineering at the second national convention on Commercial Engineering called by the United States Commissioner of Education for May 1 and 2 at Carnegie Institute of Technology, Pittsburgh, Pa. Professor Vaughan is one of our foremost laymen, being an active worker in the Raleigh church.



Evangelist George D. Eastes announces that he is in position to assist pastors until September 1. He can furnish singer when requested. Brother Eastes is a safe and sane evangelist and our pastors will do well to take note of this opportunity. Brother Eastes may be addressed in care of General Delivery, Norfolk, Virginia.



Rev. J. F. Morgan reports a successful revival recently held in the First church, Norfolk, Va. The preaching was done by the pastor, who was assisted in the music by Mr. Sam Davis. Twenty-two were added to the church as a result of the meeting.



Mr. John H. Steward, Decatur, Indiana, has been elected to succeed Mr. Netum Rathbun as manager of the Christian Publishing Association, Dayton, Ohio. Mr. Steward takes charge May 1.



Rev. Edwin B. Flory, Standfordville, N. Y., has accepted a call to the First church, Norfolk, Va., to succeed Rev. J. F. Morgan, who has accepted a call to Winchester, Va.



Dr. D. A. Long, Franklinton, N. C., was a caller at The Sun office this week. Dr. Long is now serving six of our country charges and is enjoying vigorous health.



Dr. C. H. Rowland, who is taking a needed rest, worshiped with the Burlington congregation last Sunday night.



Mrs. J. E. Hall, a member of our Berea (Norfolk) church, visited friends in this vicinity last week.



In every state save three (Colorado, Montana and Wyoming) the urban population is increasing over the rural.



CONTRIBUTIONS



ELON LETTER



THE ideals of a college are more readily experienced than stated. The founders of Elon College entertained certain high conceptions for the institution they initiated in 1889.

Their first thought was that it should be truly a Christian college. This was also their last thought, and every thought in between has been directly influenced by these two boundary ideals.

Here is the way it has bodied itself forth thus far: A Christian institution will open its doors to all actual or potential Christians. So it must be co-educational. This is no new thought today, but in 1889 for North Carolina it was educational heresy.

A Christian institution must minister to the whole life. So it will provide for athletics, social life, religious nurture, cultural and vocational studies, wholesome food, and whatever else may become the human life.

A Christian institution must minister to all Christians. And so it must not be sectarian. Every Elon faculty member must be a Christian and by life and example support the institutions of religion, but the Board of Trustees have never hesitated to employ any teacher because he happened to belong to another denomination than the one fostering and supporting Elon. As a consequence eight denominations now are numbered in the faculty.

As a consequence too, fifty-two per cent of the student body have come from homes of sister denominations. Students never care for the denomination of a fellow student. They care greatly about his relationship to Christ. And so the Christians of Elon are a body of sincere brothers and sisters in Christ. Perhaps this is why only one person in thirty-two years has been graduated from Elon who was not a Christian.

The standards here are those of similar colleges—fifteen units for entrance, sixty minutes recitations, one hundred and twenty semester hours for a degree, a curriculum of majors and minors in all the schools of instruction freely elective. Of course, the Bible is taught, as the Word of God and the sufficient rule of faith and practice. The Department of Religious Education, too, offers practical equipment for lives of Christian service. Forty per cent of Elon graduates teach. Twenty-two per cent enter the ministry. These facts would seem to justify the contention of her friends that Elon is a character building institution, where high ideals function in altruistic service for Church and for State.

W. A. HARPER.



PROMOTING CIVILITY

In the hurried pace of modern public life, especially that most common to our large cities, people are oftentimes (justly or unjustly) accused for not being courteous and polite to each other. The most striking example of this crowded life, of course, is New York City. But

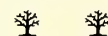
amid the rush of millions to and fro, on the streets, on the busses, in the subways, at the theaters and hotels, and other places of public concourse, there is dawning upon the minds of public service concerns the thought of having more civility—to teach people to have greater regard for each other, and to add more of the qualities of home life to public life.

An instance of this realization is the Fifth Avenue Coach Company, which is putting on a campaign to promote civility in the city. To do this it pledges itself to hire only the most courteous employees—those who will take time to be polite and radiate more sunshine to cheer the people of the stressed machine of business and industry. Also, through the distribution of pamphlets and other forms of literature, the company is trying to educate the public to keep in spirit with the movement. It is attempting to center the minds of the people upon this civility, so that they will discuss it, see its value and need, and practice it.

There are many reasons to justify this new movement in the field of advertising. If we advertise "Postum" or "Sloan's Liniment," articles of food, clothing and necessities of life, why can't we also advertise civility and point out to the ever-increasing crowds, qualities (seemingly intangible), but which are indispensable to the happiness and welfare of human society? We are what we think. If we are able to get people to thinking civility, then we will sooner expect them to practice civility, whether they are in the streets of a large metropolis or the humdrum of so many "Main Streets." It is the unexpected ray of sunshine that is most appreciated.

J. E. MASSEY.

417 West 120th St., New York City.



THE PASTOR'S VACATION (?)

The writer reads from six to ten different Church papers, including two of his own, every month. He finds in these papers plea after plea from the editors, asking the churches to give their pastors a vacation—let them get a rest and some new methods and plans for the work of the churches which they serve. But how many of them really have anything like a vacation? Very few, unless they happen to fall sick and are forced away from the field.

The fault is not the editors', for there is not a month passes that these men of God do not call out for the churches to give their pastors a leave of absence. If you will look a bit deeper, you will find that the churches really need the vacation as well as the pastors, and in many instances more, because of the fact that many churches have young men who cannot speak from mature experience of life. My candid opinion is that arrangements ought to be made so these men and churches could have the needed vacation—not simply to hunt or fish, but to study new plans for the church work. If it can not be

had without it, it would be better for the church to close up for one month that its pastor might study plans for the work.

But how are we to go about it? The larger denominations and our brethren in the West are solving the problem with the pastors' conference idea, and reports show that the work of these conferences is doubly worth while. The churches pastored by the men taking these courses show a great net gain. Yes, the vacation is needed by both pastor and church, and it would not be a bad idea for the editors of these papers to suggest exchanges of pulpits by men in different sections of the brotherhood for a month. It would be far better than no vacation at all, and might serve as a means of great helpfulness.

After all, the thing I am driving at is simply this: The time has come in the South that we must have some help from somewhere. We need a pastors' council in every Conference, similar to the one in Eastern Virginia. We need a central conference for pastors in the bounds of the Southern Convention, and more than all this, we need a school of theology and training in the Convention, with the very best faculty the denomination affords. We have talked this thing for years, and it is time something was done toward establishing it. There is no man in the Convention who feels this need more than the writer, located as he is at the heart of the educational, political, social and moral center of North Carolina. The pull of it all makes one's work difficult.

It is not always possible for a man to pull up and go to a Conference in Indiana, or Massachusetts, or some other far-away place, and it has not seemed possible, at all times, to even attend the Chautauqua. We need a conference and school of theology and methods for our pastors, and we must have it or continue to lose interest and men. I hope the next Convention will take this matter to heart and act.

J. VINCENT KNIGHT.

Raleigh, N. C.



NOTICE

The location committee for our Junior College at Wadley, Alabama, desires all trustees to meet the committee in a joint meeting during the approaching session of the Southern Christian Convention at Suffolk, Va.

G. O. LANKFORD, *Chairman.*



SPECIAL NOTICE

I will appreciate it very much if alternates or visitors, men or women, who plan to attend the Southern Christian Convention, which will meet in Suffolk, Virginia, May 2-5, will notify me before April 30 of their coming, so that entertainment can be provided for them. Do not put this off—and it will be better to notify me before the time mentioned above. We want to entertain in a comfortable way those who come, but we cannot do it conveniently unless we know who is coming.

W. W. STALEY,
Pastor of the Church.

April 13, 1922.

REPORT OF THE BOARD OF EDUCATION TO THE SOUTHERN CHRISTIAN CONVENTION

1922 Session

The Educational Situation

Rapid changes have occurred in the educational world the past two years. The war gave a great impetus to education and the government through its Vocational Board has initiated innovations of far-reaching consequence, should they succeed. From the standpoint of the curriculum, the emphasis has been upon the sciences, with corresponding decrease in the numbers of students studying the ancient languages. Experiments are being tried too with reference to mental measurements as an aid to determine fitness to enter colleges and for vocational guidance.

But perhaps the most significant aim has been the erection of standards for colleges. President Wilson by executive order in 1913 forbade the Bureau of Education to standardize the colleges. However, this Bureau is now busy collecting and circulating lists of "standard colleges" made out by voluntary educational associations having no legal warrant whatsoever for such procedure, thus accomplishing by indirection what it has been specifically ordered not to do. We called the Bureau's attention to this violation of their orders. We also wrote F. M. Simmons. He has the issue now in hand. His view is the same as we expressed, that the Bureau is endeavoring to do by indirection what it was ordered not to do directly.

The stronger colleges in wealth and numbers are pushing hard to drive the poorer schools and the small colleges from the field or to reduce them to the status of Junior Colleges. Two years ago we expressed our resentment that standardizing agencies should rate colleges solely by their physical assets. We reiterate that resentment now. It is our conviction, and history sustains us, that small colleges are the effective seminaries of Christian character and of true greatness. It is true of colleges, as of men, that the middle class constitute the nation's finest asset and determine her future.

Christian Education

There is also a growing differentiation of function between denominational colleges and all other types of educational institutions of higher learning, particularly the tax-supported institutions. The denominational colleges are to produce citizens too, but they are to produce Christians primarily, men and women not only motivated in terms of Christian idealism, but definitely trained and experienced in methods and principles of promoting the Kingdom's work. So these colleges are strengthening their Biblical Departments and adding Departments of Religious Education. Our own college was among the first to sense this new expectation of the churches. Bible is now required of all Freshmen and Sophomores one hour a week and elective to all Juniors and Seniors. We have a four-year course in Religious Education, treating such themes as the history and principles of religious education, the Christian home, the local church, week-day religious instruction, the auxiliary organizations of the church, and kindred themes. This department aims to accomplish two things—to prepare those who pursue its work for four years to be directors of Religious Education in local churches and to train those who take even a single one of its courses to appreciate the importance of investing their leisure hours in services to the church.

The Church's System of Education

This Board in January 1921 issued its now famous poster on "The Church's System of Education." The announced intent of this poster was to demonstrate to the eye the articulate relationship between the Sunday schools of the denomination and Elon. Elon by it is defined as the Sunday schools of the Southern Christian Convention engaged in the work of higher education. Prominent educators of the country to whom this system was submitted for criticism have declared it to be unique and sorely needed in all the denominations. There can be no doubt that the Sunday schools of our Church are the normal

source of supply for students in our college. The Church's system of education insists that every Sunday school should regard itself as a local recruiting station for our college and that the college in turn should regard itself as heading up the whole educational work of the church. This poster went forth in February 1921. The consequence was that we had 32 schools that reached their quota of one Freshmen in Elon for every one hundred of enrollment or fraction thereof this year and 34 others are represented in the college this year. For the first time in many years more than half the students come from our own homes.

One other step is necessary to make this coordination and correlation of our college and Sunday schools complete—a course of study for students in our Sunday schools of high school age, issued by our college, supplied to the schools, and accredited toward entrance to college. The International Sunday School Council for Religious Education in June is expected to issue such a course. If it should, we will edit it, giving it the Elon and Christian setting, and send it forth to serve the cause of Christ in our midst. If not, we purpose to construct our own course along the following four lines, giving a year to the consideration of each theme:

Principles of the Christian Life,
The Bible and Social Living,
The World a Field for Christian Service,
Preparation for Lives of Christian Service.

Those who are acquainted with the curriculum materials now in existence will recognize that other denominations have courses of study similar to these proposals. They do not, however, serve in their published form to unite the local schools and the college. Our system will be unique in that respect. The possibilities that inhere in this statesman-like movement at coordination and conservation loom large with prophecy for the progress of our church. This system practiced faithfully for a generation will give us a personnel in leadership trained for Kingdom promotion second to none.

Preparatory Department Eliminated

The Board of Trustees have eliminated the preparatory department. This step has resulted in a temporary decrease in enrollment. In a few years we ought to recover. There is no doubt but that it was a wise decision. However, helpful this department was in the years passed, there is no necessity now for colleges to maintain preparatory departments.

Junior College in Far South

There is no need that we should speak in detail with reference to the proposed Junior College our Church is to found for the Georgia and Alabama brethren. A special committee will report on it. Suffice it to say that its founding will supply a long felt need in our Church and we rejoice in it.

Ministerial Education Fund

The Convention at its last session voted to merge the ministerial educational funds of the various conferences into one and to make the Treasurer of Elon College, since he is under bond, the custodian of these funds, loans to be made by him upon the order of this Board, request for the same being first approved by the respective conference committees of education. The custodian makes the following report to us, which we incorporate herewith:

Report of Custodian, Ministerial Funds, Southern Christian Convention.

To the Chairman, Board of Education,
Southern Christian Convention:

As custodian of the funds of the Board of Education of the Southern Christian Convention, I have the honor to make the following report:

There have been turned into my hands by the treasurers of the different Conferences notes amounting to \$4,467.35; certi-

ificates of deposit, Alamance Bank & Trust Co., and Elon Banking and Trust Co., \$1,027.89; balance in bank on checking account, \$38.67; Total, \$5,533.91.

Report of Auditing Committee:

We, the Auditing Committee, have examined the books of Dr. T. C. Amick, Custodian of Ministerial Funds, and find them correct, showing a balance in bank of \$38.67 and total funds amounting to \$5,533.91.

W. C. WICKER,
CHAS. D. JOHNSTON.

April 4, 1922.

The funds and notes that have come into my hands have come from H. B. Floyd, J. A. Dickey, W. A. Harper, W. J. Ballentine, and Samuel Earman, Treasurers or Secretaries of their respective conferences. Mr. H. B. Floyd sent me \$233.29 in cash, Samuel Earman sent me the Winchester Church note, and J. A. Dickey, W. A. Harper, and W. J. Ballentine sent the remainder.

As yet the Custodian of the Ministerial Funds has not received any funds or notes, so far as his records show, from the Eastern Virginia Conference or from the Men and Millions Forward Movement. It was understood by the Custodian of the funds that all Ministerial funds from these sources should come into his hands.

Very respectfully,
(Signed): THOS. C. AMICK,
Custodian of Ministerial Funds,
Southern Christian Convention.

April 4, 1922.

Other Items

The increase in number of ministerial students attending Elon this year is most gratifying. This is directly attributed to the Men and Millions Forward Movement. The number of our young men studying in the Yale, Princeton, and Chicago seminaries also encourages us to hope for large growth in the days ahead.

There is no doubt that we should officially adopt a college month and annually celebrate it in all our churches. June seems to us to be the most promising month for this purpose, and we so recommend. We urge every church and pastor to co-operate with the college to make this month the occasion of great strengthening for the cause of education in the Convention.

The value of the Elon College Fund has been amply demonstrated through the years. With the founding of the Junior College for Georgia and Alabama, part of this fund should go to that school. We recommend that the name of the fund be changed to "Schools and Colleges Fund" and that the portion of it raised in Georgia and Alabama be paid to the school there, a note being given on the same basis as the note to "The Board of Trustees of Elon College."

We urge our people to pay promptly their pledges to the Standardization Fund. The college needs the income on this fund and deserves that its friends meet their obligations so generously assumed on its behalf.

The indebtedness of the college, incurred by increased cost of operation and needed improvements, full account of which was printed in The Christian Sun in November, 1921, will have to be cared for by a special fund for its liquidation at a later date. We hardly think it advisable to undertake to raise money for this purpose now.

In conclusion, we wish again to record our hearty approval of our college and of its splendid work. We bespeak for it increased support and the devoted loyalty of all who love the Christian church and are anxious for its growth and prosperity.

W. A. HARPER,
W. S. LONG,
E. L. MOFFITT,
P. H. FLEMING,
J. G. TRUITT,
Board of Education.

JOSEPH OF ARIMATHEA AND NICODEMUS*

By DR. FRANK S. CHILD

"Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews." (John 13: 38).

"Nicodemus, which at the first came to Jesus by night." (John 19: 39).

The association of these two men in paying honor to Jesus at the time of His crucifixion is exceedingly interesting and suggestive.

Joseph of Arimathea was a wealthy Jew, member of the great court of the Sanhedrin. St. Mark describes him as "an honorable counsellor who waited for the Kingdom of God." He owned a garden near where the cross had been reared, and in this garden, according to the manner of his brethren, he had hewn a sepulchre for himself—a room cut into the face of the rock with its entrance protected by a huge stone. Luke says of Him that "he was a good man and a just, who had not consented to counsel and deed" of men who condemned Jesus—doubtless being absent on the occasion when judgment was pronounced.

Nicodemus was a Pharisee and likewise a member of the Sanhedrin. St. John is the only evangelist who refers to him, and he appears three times in this gospel. It was he who sought Jesus by night that he might question Him concerning the things of the Kingdom. "Art thou a master of Israel and knowest not these things?" said the Lord. A man of thought, rigid adherence to law, and high authority among the people. A second view of him is given when the officers sent to arrest Jesus report to the Chief Priests and Pharisees that "never man spake like this man." Nicodemus was present and exclaimed against the injustice with which they proposed to treat the New Teacher. "Doth our law judge any man before it hear him and know what he doeth?" he asked. He was evidently a lover of truth, earnest in his desire to know and do the right. His third appearance is thus recorded in the nineteenth chapter, where it is told how Nicodemus which at first came to Jesus, brought a mixture of myrrh and aloes, about an hundred pounds, for the purpose of embalming the Savior's body—a very large and generous gift, showing the reverence and affection of the man. It was these two dignitaries of the Jewish Church—two members of that Council which had condemned Jesus—who suddenly braved public opinion, took possession of the body, wound it in clean linen with the fragrant spices, and tenderly placed it in the unused private tomb nigh the place of crucifixion.

Joseph of Arimathea, being a disciple of Jesus, but "secretly for fear of the Jews," and Nicodemus, which at first came to Jesus "by night." What a strange, glorious fellowship of love and service bind these two men together in the hour of crisis, the two men who were likewise united by a mysterious bond of fellowship through their timid following of the Master in the earlier days of His career.

For observe what it signified to these two honorable counsellors that at last they openly confessed their loyalty to Jesus—cast to one side their caution, reserve, cowardice, and claimed the privilege of honoring this great Teacher. They would subject themselves to the scorn and hatred of their kinsmen and friends. People with whom they were connected in a social or business way would look askance upon them and perhaps refuse recognition on the streets. The Sanhedrin itself appeals among the Jew court of highest honor and largest authority would probably condemn them as heretics and banish them from its precincts. It meant ostracism and dishonor for these men. Yet it was this startling crisis which quickened the faith of Joseph and Nicodemus into a vital and vivid flame. It was this crisis which emboldened them to assert themselves and publicly enter upon the Master's service. It was this crisis which revealed their true character and gave them their proper place in the company of disciples. When Joseph and Nicodemus were numbered with the followers of Christ their Christian manhood shone with undimmed splendor. Their exalted station, opulence and noble spirit enabled them to serve the Master with notable results. Their strength, bravery, zeal, fidelity, offsetting former timidity and reticence, would have great influence over men who wavered, and inspire many a weak and trembling believer to an honest confession.

There have always been secret disciples of our Lord. It was a perilous matter to confess Christ in the days of the apostles. "for fear of the Jews." And it was not less perilous in the days which followed when the cry often sounded in the Roman amphitheatres, "The Christian to the lions!" Persecution was rife throughout the empire. And it was perilous in later ages when confession often meant a breaking from old form and worship of God under new conditions. There were secret disciples all along down the centuries. And there are such disciples today. This narrative of victory over reserve, timidity, caution, fear on the part of Joseph and Nicodemus reminds us that there is a like victory to be won by many people standing by our side and sharing our great Christian privileges—a like victory with a like result in the development of character and spread of helpful influence.

Secret disciples today stand in no fear of persecution. There are no lions to which they will be thrown on confession of their faith. They will not be ostracised by society and boycotted in trade. And yet the pervasive spirit of Christianity—its leavening influence in statesmanship, literature, business, the realm of family life and community life compel us to believe that many secret disciples live among us. They are respected by all classes. They are often regular attendants upon public worship. They support the Gospel with cordiality and generosity. They set an example of integrity and

*Sermon delivered at Elon College, Sunday, April 9, 1922.

beneficence worthy and commendable. And yet they say not a word concerning religion, they never refer to the leadership of Jesus. They take no active part in the management of organizations which are devoted to evangelism. They carry no share of the burden, which responsibility for the progress of truth and righteousness puts upon Christian workers. We shall not refer to the excuse given for this apparent indifference. We simply point to the fact that the Church, that Christianity, has reached a crisis which demands that such undeclared Christian men and women declare themselves and throw their full influence on the side of the Master Whom they secretly revere and follow.

A crisis is upon us. The tendencies of the age are materialistic. We measure men and matters by the dollar or by the benefit which prosperity represents. This generation looks with contempt upon failure. Success is the goal—a visible, tangible, material success—as never before in the history of the world. We are all tremendously influenced by these prevailing conditions. We need every help which will enable us to put material things where they belong and spiritual things in their proper, commanding place of ascendancy or supremacy.

It is a period of crisis, for this strong tendency toward materialism—this consideration of life from the physical, matter-of-fact, point of view, is a distorted and demoralizing view of life. It lessens moral force and bedims the eyes of the soul so that men easily drift into the hard life of selfishness, worldliness, carelessness, wickedness. This drift and tendency—this flood of life must be turned into its true channel—into channels of faith—otherwise it will carry ruin and sorrow in its onward sweep. There is needed the strength of every disciple which may be summoned.

Society has also become infected with strange doctrines concerning law, order, force, government, civil, political and religious activity—doctrines and ideals which imperil our peace and threaten to destroy the very fabric of the nation. When such conditions have been widespread in former ages the result has been revolution as in France a hundred and twenty-five years ago, or the disintegration of a people as in Russia today. The restlessness, the talk about anarchy, the impious and hardened assault upon institutions of liberty, morality and religion reveal a state of mind which must be counteracted and conquered. For such a task all the forces of the Kingdom of God on earth must be amassed and marshaled.

Now we might appeal to the secret disciples of the Master on the ground that it is for their good that they manfully make their confession and step into the ranks with us. For there is no doubt that secrecy in a thing so important and vital as religion is a grave hindrance to a person's development and happiness. The mere fact that he hold himself aloof from his full share in life and work means that he forfeits to that extent the share of helpful impulse and rational enjoyment in frank activity which belongs to the acknowledged disciple. He loses a very precious part of life—the sense of glad fraternity in common, friendly, Christian co-operation. But it is the loss which comes to the men who would be influ-

enced by the example and encouragement of these secret disciples that we emphasize today—a loss which to that extent retards and minimizes the progress of our faith. For these secret disciples are not only reckoned as indifferent to the Master—thus forming a company which obstructs Christian progress, but these disciples touch a vast company of other people who are following their example and setting up their standard and treating religion with apparent indifference or hostility. So we have a sad condition in Christian America and in all Christendom—a multitude of men who look unto Jesus as the author and finisher of their faith, and yet cast a certain influence on the side of unbelief or hostility to religion, or suspicion of Christianity, so that the day of Christ and victory is pushed into the future.

Here is a crisis in world affairs. The urgency for cordial union and united action makes appeal to you. I heard the other day of a belated act on the part of a United States Senator, who was finishing his course. Sending for his pastor, he said: "I want to express my sorrow that I have lived my life well nigh to the end without making a public profession of my faith in Jesus Christ. I have lived my life long a secret disciple and have been afraid to speak. In justice to myself, to my many associates and to my Master, I now acknowledge my love and trust. I desire that the young men who have honored me with their friendship and loyalty—the people who have chosen me as their representative in Congress—should know that I am a follower of Christ, and I urge them, warned by my example of unhappy secrecy, to enter boldly and happily at once upon a service whose rewards are rich in proportion to a man's fidelity."

Are there secret disciples here in Elon College? The community, the country, calls for your frank and honorable help—your encouragement in making the Church a strong, aggressive, triumphant force which shall overthrow vice and sin and establish the Kingdom of righteousness and Love. This college town—this commonwealth of North Carolina—this nation must not be given over to rank skepticism or immorality, or vile selfishness, or loud-mouthed lawlessness, or a gross and cruel disorder ending in anarchy and death. The appeal sounds in the ear of every lover of truth and peace and good-will, in the ears of every follower of the Lord Jesus, however humble, reserved in his discipleship—the earnest, urgent appeal—come over and help us. It is a world-wide warfare which enlists every Christian. We need Asia and Africa and the islands of the sea as well as ancient Europe and modern America yielding in some measure to Gospel power. It is a world-wide warfare and it is a world-wide victory. Declare yourselves and come ye up to the help of the Lord and share full-heartedly the final triumph of this Kingdom of eternal joy and peace and righteousness.



We have on hand ten copies Tarbell's Teachers' Guide which will sell for \$1.00 the volume, postpaid. First orders first filled. The regular price is \$2.00 the volume.

THE HOUR OF WORSHIP

A SERVICE OF GOLD

When the Lord gave directions concerning the furnishings of His sanctuary, He commanded that they all should be made of pure gold. The altar of incense and the table of shew-bread were to be overlaid with pure gold. The dishes and spoons, the candlestick, the snuffers and snuff dishes were all to be made of pure gold. Our God requires perfect obedience. If silver, brass, or anything else had been substituted, it would have been rejected. Gold—and pure gold at that—was all the Lord would accept.

The Lord has given directions concerning the Christian's life and service, and the same obedience is required now as in Moses' day. We might persuade others to accept a substitute, but not so with God. He requires a pure golden service from each and every Christian today. It must be a service free from the alloy of selfish motives and seeking to win the praise of men. The dross must all be taken out of the life and service, and it takes the refiner's fire to accomplish the work and make it pure gold. Oh, how we dread it, and how we try to shun the fire, even though we have the promise that He will be with us through it all. The trials of our faith, the sorrows and troubles which come, are needed to cleanse and purify our lives and service, that they may become pure gold.

The Lord also requires that each one keep in his or her own place of service. Have you not noticed when reading the story of Gideon, the Holy Spirit had it recorded that when he went out with his three hundred God-chosen men to battle, "they stood every man *in his place*"? The sons of Kohath were to bear all the golden furnishings of the Tabernacle when the camp moved. That was their God-appointed work. We are told the fate of one of them who attempted to intrude into the place of another. Pushing for prominence, crowding into another's God-appointed place of service, does not meet with God's approval today any more than it did in Korah's day. So, whether we are the candlestick, the snuffers or the snuff dish, whatever we are, wherever we are, we are to be pure gold in the service we render, and do all we can to send the Light of the world into all the dark places of the earth.

MINNIE LOHR.

Mt. Vernon, Ohio.



PRESENT-DAY CONDITIONS

In this time of turmoil and unrest it seems that the world has gone wild after the material and perishable things, while the spiritual things are being neglected. No doubt, Jesus looks with disapproval on the conditions of the world. Churches being neglected while theaters and places of amusement are being filled to an overflowing. There are millions of children half fed and half clothed.

It is said there are nearly 3,000,000 persons out of work in the United States. If the people, both rich and poor, were following in the footsteps of the lowly Nazarene, there would be no hard times and no suffering children. We need the spirit of Christ imbibed in our hearts that we might be more like Him, more thoughtful about the welfare of others, then we would not do anything that would injure our fellow being. Jesus so loved the world that He died that we might have life everlasting. If Jesus so loved us that He died for our salvation, ought we not to so love one another as to make this world the most pleasant place possible? The world is what we make it. Man has brought the present-day ills by his thoughts and deeds. This will be overcome only when man puts the spiritual things first and conforms his deeds to the will of God.

L. G. MOBLEY.

Lanett, Alabama.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

SHALL WE SEND A PREACHER?

Miss Iola Hedgepeth went for us to the mountains eighteen months ago to start teaching a school there. It was our desire to prove to our friends in the mountains that we were not trying to put some cult or creed over on them. The past school term Miss Hedgepeth has had an assistant, as readers of THE SUN know, in the person of Miss Emily Midyett, of Norfolk, Va. We have also erected for the work a commodious and comfortable building for school purposes and for Sunday services. We are assured now that the people in that section of Carroll County, Virginia, that we are seeking to help, want a preacher. I have just today received the following personal letter from Miss Midyett, upon whom the responsibility of the work has fallen while Miss Hedgepeth has been attending our One-Day School of Missions in North Carolina and in Virginia. This letter will indicate something of the need of a minister:

"Fancy Gap, Va., April 7, 1922. DEAR DR. ATKINSON: The five months that I have lived among the mountain people have certainly passed quickly. I thoroughly enjoy the work.

"Last Tuesday sadness had a place in my work. Floyd Ayers, eighteen years of age, a pupil of our school, died with pneumonia. Slowly, slowly, up the mountain road the yoke of oxen drew the wagon which held the casket. His father, relatives, and friends walked behind the wagon. The casket was placed upon some planks that lay upon the ground. Perhaps, seventy-five or more persons were scattered about, sitting on the ground. His father, stepmother, and brother sat just beside the casket. His father stated that he had tried several times to get a preacher to conduct the burial services, but was unsuccessful. He, therefore, asked me to say a few words. It was a real opportunity for me because there were so

many there who had never been to our Sunday school. My message was to the living—the words of Jesus Christ Himself, ‘I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live.’ (John 11:25.) Ah, how sorely the need of a minister presses! I used the stump of a tree for a pulpit.

“Following the burial I went to the home of his grandparents, with whom he lived. His grandfather was then very ill, and is so even now. His wife desired me to pray and read the Bible. There were some friends present, so we gathered in the room where the sick man lay and I held a short service.

“The Sunday school attendance for March 26 was thirty-two and for last Sunday twenty-one. Although the attendance is not increasing much, the interest is becoming more noticeable. *Sincerely,* EMILY MIDYETT.”

Miss Hedgepeth assures me personally that the greatest present need is for a preacher. It may be of interest to readers of THE SUN that at least one minister has volunteered to go for a period during the summer, visit the people in the communities we have been reaching, and possibly hold two or three evangelistic meetings. It is the present policy of the Board to hold these meetings during the summer, and then, if deemed wise and possible, to locate a minister with his family there the coming fall.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON
FOR APRIL 23, 1922

Uzziah's Pride and Punishment.—II Chron. 26: 1-21

Golden Text: “Pride goeth before destruction, and a haughty spirit before a fall.” (Proverbs 16: 18.)

Leading Thought: Pride leads one to be untrue to God.

Uzziah was the grandson of Joash, the king whose life was preserved in childhood by Jehosheba. Joash, under the direction of the high priest Jehoidad, followed the right, but after the priest's death, he departed into paths of wickedness, and finally, after a reign of forty years, put an end to his own life. Amaziah, his son and successor, reigned for twenty-nine years, and “he did that which was right in the sight of the Lord, but not with a perfect heart.” He conquered the Edomites, but later became idolatrous, and was finally assassinated. This lesson introduces the reign of his son, Uzziah, who came to the throne at the age of sixteen and reigned for fifty-two years, and “as long as he sought Jehovah, God made him to prosper.” As a mighty warrior, as a great builder, as one who loved husbandry, Uzziah enjoyed prosperity. His name spread far abroad. But the very test of his strength came in this time of prosperity and popularity, and he could not meet the test. Hillis has declared: “He who is intoxicated with success is essentially a weak man.” Uzziah failed to recognize that the true measure of greatness is service, and his pride was pun-

ished. In verses 16 through 21, we read of his sin and punishment, for “Uzziah the king was a leper unto the day of his death.”

“Keep back thy servant also from presumptuous sins; Let them not have dominion over me.”



CHRISTIAN ENDEAVOR TOPIC—APRIL 23, 1922

How to Overcome Difficulties.—Numbers 13: 25-31.

For You to Think About:

Do difficulties frighten you? To be afraid is to be half-defeated. Trust in God—and proceed.

The men who have accomplished most in the world have overcome the greatest difficulties.

The courageous man cannot be daunted by difficulty. A Spartan at Thermopylae was told that the Persians were so numerous that their darts would darken the sun. “Then,” he replied, “we will fight in the shade.” A courageous spirit overcomes difficulties.

Perseverance must be employed in overcoming difficulties. An architect of a cathedral in Cleveland, Ohio, drew sixty plans, all of which were rejected. But the sixty-first plan was accepted. To develop the white blackberry, Luther Burbank examined several times during several years twenty-five thousand bushes. Don't give up!

“Doing what can't be done is the joy of living.”—Sam Armstrong.

“The imperative command of the ‘Almighty’ is ‘to overcome.’”—George Lorimer.

“For whosoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith.”—I John 5: 4.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR APRIL 19, 1922

Amount brought forward\$3,892.72

Children's Offerings

Allie Maude Edmonds, 10 cents.

Sunday School Monthly Offerings
(North Carolina Conference)

Union Grove, \$3.00; Danville (Va.), \$3.80; Hank's Chapel, \$2.50; Durham, \$10.91; Burlington, \$54.65; Berea, \$2.33; Mt. Carmel S. S., \$2.50; Mt. Carmel class No. 6, \$1.00; Damascus, \$1.60.

(Eastern Virginia Conference)

Berea (Nans), \$10.00; Suffolk, \$25.00; First, Norfolk (February, March and April), \$15.17; Dendron, February, March and April, \$15.32; Waverly (January, February, March and April), \$20.00.

(Virginia Valley Conference)

Timber Ridge, \$1.26; Leaksville, \$1.46.

(Alabama Conference)

Mt. Zion, 85c. Total Sunday school offerings, \$171.37.

Easter Offerings

W. F. Corwith, \$1,000.00; Mrs. Thyra Swint, \$2.50; Christian Chapel, \$3.14; Miss Ida Williamson, \$5.00; Wentworth, \$27.36; Piney Plains, \$11.45; Brown's Chapel, \$3.59; Margaret Iseley, \$3.00; Big Oak, N. C., \$10.76; Pleasant Ridge (G), N. C., \$2.62; A. K. Roney, \$5.00; total, \$1,074.42.

Special Offerings

G. L. Gwynn (on support of Lula Johnson), \$10.00; “A Friend,” Durham, N. C. (on support of a child), \$15.00; W. H. Thomas (on support of children), \$25.00; A. M. Allred (on support of children), \$15.00; total, \$65.00.

Total for the week\$1,310.89
Grand total\$5,203.61

WOMEN AND THE KINGDOM

ONE-DAY SCHOOL OF MISSIONS

Held at Bethlehem Church

The 1922 One-Day School of Missions for Nansemond County, Virginia, and Gates County, North Carolina, met at Bethlehem, Nansemond County, on April 5. The meeting was called to order by the Superintendent, Miss Jennie Willis Atkinson, and the following program was rendered:

Devotional Service, Mrs. I. W. Johnson.
Minutes of 1921 Missionary Rally.

The several societies in each of the following churches had representatives present:

Berea, Bethlehem, Cypress Chapel, Damascus, Eure, Holland, Holy Neck, Liberty Spring, Oakland.

Superintendent's Message, Miss Jennie Willis Atkinson.

Song and Prayer.

Our Plans for the Year, Mrs. W. V. Leathers.

Bible Study in Missions, Dr. Atkinson.

Address, Mrs. Aliee V. Morrill.

Adjournment for lunch.

AFTERNOON SESSION

Devotional Service, Rev. W. M. Jay.

Why and How of Missions in the Sunday School—Discussion led by Mrs. H. B. Harrell, followed by Dr. J. O. Atkinson.

Our Mountain Work, Miss Iola Hedgepeth, Superintendent.

Duet: "Hold Thou My Hand," Mrs. Clarence Harrell, Mr. W. W. Ballard.

Offering—half for Mountain Work, half for Foreign Work—\$42.00.

Round Table Discussion, Mrs. Morrill.

Delegates to the Southern Christian Convention were appointed from each of the Woman's and Young People's Societies in the district.

Miss Jennie Willis Atkinson was appointed Superintendent, and Miss Mary Andrews Secretary for the coming year.

Liberty Spring, Nansemond County, invited this body too meet with that church next spring.

About two hundred delegates and visitors were present, and the box lunch plan was used very successfully, and it was decided to continue this plan for next year. The good ladies of the Bethlehem church served delicious hot coffee to go with the lunch.

The addresses of the day were very instructive, fraught with interest, and gave a good insight into the work which is being done in the mountains of Virginia and on the foreign fields.

Rising vote of thanks extended the members of Bethlehem for their generous hospitality.

MISS MARY V. ANDREWS, *Acting Secretary.*

"TELL ME A STORY"

HOW THE CHILDREN WELCOMED JESUS

After Jesus had been teaching and preaching for about three years he went up to the great city Jerusalem to a big passover gathering. He had done so many wonderful works, such as healing the sick and even bringing the dead back to life, that everybody had heard of him. Besides, he had been kind to everybody. He knew people by their names and talked to little children. So when He first got to the city a large crowd of people went out to give Him a welcome.

But He was not welcomed by some. They were envious because the people left them to follow Him. And besides, when He went into the temple, which was God's house of prayer, he found people buying and selling, and because it was wrong He drove them out.

Then the people who had not liked Him before became very angry and planned to kill Him. This caused most of those who had welcomed the Master to the city to forsake Him. And now those who had waved palm branches and even spread down their cloaks for Christ to walk on as He came into the city, got frightened and left Christ alone to face His enemies.

Jesus must have felt very lonely. He needed a show of love from some one. It is an awful thing to have no one to care for you.

Just when this lonesome moment came to Jesus, and He seemed to be given up by every one, a very beautiful thing was done. Some children who had been singing in the temple choir came out and saw Jesus. They knew how He loved children. He was their great friend. They saw a hurt look in His face, but He would not forget to mingle with the children. And when He saw them He was glad, and they saw His face grow brighter.

At that time one of the boys commenced singing, "Hosanna, Hosanna." Instantly all the others joined in and their voices rose clear and sweet, and the sound rang throughout the temple. They kept on and grew more joyful all the while. "Hosanna, Hosanna, blessed is He that cometh in the name of the Lord."

Those who hated Christ tried to stop the singing. But the boys loved Jesus so much they were not afraid. And as Jesus listened to them, all the sadness left His face and a bright, happy smile came instead. He went amongst these boys and put His hands on their heads and His arms about them. He did not take any notice of those who were so angry, for He was happy in the welcome of the children. He left the temple to go back to Bethany for the night, and the children went home. As they went they talked to one another about their great friend and when they got home they told their parents what had happened in the Temple, and their parents were also glad.—*The Christian-Evangelist.*

IF I WERE THE PREACHER

IF I were the preacher I am sure that I would soon be wishing I had an easier job.

I am certain of one thing, that I would be wishing that I had a better brand of laymen to work with than the writer of this article.

I have often thought that the situation between the preacher and the layman is like the ancient joke about the Pilgrim fathers. It is to the effect that the Pilgrim mothers had a very much harder time than the Pilgrim fathers, because they had to endure not only the hardships of the wilderness, but they had to endure the Pilgrim fathers as well.

A minister has to contend not only with the actual handicaps of his work, but frequently has to contend with the laymen as well.

I have been familiar with the work of quite a number of churches, and the more I see the accomplishments of preachers with inadequate equipment, large numbers of indifferent members and meager salaries, the more I marvel at their great achievements.

"Sell Your Hammer"

I hesitate to write on this subject lest anything I say be construed as a wholesale criticism of the ministry. I have no desire to sit in the seat of the scornful about any phase of the work of the Church, or to take the smallest part in an anvil chorus on the work of the ministry. I venture to say that I could successfully defend the proposition that no company of men are rendering service higher in character, variety, or lasting value to the country than the preachers. For a good many years my advice has been, in the everyday language of the street, to the critics of the preachers, "Sell your hammer and get a horn."

The few things that I say I would like to do if I were a preacher are merely some things that I have seen scores and scores of preachers do and my statement amounts to saying that I would like to be like them.

The First Job

First of all, if I were a preacher, I believe I would *preach*. That is so obvious that it sounds foolish, but it is not as foolish as it sounds. I am old-fashioned enough to believe that the preacher's chief excuse for asking men to listen to him is that he is a messenger of the "good news" of Jesus Christ.

He may also be a learned essayist—many preachers are. Or he may be an authority on the labor question, or the immigration question. He may be a shrewd commentator on current events, but these things are incidental to his main business, and when the preacher regards them as his principal job he loses power.

If I were a preacher I would try to make everything carry this message: "Believe in the Lord Jesus Christ and thou shalt be saved." Now that does not mean that I would keep harping on one single note, like a man tuning a piano, until the congregation gets nervous prostration.

A preacher can asphyxiate any church in America in six months by wearing threadbare one little section of Truth. The gospel ruins the whole octave of human life. Nothing human is foreign to it, but I would like to make all the different streams run into one river.

To use a crude illustration, I have a friend who is a traveling salesman. He does lots of other things. He has a family and a garden. He can talk baseball, politics, and once in a while he can venture an opinion on music, though he never puts very far out to sea on this subject. But no matter what he talks about he always sells goods. He does not come back from a trip with nothing but the memory of a few pleasant conversations to show for it. Now sometimes I believe the preacher does come back from a trip without having sold very many goods. He is in great danger of becoming so many other things that preaching is only one of his side lines. He is an engineer, advertising man and also sometimes a good deal of an errand boy.

Especially today is there tremendous need of a preacher to be an ambassador of God. There are lots of things to talk about, but there is one message that in its various forms is needed more than anything else, that, "If any man is in Jesus, he is a new creature."

Everyday Speech

If I were a preacher, I would try to talk everyday language. I do not mean that I would use slang. Slang in the pulpit is a pitiable, impertinent substitute for ideals.

Whenever a preacher uses slang in the pulpit I would like to get up and go out. Sometimes I do. But there is a great danger in the other extreme. Sometimes the preacher's message is wrapped up in barbed wire entanglements of speech foreign to everyday life. We hear a good deal of discussion that certain dead languages ought to be studied in college. We ought to remember that the deadest of all languages is dead English, and we might say to the preacher, "The goblins will catch you if you don't watch out."

Visiting once in a church I heard something like this: "If the Church is to function effectively the norm of its accomplishments must be the cultivation of the expressional activities of the adolescent." Now that may mean something. I cannot say. But nine men out of ten do not know what it means, and ten men out of ten do not care. A sermon that is heavily loaded with such words as function, analytic, consequential, apocalyptic, and others of the same six-syllable family, is bound to strike on the rocks before it comes home to port. The message of Jesus Christ is all bound up in a strait-jacket.

If I were a preacher I would try to tear off the bandages and let the message run in plain English words so direct and familiar that no one could miss its meaning.

Using the Men

I would try to use the men in my church as much as possible. Being a layman myself I know what stub-

born, cantankerous creatures they frequently are, and I admit that it is a hard job to get men moving and to keep them moving. I do not mean that ministers are not today making spiritual use of the laymen, but there is a big field of opportunity. A preacher who can get twenty men to work with him multiplies himself. Many a minister wears his life out trying to do more than any one man can do, when some of the things he does could be done by other men. Sometimes the preacher acts as though he were Robinson Crusoe stranded on a desert island with no one around who could do anything. Particularly now in the Methodist Church, with this great evangelistic campaign on us, I would like to line up every last man possible for evangelistic work.

In using men I would begin with my official board. I would not let an official meeting degenerate into simply a discussion of repairs and janitors' wages. I would plan co-operatively with the board for definite instruction and inspiration looking toward leadership.

Yesterday vs. Tomorrow

I would put my major effort into the development of all the latent possibilities in the young folk. The old folk have done their best or their worst for the Kingdom—their comfort should not be disturbed unnecessarily—but the rising generation needs adroit leadership if they are to possess the land.

Religious Education or Pious Pastime

I would contrive by hook or crook to make the Sunday school feed the Church rather than have it sit as a separate or competing organization as it too frequently does. I would try hard for a grip on teachers and officers and lead them to see the possibilities of real education in the realm of religion and the inutility of overloading the young mind with Hebrew legend and history.

The Fight for an Open Mind

I would do forty things to keep the hinges of my mind from becoming rusty. For instance: I would read the best papers of other denominations; this to broaden and humanize my circle and help me minimize the cant and jargon of my own sect.

If a college or university were within hailing distance I would, every year or two, take a course in something—economics, sociology, psychology—just to keep fresh and up-to-date in the world of thought, that world where things have their beginnings. I would not want to be the last man to hear of the new vital things and bring them to my people.

I would play golf or tennis or have some other such hobby, and whatever the game or hobby I would play it well.

And unless I had such confidence in my calling and message that not all the lame laymen in the Conference could shake I would quit and go back to the farm or forward to life insurance.

A Wide World View

If I were a preacher I would try to keep some open windows in my church and in my sermon, out of which a man could see a good slice of the world. Nothing puts more enthusiasm into the average man than to feel that

he is part of a tremendous Church that it going into all the world, righting wrongs and lifting burdens. Men are lifted out of indifference by getting the vision of Christianity in earnest and on a big scale.

The common type of ingrowing religion which never comes outside of the little circle of one small neighborhood has not much thrill for the average man. If a man can feel that the Church is actually doing what it is supposed to do to "save the world," he is ready to jump at the chance to help it.—A. A. Clarke, in the *Christian Advocate* (New York).



REVISED GOVERNMENT AND PRINCIPLES

The Revision Committee of the Convention has passed upon the revised Government and Principles of the Christian Church and is soon to authorize the publication of the new edition. The Convention's Publishing Agent desires to ascertain something of the demands for the book so as to know how many copies to have printed.

It does not seem practical at this time to issue the new book in more than two bindings. The cloth binding will sell at 75 cents the copy and the morocco binding at \$1.50 the copy. In order to ascertain the demand for the new book at these prices we will thank those who care to place order to fill out the coupon below and return to us at an early date.

C. B. RIDDLE, *Publishing Agent*,
Burlington, N. C.

DEAR SIR:—

Please enter my order for Government and Principles of the Christian Church as follows:

_____ copies, clothing binding at 75 cents.

_____ copies, morocco binding at \$1.50.

(Signed)

Post Office

Date

A REMINDER

The Southern Christian Convention

MEETS

May 2, 1922

THE CHRISTIAN SUN ventures to suggest that churches pay their pastors' expenses—and be the happier by so doing.

CHURCH NEWS

PEOPLE'S CHURCH

At the annual election of officers of People's Christian church Sunday school, held Sunday afternoon, April 9, Mr. John B. Hutton, a prominent Dover attorney-at-law, who has been superintendent of the school for a number of years, was unanimously re-elected, as were all the remainder of the officers of the school.

After the election had been completed, Herman C. Taylor, teacher of the William T. Smithers class of the Sunday school, which now numbers nearly 175, with an average attendance each Sunday from 75 to 100, stepped to the front of the room and asked for a few moments' indulgence of the school. The request was granted. Mr. Taylor then addressed the newly re-elected superintendent as follows:

"Mr. Superintendent:

"This Sunday school is a school that believes in doing things, as is fully demonstrated in the manner in which the membership of the school has increased within the past six months.

"There is a class in this Sunday school (the William T. Smithers class) which also believes in doing things, which I feel can be fully borne out by the mentioning of but two or three things of the more important things recently accomplished by this class.

"From January, 1921, to July, 1921, this class through the fasting pledge, contributed to the starving of Armenia and others of Europe, over \$350.

"Last year this class also contributed to the new organ of this church by the multiplying of a dollar given by the teacher to several members, also receipts from a motion picture entertainment, \$142.

"This class has also contracted for a memorial window to be placed in this church to the memory of its first teacher, Hon. William T. Smithers, more than half of the cost (\$185) having been subscribed and the larger part of the subscription paid in.

"It has also contributed since December 4, 1921, up to last Sunday (April 9) \$189.94 to the starving of Armenia, by the fast pledge.

"This class, recognizing the splendid organization of this school under the most efficient leadership of its Superintendent, John B. Hutton, who has marshalled the forces for several years, in a general-like manner, and today has again been honored by this school with a re-election for another year, desire to express to you its sincere appreciation of your keen interest in all things pertaining to the school as well as pledging to you a continued support of loyalty in making People's church Sunday school the largest and best school in the town of Dover.

"And in further appreciation of your services to this school, I desire, on the part of the William T. Smithers class, to present you with this small token, a brief case, feeling that as an attorney-at-law, it might be of assistance to you in 'packing up your troubles' when you appear before the courts of this state, to plead your clients' cause, and incidentally may be of valuable service to you when you take your trip to the far West, in quest of the several millions said to be waiting there for some of your clients.

"I take great pleasure in presenting you with this brief case."

Superintendent Hutton, who was completely taken by surprise, no intimation whatever having been given by teacher or class of any such presentation, recovered himself sufficiently to acknowledge the gift in a most appreciative way and thanked all for the good wishes expressed and the pledge of continued loyal support in the management of People's church Sunday school.

H. C. TAYLOR:

Dover, Delaware.

DEDICATION AT REIDSVILLE

The Christian church at Reidsville, N. C., will be dedicated April 30, at 11 o'clock in the morning. Rev. J. O. Atkinson, D. D., will preach the sermon. In the evening Dr. W. A. Harper will read the history of the church, after which Rev. W. L. Wells, Portsmouth, Va., will preach. The friends of the church, living within reasonable distance, are most cordially invited to be with us. We are expecting to have a day of blessing and shall hope for a large attendance.

J. P. BARRETT, Pastor.

The steps of a good man are ordered by the Lord.—Psalm 37: 23.

RICHMOND, VIRGINIA

The second anniversary service of the First Christian church of Richmond, Va., was held April 2. Rev. J. P. Barrett, D. D., of Reidsville, N. C., preached both morning and evening. He gave two strong sermons which delighted and inspired our people. Three members were received into fellowship at the morning service and one candidate baptized at the evening service.

We feel that the Lord has richly blessed us in the two years of our organization. More than one hundred members are on our roll, among whom are a number of the most loyal and faithful workers with whom it has been my pleasure to labor. A lot has been purchased and subscriptions and appropriations secured which justifies us in proceeding with our building program. The contributions of the church, in all departments, have been more than \$6,000. We are continually finding other people interested in the Christian Church and expect to receive another group into fellowship Easter Sunday.

We feel that there is a good opportunity before the Christian Church in Richmond and trust that we may have the prayers and cooperation of the brotherhood in the great undertaking before us.

W. T. WALTERS.

3115 Garland Avenue.

April 11, 1922.

THE BENSON MEETING

By request we began a meeting at Benson, N. C., and continued for ten days, with gracious results, so far as we were able to understand. It was indeed a time of spiritual uplift, and when the meeting closed the dear people expressed their appreciation in a very sweet and substantial way. This is a consecrated and spiritually minded people. God bless and prosper them!

We are now in Danville, Va., planning and arranging for a series of meetings. We are praying and looking for a great meeting. This church has had, for quite a while, some serious trouble, but now it seems to be moving on harmoniously. We have a fine Sunday school. We have a Woman's Missionary Society and we are trying to get every member of the church to become a member of it. The women active members will have control of the business. The men will only be hon-

orary members. If young and old, male and female, were asked to connect themselves with the Missionary Society, it would be a means of getting our young people interested in missions. I think it would be wise for us, as soon as we receive a member into our churches, to get him or her to join the missionary society and thereby start at once in this great and good work.

P. T. KLAPP, Pastor.

April 10, 1922.

PORTSMOUTH, VIRGINIA

The second Sunday in March was the beginning of a series of evangelistic services with the First Christian church, Portsmouth, Va., closing Sunday night, March 26. Rev. J. F. Morgan, Berkley, was with us and rendered a most effective service in leading the singing and in other ways. The pastor did the preaching, and by the earnest prayers and splendid co-operation of our people the Lord gave us a great meeting. The interest and the attendance increased from night to night. At times the Spirit's power was most manifest. Hearts overflowed with joy. "It was good to be there." We had prayed for a real revival in the church and the Lord heard our prayer. There were twelve or fifteen professions of faith in Christ and a goodly number of reconsecrations and seventeen additions to the church. It was a gracious revival and we give our Lord the praise.

I am glad to say that our work here is making progress. The church is in working condition, and our people seem to be very much encouraged with the work in general. At some early date I want to write more in detail of our work here, for some of our organizations are doing some very interesting work.

Our good people here are looking out for the material needs of their pastor and family. On Thursday night of last week—April 6—a large number of our church members and some who were good friends of our church and the pastor came to our home, and they came with a real pounding. It was a heavy pounding. For instance, they came tugging in with a two-bushel bag of fine Irish potatoes, which was borne of two; about one hundred pounds of sugar, one-half barrel of flour, nicely cured Virginia hams, a large quantity of the best coffee, canned goods, Crisco, and a large number

of other things for the pantry; and when I came down to my study, which is in the church, I found an additional amount of good things given by the Loyal Helpers Bible Class of our Sunday school.

For our splendid, big-hearted people to remember us in such a substantial way fills our hearts with gratitude to God and to these fine people. We tried to find words to express our thanks, but we could not. May God bless them all and help us to serve them in our Master's way, is our prayer.

W. L. WELLS.

1055 Leckie St., Portsmouth, Va.

CALLED HOME

MILLER.—Mrs. Lottie May Miller was born December 23, 1889, and departed this life March 3, 1922, aged 32 years, two months, and 10 days. Death came after a long seige of affliction. Her husband and three small children survive; also two sisters and two brothers. Death is unusually sad in this case when one thinks of the three little ones who will likely need so much the care of a mother in their growing years. The deceased was a member of the Woods' Chapel Christian church, and expressed herself freely to her friends as being ready any time to meet the Lord, though wishing to live for the sake of her loved ones. Funeral services at Woods' Chapel, March 5, 1922.

A. W. ANDES.

RHODES.—The home of Brother and Sister Levi S. Rhodes at Linville was made sad by the death of their daughter, Mabel Edith, March 4, 1922. Death came as a result of severe burns received a few days before when her clothing caught fire. Mabel was born July 5, 1897, making her age, therefore, 24 years, seven months and 29 days. She was never in good health, and, perhaps by reason of her afflictions, was all the more tenderly loved by the others of the family. Besides her parents she is survived by three brothers, and two sisters. Funeral services were conducted at Linville Christian church, March 6, 1922.

A. W. ANDES.

HAWKINS.—Mrs. Sarah Catherine Hawkins was born January 1, 1854, and departed this life rather suddenly, March 8, 1922, at her home in Edinburg, Va. Her age was 68 years, two months and 27 days. On November 1, 1877, she was married to Erasmus Dewitt Hawkins. The husband still survives, together with four sons, and three daughters. She also leaves three brothers and three sisters to mourn her departure. The deceased was held in high esteem by all who knew her. Funeral services were held at the Disciple church in Edinburg, March 12, 1922, and the remains laid to rest in the town cemetery.

A. W. ANDES.

ELLIOTT.—Mrs. Mandy Jane Elliott, of Ramseur, died March 21, 1922, in her 83rd year. She was so well known and so highly respected in her town that her death cast a gloom over all. Her long life was a blessing to her children and her church, and she will be sadly missed from the large circle she leaves. Her whole life had been religious. She loved her pastors like a mother, and the Bible and The Sun were her favorite reading.

She was twice married. Her first husband was William Chervis Poe, who was killed during the Civil War. To this union were born three children. All have died but W. E. Poe, of Ramseur, with whom she made her home.

Her second marriage was to David K. Elliott, who passed away 25 years ago, leaving her a widow with little children, a second time. To this union were born three children, one of whom, Mrs. Cora Lee Brown, died five years ago. Those surviving are George W., of Randleman, and W. M. Elliott, of Ramseur. There are seven grandchildren, one of these, W. C. Poe, whose mother died when he was small, she reared and loved as tenderly as any of her own sons.

She was a charter member of our church at Ramseur. We buried her in the cemetery where the church she loved so well seems to keep watch over her, and covered her grave with beautiful flowers.

T. E. WHITE.

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BRIEFLY TOLD

Many ruined cities of prehistoric civilizations which once flourished in Central America and Mexico are to be preserved as reservations and national parks.

The favorite daughter of Count Leo Tolstoy is the leader of a movement to save the great writer's home.

The memory of messenger dogs that served on the battlefields of Belgium and France is to be perpetuated in a monument to be erected in the canine cemetery at Hartsdale, New York.

Purchase of seven tracts of land in Europe for permanent American cemeteries was recommended recently by Secretary Weeks.

Most any of us can give when money is plentiful, but it takes a real tither to be able to give in "hard times" without any difficulty.

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(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

Subscription Rates

Table with 2 columns: Rate Period, Price. One Year \$2.50, Six Months 1.25, Three Months .65 In Advance.

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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

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

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

We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one-half cent a word.

Original poetry and rhyme not accepted for publication.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

SOUTHERN CHRISTIAN CONVENTION SUFFOLK, VA., MAY 2, 1922

Schedule From Principal Points on the SOUTHERN RAILWAY SYSTEM

Table with 2 columns: Destination, Time. Lv. Charlotte, Asheville, Hickory, Statesville, Salisbury, High Point, Winston-Salem, Durham, Burlington, Greensboro, Reidsville, Danville, Suffolk.

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J. S. BLOODWORTH, D. P. A. - - - RALEIGH, N. C.

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, EDITOR

PUBLISHED EVERY WEDNESDAY

Giving

By REV. T. E. WHITE
Sanford, N. C.



GIVING is a command (Luke 6:38), a grace (II Corinthians 8:6,7), and a blessing (Acts 20:35). There is no other Bible command any more strongly surrounded and supported by Biblical reasons. The questions of Why, What, How, How Much, When, Whom, and To Whom are all satisfactorily answered in God's good Word. God wants us to be like Him, and He is always giving. Jesus, our example, was always giving. To be like the Father and the Son, I must give. The first gift I should bring is myself (II Corinthians 8:5). Then follows praise and thanks, and of our increase. In II Corinthians 9:7 we are told both how we should, and how we should not give. The Scriptures enjoin that we should give ourselves entirely to God. This done, it naturally follows that whatever we may possess is His also. This elevates us to stewardship, and makes us partners with Almighty God.

The tithe is the minimum amount that God demands of all, whether saved or unsaved, whether paid or unpaid. This law is still binding, for Jesus set His kingly seal upon it (Luke 11:42). The reason more is not about it in the New Testament may be understood when we remember that the early Church exceeded so far the law of the tithe. At first *all* who believed sold their possessions (Acts 2:44,45). This, however, was not obligatory (Acts 5:4). The churches of Macedonia exceeded their power (II Corinthians 8:3). Obedience to (I Corinthians 16:1-2) answers the questions as to how much, as to the time when, and to the persons.

We can no more give for another than we can repent for another. All gifts should be given in the name of Jesus. He is the real receiver of all true gifts (Matthew 25:40). A knowledge of this way, and strict walking therein leads us to the open windows of Heaven (Malachi 3:10).

VOLUME LXXIV

BURLINGTON, N. C., MAY 3, 1922

NUMBER 18

IN ESSENTIALS
UNITY

IN NON ESSENTIALS
LIBERTY



IN ALL THINGS
CHARITY

EDITORIAL

What is your business, Brother Preacher—to preach to a world of sinners or to coddle the saints?

OUR PASTORS

Our pastors are faithful, sacrificing, and humble servants of God and the people. Out of these words can be written their greatest epitaph. They are faithful to their trusts, sacrificing in their needs that others may be helped. They are humble in their service of God and those whom they lead and give spiritual counsel. Our pastors deserve the best—they deserve far more and better than most of them get. We have it in our hands and hearts to make our pastors feel that they are the noblest class of men on earth, and likewise we can make life a burden to them. In which direction are you working, fellow church members?

“Most of the things sold over the bargain counter have ‘No Exchange’ tags on them.”

OUR WOMEN

A new day has come to our Church in the South. For years we considered ourselves progressive, enlightened, and liberal, and yet gave the women no special place in our Conference and Convention work. Shame upon us men that they had to ask for a place. With the sweetness of the character of Mary and with the devotion of Martha, they came to our rescue—and more, they have gently, quietly, modestly, worked in His name. Their number has multiplied, their work prospered, and already we call their names blessed. The Sun in behalf of every man of the Convention, pays this feeble tribute to our great and noble women and bid them God-speed.

“No change of circumstances can repair a defect of character.”

THE MISSION OF JESUS

Jesus announced His own mission. He came to seek and to save the lost. He came to seek the man who has lost his way as well as the man who has lost his soul. There are those who have strayed away, missed the path. Jesus is seeking to find them. He is ever on their trail. He is bidding them to return. He is following them over life's rugged road, through

the night's sightless path, in the world's endless and uncertain beat, and into their every thought, act, and deed. “Behold I stand at the door and knock.” Yes, even after we have tried to close the door to Him, He knocks—gently knocks—that He may have access to the secret chambers of our life and heart. Jesus came to seek and to SAVE.

“Success comes in cans. Failure in can'ts.”

“THE FATHER - - - LOVETH YOU”

Love is the world's strongest and noblest tie. In the hovel and in the mansion love finds it's way. Love expresses itself in thousands of ways. Love has her hundreds of vocabularies. Her speech may be silent, but never goes unnoticed or unheard. The heavenly Father, too, loves in many ways known to us, if only we let Him come in and abide. The Father loves us. “The Father - - - loveth you” is one of John's most beautiful statements. The Father loves us, loves us ever and always. His love is abiding, enduring, faithful. Reader He loves you—this heavenly Father does. Shall this Father's love go unheeded, unnoticed, and untried by us? His love is for all—the saint and the sinner.

“It's better to be a peptomist than either an optimist or a pessimist.”

THE WOUNDED HANDS

The hand makes an interesting study. It beckons to the one who is trying to find the way; it signals the fast running train that is about to encounter danger; it helps to vanish pain; it cheers by the touch when we grasp the hand of another; it is the servant of the heart in doing evil or good, but seems to be filling its function when doing good. Human hands have the privilege of doing what His wounded hands would were they here to administer. And it is the wounded hands of our Lord that we need to grasp, for we need their leading, their divine touch, and to imbide their gentleness. Let the Church and all her followers hold fast to the wounded hands of our crucified Savior.

“The ladder of life is full of splinters but we never realize it until we begin to slide down.
Keep climbing.”

HOW BIG IS YOUR TOWN?

How big is your town? We do not mean its area in feet or miles or blocks. We do not mean the number of men, women, and children. We do not mean the number of houses or the miles of paved side walks or hard surfaced roads. We mean is your town big in heart, and if so, how big? We mean is your town big in purpose, and if so, how big? We mean is your

town big in ideals, and if so, how big? We mean is your town big enough to protect the weak, the innocent, and the helpless? Is your town big enough in thought and purpose and motive to have fine churches, good preachers, good schools, and the things that elevate and educate? Does your town have a heart, a purpose, and an ideal? How big is your town? Give the answer without the use of the dollar mark.

"If God wants a mushroom, He can grow it overnight. He hasn't chosen to grow leaders that way."

POWER OF THE PRESS

The printing press is used for every kind of propaganda. The sinner is just as busy with it as the saint; the platform is just as active as the pulpit; political powers and parties are just as busily engaged as the pew. The power of the press does not lie in the mechanical form or find its greatest asset in large buildings and modern machinery. The power of the press lies in the human heart. It is the motive behind the press that makes the press powerful. A sinner can make every form of the printing art respond to his hand just as easily as the saint. Servants of the devil can print the Bible in just as nice a style as servants of the most high God. But behind every edition of the Bible lies the religious force that demands its publication. Illustration after illustration would only repeat that the power of the press is in the individual and not in its advancement through improvement and invention.

"Failures are people who can just sit down anywhere and hope."

SOME COMMON SENSE

Henry Ford not only manufactures automobiles, but he issues each week the "Dearborn Independent," and he is truly making it an "international weekly." Mr. Ford contributes a page each week—"Mr. Ford's Page"—and in a recent article of Mr. Ford's on Law and Order, we quote the following, which has in it a worth while consideration: "If a man kills another, he should be compelled to take up that other man's burdens and carry them through. He should be compelled to labor under surveillance for the fulfillment of his victim's economic responsibilities. If his victim left children, the slayer should be put to work to support and educate those children. Murder would be a serious thing if murderers were thus compelled to live out the economic duties of the life they destroyed. And injuries thus arranging for restitution would find truer verdicts. What is more wasteful than for the state to kill a man, losing two lives for one, and leaving families without the benefit of restitutive labor?"

A HIGH HOPE

We have a high hope of the Convention this week—a hope that an increasing number share with us. It is the hope that every speaker on the program will have and exercise the highest regard for the Convention's time. If Congress were a more deliberative body than that of speech making it would get more done and come in for less criticism from the public. We need the inspiration of the addresses, it is true, but above all the Convention has a real work to do. Many a long speech has had its opposite effect on a vote. Many a good thing has been killed because of much speech making. Brethren and beloved, let those of us who are scheduled to speak be brief, to the point, and remember the other fellow.

"Christ is either Lord of all, or He is not Lord at all."

"SERIOUS PROBLEMS"

Not once, but many times have we heard this expression from Convention delegates in referring to the work to be done by the Convention this week. There are serious problems to be considered by the Convention. Each Convention is to transact business for the King and the Kingdom—and Kingdom problems always demand our best, our all. It is His will, not ours, motive prevail. Let love and harmony prevail. Let divine wisdom guide. Let the majority rule. The great must be servant of the whole. As followers of the lowly Nazarine, let us stand united for Christ and the Church.

"A man may give without loving, but he can not love without giving."

College students in China (numbering from 25,000 to 30,000) practically form the public opinion of the remaining 400,000,000 inhabitants of the country. According to Dr. Paul Monroe, of Columbia University, frequently it happens that these students attending educational institutions act as dictators to the heads of the Chinese Government, and in nearly every case they are obeyed.

"Only as the church fulfills her missionary obligation does she justify her existence."

Sociologists say that within the next two decades the negro problem (hitherto confined mainly to the South) will be as great a problem in the North and West as in the South today. This change is being brought about by the unprecedented drift of the colored race to the industrial centers of the North and West.

CONTRIBUTIONS

ELON LETTER

THIS is Wednesday and I have just had an interview with a Christian publisher who last year earned \$13,000 above depreciation and interest on a splendid plant for his Church. He was reading my article in last week's SUN when I inserted my presence into his peaceful sanctum. He greeted me by saying: "You are exactly right in your figures," referring to my estimate on advertising. "Jacobs and Co.," he inferred, "would not give \$15.00 a page for our advertisements, but we could, and should and no doubt, would get it if we went after it."

He made a price of \$110.00 per issue for THE CHRISTIAN SUN of the present size, quality of paper, and workmanship, folded, pasted, mailed, mailing list corrected to date. He also offered desk space in his office with free heat, light, and telephone.

The present size of THE SUN is 480 inches. He agreed to give a sixteen page paper, four columns and fourteen inches long, containing 896 inches, with the other considerations mentioned above, for \$185 per week. I feel sure that the Burlington Printing Company would be willing to meet these figures on a comparative basis of work and service. We could then use all our present space for reading matter and sell 416 inches of advertisements at the rate Jacobs and Company charge for a paper of 2,600 circulation, or 37 1-2 cents, and net for ourselves \$156.00 per week, clear of knots and limbs. He specifically stated that he would as soon set advertisements for the paper as reading matter. This would mean that the paper would cost us but \$29.00 an issue, PROVIDED the advertisements could be sold. I felt encouraged that this brother was willing to take up time with me and our paper.

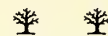
Now I have another thought to add. Last week I said I believed a book store properly managed would earn us \$5,000.00 a year. The manager ought to have a salary of \$2,400.00. I suggested a pastor-editor could be had for \$600.00. We can save even that item by making the book store man managing editor to read proof and prepare copy for the printer, and by securing a board of contributing editors who would serve without money and without price, just to keep THE CHRISTIAN SUN shining. I feel sure we can find many such men in our Brotherhood, to say nothing of women, who would write an editorial each month if the Convention should ask it.

A Church paper should serve two purposes—a medium of Christian nurture and an agency of propaganda and publicity for church institutions. The proposed merger would readily provide for the Christian nurture feature, but would be wholly inadequate for propaganda and publicity purposes. Elon College,

the Mission Board, and the Christian Orphanage could better afford each to be assessed one thousand dollars a year in order to keep THE CHRISTIAN SUN a going concern than to have it merged with any paper so far removed from the center of our activity as the good *Herald of Gospel Liberty* is. No paper published in Ohio can serve our Southern interests for publicity purposes. I wish it could, but it seems an unpromising project.

Brother Riddle and this writer are the best of friends. We see it differently—that is all. It is true THE CHRISTIAN SUN is a small paper, but there are those of us who love it, and please, God, we will find a way to perpetuate its usefulness among us.

W. A. HARPER.



THE OTHER SIDE

PRESIDENT Harper has made a valuable discovery. He has turned the trick and now those of us who have been worrying and wondering how THE CHRISTIAN SUN can meet expenses have been relieved of all anxiety. Through these years of toil and work and worry and tribulations we have lacked only one thing—a man to lead us out and show us the way. President Harper shows us how to get out THE SUN with a deficit of only \$29.00 per week. I am due a black balling by the Convention for not having done this long ago.

Several times in my life I have worked out a fortune on paper. It looked good, *very good*. That fortune is still on paper. It is not in any asset. Dozens of times during the past six years I have figured over a dozen sheets of paper and tabulated how I might make ends meet on THE SUN. The figures are still on paper—and not on THE SUN books. Wonderful!

Here is the BIG condition about the advertising feature: " * * but we could and should no doubt get it if we went after it." I have been after advertisers and had to come back without the advertising. On one occasion, in talking over the advertising feature of THE SUN with President Harper, I let him name the list of advertisers who could, as he thought, be induced to take advertising in THE SUN. I wrote each a *personal letter*, and in just as good form as I possibly could. From this effort I received only two replies—and they were negative.

President Harper names no man or firm. However, we know the man and the firm he refers to. That paper has a circulation of 24,000 copies weekly, and we challenge the same man to drop off 21,500 of his papers, reducing his list to that of THE SUN, and then show us how it can be done. He will find the difference just as I have found it.

There is a vast difference between desk room, and a creditable office. Who wants THE SUN to be a parasite in the office of another denominational paper? *If THE SUN is worth maintaining, *and it is*, it is worth caring for in a good manner.

The difference in the present price and the estimate President Harper gets is \$17.50 per issue. Let the public know this: That THE SUN gets a first-class, modern office free; it gets one-fourth the space in a building on which there is a monthly rental of \$85.00; in short it pays for nothing save printing.

The house which makes the estimate and shows President Harper how to do the magic stunt, turns out a paper that comes to pieces no sooner than it is handled. The paper in question reaches my office each week and I would leave it to any child to make the comparison between it and the present form of THE SUN.

President Harper names a salary of \$2,400 for the Publishing Agent and \$600.00 for the Editor, making a total \$3,000.00, which is \$1,000.00 more than is being spent now for these items. What about office help to bring in this \$156.00 worth of advertising each week? Can all this work be done in some other office to which the public has access? Can it be done with just desk room? How about a place to carry on a book business? Will the rent be free? What about insurance and other necessary things?

Where is the place? Greensboro, N. C. is where this marvelous trick can be worked. We need to build up our book business, but Greensboro is already overstocked with book stores. Can we afford to go into a city with our paper and follow the course of taking second place as we have done in too many instances with our churches? Is it not time for the Christian Church to say to the world that she deserves the best and show the world that we can have it?

My mind is not so closed to one proposition that I cannot consider the thing that seems to be best. If we do not merge THE SUN with *The Herald of Gospel Liberty*, then let us do a thing worth while. Let us build a house of our own, making of it a combination headquarters, and undertake something that will challenge us. Let failures be cast to the wind; let those who say that it cannot be done stand aside; let the younger men of the Convention get under the burden and put it across. I cast my lot and my vote with such a group and hold there until something is done. I am not willing to be led into the impossible and impractical thing.

President Harper, you are making us a good college president, but my six years' experience will not let me compliment you on your plan for THE SUN.

C. B. RIDDLE.

P. S. And this, President Harper, and brethren: If a Christian publisher of another Church can earn \$13,000.00 a year and be proud of it, then why can we not do it? Let us lead—not follow.

IS IT TRUE?

On page three of THE SUN of April 12, in a short note concerning high school graduates and college students, is this brief sentence: "Only one out of twelve college entrants is able to graduate." If this be true, only one hundred out of every twelve hundred students entering college would receive full diplomas at the end of a four years' course. I do not know upon what authority this statement is made, but I most emphatically say that I do not credit the statement.

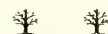
I am not acquainted with many colleges, but I know something about my own *Alma Mater*, Dartmouth College, from which I received my diploma in 1872. From what I know of my own class, and some others, I know the statement does not apply to that institution.

During our four years' course, ninety-two men were members of the class. At graduation in June, 1872, sixty-nine received diplomas, and within a few years three others were so honored, so that we had seventy-two graduates in all. Of these twenty men who did not complete their course in Dartmouth, one transferred to another college, and became after graduation a prominent teacher in Yale and later in Williams College, while seven fitted themselves for the practice of law, medicine and teaching by pursuing studies elsewhere. Seventy out of the ninety-two secured diplomas. Thus fully seventy-six *per cent* graduated. I am confident that my own class was about an average class in that college.


Such a statement, I think, does great injustice to college students.

ALVA H. MORRILL.

Newton, N. H.



SUFFOLK LETTER

OUNTRY life is closer to nature than city life and has a future all its own. Ancient cities like Babylon and Memphis have passed away; but the surrounding country remains. The centennial of President Grant's birth held April 27 at Mount Pleasant, Ohio, where he was born in a *little* house like many other great Americans, was a national event. The republic rests on the yeomen of the nation. There is a sturdy citizenship in the country that flatters no friends and fears no enemies. Life in the country, if the modern doctrine environment is sound, is untainted by the luxuries, artificialities, and associations of city life. Genuineness expresses the status of country life.

There is no disposition in this Letter to undervalue or reflect upon city life, for cities are essential parts of national life and the Kingdom of God in the world. Jerusalem was made the center of religious worship a thousand years before Christ came to plant His gospel in the hearts of men, and taught the woman at the well that "the true worshippers worship the Father in spirit and in truth." So far as spiritual religion is concerned it is the same in the city and in the country.

The outward manifestations, modes of worship, times of meeting, and methods of work, may differ, but the inward life is the same in all men and all places.

The tendency of the young mind in the country is toward the city. Education points in that direction. In this respect much of the present day education is false. Fine education trains for the life and service after the school. The farm needs men just as much as the mill and the store. Millions are in the cities, living from hand to mouth, associated with the unclean, embittered by designing leaders, and corrupted by artificial behavior, who might be clean and prosperous in the quiet and satisfied life on the farm. President Harding said in his address at the village of Mount Pleasant: "I would rather have come to a spot like this than to any other in the Republic that I could choose. Not but what I have great reverence for the genius and the determination and the capacity which belongs to great cities, but if my observations in life count for anything, I want to say to you that the one everlasting anchorage of this Republic is in the communities like this in which we are gathered." The attraction of the city is its artificial life; but it is well to keep in mind that the sunset surpasses any painting of the sunset; the orchard is more than any fruit display; the cattle on the ranch more than the packing-house; but it is the condensed presentation of all material products in the city that tempt the young away from the country. The city and the country are two parts of one whole, and properly balanced make society wiser, more prosperous, and more missionary. Country life does not develop charity as city life does, because there is less destitution in the country. This shows that poverty increases with the growth of great cities.

The larger task of the church is in the city. Here are larger numbers. Here are greater evils. Here are greater temptations. Lust thrives in the cities, and the lust is peril of human society. Think of Babylon, Sodom, Pompeii, lust destroyed those great cities. This is a fire that no fire department can put out. No reservoir holds water enough to put out this fire of hell. Country life is freer than city life from this universal danger. Country people should be contented and happy with their flocks and heads, their crops and friends, their quiet and time for thought and prayer.

W. W. STALEY.

April 28, 1922.



The unpardonable sin in writing English is to write Rev. John Smith or Rev. Simon Brown after this horrible fashion, "Rev. Smith" or "Rev. Brown." Such an intellectual crime deserves stake and fagot without the benefit of clergy.—*North Carolina Christian Advocate*. To this THE SUN says Amen, and Amen. Such form cannot be justified as a localism or by any rhetoric or grammar that we have ever seen. When we get an article so written we have a desire to modestly ask the contributor something which we shall not write here.

PRESENT-DAY RESPONSIBILITY

(Address by President, Rev. W. W. Staley, D. D., before the Southern Christian Convention in session, Suffolk, Virginia, this week.)

RESPONSIBILITY is a trust and means to promise again. We are under obligation to re-promise in Christian service. There is no release till death, and, even then, "their work do follow them."

Conditions change and obligations change with them. Besides this, larger intelligence discovers needs and obligations before unknown. This lays a new and binding responsibility upon the Church. Several elements enter into Christian responsibility. (1). It must be *felt*. It is not enough to *think* in any realm; one must *feel*, for feeling controls the world. Love and hate are the two dominant feelings, and both are in the heart. Responsibility matures in the sensibilities. Paul expressed it when he said: "Woe is unto me, if I preach not the gospel." I Corinthians 9:16; and Jesus, in the garden when He said: "Not my will, but thine, be done." Luke 22:42. (2). It must be *known*. Hosea 4:6 says: "My people are destroyed for lack of knowledge." And Jesus made this plain in John 8:32: "Ye shall *know* the truth, and the truth shall make you free. "Feeling and knowledge go together; for, "As he thinketh in his *heart*, so is he." Proverbs 23:7. (3). It must be *expressed*. The art-world expresses itself in pictures, sculpture, poetry, music, and architecture. God expresses His creative power in the universe. In the beginning "the earth was without form and *void*;" then God expressed His creation in light, firmament, earth and sea, sun, moon, and stars, land and sea animals, and men. So all great ideas and obligations are first *felt* and *known*, and then *expressed*. This deep sense of Christian responsibility must find expression in personal service for the Kingdom. This expression, through ministers and laymen, may embrace four items:

(I) Teaching

The subject for teaching is the Word; not cults, philosophies, theologies, nor letters. "These words shall be in thine heart; and thou shalt teach them diligently unto thy children." Deuteronomy 6:6-7 "Preach the word", II Timothy 4:2. For, "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12. The responsibility upon the Church is to teach the Bible in the home, the school, and the pulpit. The age is full of vagaries that weaken the teaching of the Church. The higher educational institutions of the nation carry the youth away from the simple faith in God and His word.

(II) Loyalty

Loyalty to the Christ, the Church, and her institutions. Loyalty to Christ includes all the rest. A Roman emperor engaged a Greek architect to plan the Colos-

seum; and, when it was completed, the emperor set a day on which to honor the architect. Eighty-six thousand people were seated in the great amphitheater. The emperor arose and said: "Let us make merry and enjoy ourselves: bring out the Christians, and let the lions destroy them." They were led into the arena, the half-starved lions turned loose upon them, and they were soon devoured. Then the architect slowly arose, and in a firm but gentle voice said: "*I too am a Christian.*" The howling mob seized him and flung him to the fierce beasts which tore his limbs from his body. That was loyalty to Christ worthy of imitation by Christians of this day. Such loyalty to Christ will make loyalty to the Church and all her institutions. THE CHRISTIAN SUN, founded 1844, now 78 years old; Missions made a Convention obligation 1887, now 35 years old; Elon College, founded 1890, now 32 years of age; Christian Orphanage established 1907, now 15 years old, in her teens, but doing a great work. Loyalty to these institutions grows out of loyalty to Christ.

(III) Co-operation

In methods, movements, and missions. It may be difficult to adapt one method to all local conditions; but any method would co-operate with a general method. The main thing is to work a method. Movements stir the whole body and awaken a keener sense of responsibility in the membership of the Church. The Men and Millions Forward Movement, though all too quickly done, awakened in the membership of this Convention a new sense of obligation, opportunity, and outlook. The results have disappointed enthusiastic leaders, but it has stimulated lay-activity, liberality, and larger plans of service. Some seed did not germinate, and more seed must be planted; but some did spring up and bear fruit. Ministers and laymen must co-operate in an effort to awaken a sense of personal obligation to Church movements for the growth of the Kingdom.

(IV) Progress

In education, finance, and service. The whole Convention, that is, the Conferences composing it, need goals that will bring out the latent talent and energy into service for progress. Local enthusiasm must be extended to all of the institutions of the Convention, with personal interest and financial support. Everything rests upon the constituency—the membership of the churches—and the Convention is the organic expression of their will and their plans. The Boards and Committees that will present reports to the Convention represent the Conferences, as organized units, and no plan can go beyond the support of the people. Present-day needs are greater than any day in history, and as expenditures in all directions increase, Kingdom expenses increase, and that lays larger financial responsibilities upon *all*. Five and ten cent stores are as much a part of business as Standard Oil, United States Steel, railroads, or any other great activity. The five or ten cent member is as much a part of the Church as the five or ten dollar member. All must take part "according to his several ability" to keep

the work in active operation. The widow's mite must not be forgotten. The ocean lashes the shore by little waves, and the Church moves forward by the march of little children and little givers. The small givers have underestimated their value. It is better that one hundred persons give one dollar each than that one person give a hundred dollars; *both* should give freely. We have over-worked the willing and trained, and neglected to train the untaught and unwilling. "Little drops of water, little grains of sand" should teach the Church the way of progress toward the conquest of the world. Tiny seed by their life-activity in obscurity produce the harvests that feed mankind. Units of organized activity can do much toward solving financial problems, but every member, *feeling* and *understanding* personal responsibility, would solve all financial problems in the Church.

What has been said may seem too homiletic, but behind all practical activities there must be a deep-seated sense of responsibility to maintain sympathetic, systematic, and sound service. Presuming that the Boards in their reports would present plans and objectives, well wrought out in clear phrase, these have not been presented in this address; but it may be said that no progress can be made without an ideal goal. Plans must always be larger than achievements; and nothing can stop without dying.

The women of the Church are out-doing the men through personal work and small contributions; there should be some plan devised to enlist men in a new and hearty way for advanced Kingdom service. The Conferences must be willing for larger apportionments to the local churches, and the ministers should encourage full payment of such apportionments.

I congratulate the Convention upon the co-operation and progress already made in Publications, Missions, Education, Benevolences, and Evangelism. But this progress suggests larger plans, greater effort, increased liberality, wiser co-operation, and a firmer faith in Him Who gave Himself for us. The fire must not go out on the altar of service. We have said too much about trained leaders as compared with trained larger numbers, and this is the larger task, and the more important. The great responsibility of training the whole membership in loyalty, co-operation, liberality, and real service is a task hereulean; but in that school lies the hope of the Convention and the Kingdom.



During the past week many lives and much property have been destroyed in Louisiana and Mississippi on account of floods.

All of the continents have cities, towns or villages bearing the name of Rome.

Nearly two thousand varieties of sausage are produced in Germany.

Saccharin possesses three hundred times the sweetness of cane sugar.

WOMEN AND THE KINGDOM

THE ONE-DAY SCHOOL OF MISSIONS OF THE HALIFAX DISTRICT

Union Church, Virgilina, Va., April 20, 1922

Devotional—Mrs. Alfred Hayes.

Prayer—Miss Elsie Bray.

Song: "If Jesus Goes With Me."—Choir.

Minutes of last meeting read and approved.

Roll call of churches. There were delegates from Pleasant Grove, Liberty, and Hebron.

Motion made, and carried, by Dr. Atkinson to invite the pastor and visiting members from other societies to deliberate with us.

Mrs. C. E. Newman made a verbal report of the Virgilina Society. Miss Elsie Bray made a written report from Liberty; also Mrs. W. J. Pierce from Pleasant Grove.

Mrs. W. H. Carroll made a verbal report of the work of the Burlington Society. So did Mrs. J. O. Atkinson of Elon College.

Nomination Committee—Mrs. C. E. Newman and Mrs. Alfred Hayes.

Committee on Place of Meeting—Mrs. T. W. Chandler and Mrs. Chas. R. Clark.

Song: "Onward Christian Soldiers."

Prayer—Rev. C. E. Newman.

Plans for the year—Mrs. W. H. Carroll.

Bible Study in Missions—J. O. Atkinson.

Adjournment for lunch.

Afternoon Session

Devotional—Mrs. T. W. Chandler.

Prayer—Rev. Mr. Reynolds of Baptist church.

Missions in Sunday School.

Discussion led by Mrs. C. E. Newman.

Our Mountain Work—Miss Hedgepeth.

An offering of \$16.71 was taken for mountain work.

Mrs. T. W. Chandler was elected superintendent for the following year.

Mrs. Chas. R. Clark, secretary.

The school of missions was invited to meet with Liberty Christian church next spring.

MRS. CHAS. R. CLARK,

Nelson, Va.

Secretary.



REPORT OF THE WOMAN'S BOARD TO THE SOUTHERN CHRISTIAN CONVENTION

We are glad to report progress in the Woman's Missionary department of our Church work, despite the prevailing difficulty of the times. For the first time in our ten years of history we have fully organized boards in each of our five Southern conferences, and at this session each of these conference boards through its presi-

dent will report on its work already done and outline its plans for the future. While we have done well, there is large room for future growth and progress. Really, it seems to me, our woman's work is in its infancy. Its possibilities are tremendous.

The reports of the various officers of the Southern Christian Convention Woman's Board will bring you messages of heartening cheer as they shall tell of the achievements of our past two years and of our plans for two years immediately ahead. I wish here to pause to express to each of these who shall later make their reports my personal appreciation of their fine spirit of co-operation with me in all that I have asked them to do. I am sure no finer group of workers can be found than these officers of our Southern Christian Convention Woman's Board.

My own work during the biennium has required the writing of many hundreds of letters answering the specific questions of our local leaders and of a general character preparing the way for the Thank Offering, the Week of Prayer, and the annual Rally Day Programs. In all this work of general correspondence I have written to some leading woman in every church, whether it has a missionary organization or not, and sent the literature that had been prepared and requested an offering for our work. In this way a general interest has been awakened and the way opened for organizational work later. A few organizations have developed directly as a consequence of this propaganda work.

It will be recalled that I have named December as the period of the Thank Offering. This has been done for two reasons—so many of our churches are rural that a month is required for any cause that is to reach them all and the Orphanage claims November as its month.

This year I secured the Week of Prayer programs from the Federal Council of Churches and mailed copies with accompanying letter to each church or Society. This seemed to meet with hearty approval, from the numbers of letters that came commending the plan and the requests for additional copies.

The Missionary Rally Day for one of the summer months has encouraging possibilities. It serves to give wide publicity to Missions and to quicken the local zeal as well as provides a splendid atmosphere for receiving an offering for the work.

These three special occasions give us fine opportunities for spiritual giving, which is the heart of missionary effort. The societies should set a definite goal to be reached on each of these occasions—say an average of twenty-five or fifty cents or a dollar a member. This will be found to stimulate giving.

More emphasis too should be given to life-memberships. Honorary life memberships too for men will be found to be a fruitful source of income for our societies.

I cannot too earnestly commend *The Christian Missionary*. THE CHRISTIAN SUN, and the regular mission study courses for the societies. Missionary inspiration

that is to bear fruit in generous giving must rest solidly on missionary information, accurate, sympathetic, and complete. We can get this information from the three sources mentioned.

But it seems to me as I have thought the matter through earnestly and prayerfully that the ultimate fountain of our strength consists in the making of our Christian homes agencies for missionary education and inspiration.

MRS. W. A. HARPER.

CHURCH HISTORY

HISTORY OF THE REIDSVILLE CHRISTIAN CHURCH*

By W. A. HARPER

The study of the history of the Reidsville Christian church convinces me that the number thirteen is an auspicious one. The church was organized in 1913 with thirteen members present.

But preceding this happy day there were years of heart-aching expectancy and experimentation. In the year 1886 Rev. J. Pressley Barrett, at that time editor of THE CHRISTIAN SUN, preached in Reidsville and report was made to the Conference in November that this point looked promising for undertaking a Christian church. Two years later Rev. A. G. Anderson reported that the point still looked hopeful, but he was informed by the Conference that financial assistance could not then be guaranteed.

In 1890 the conference appropriated \$100 for the ensuing conference year on pastor's salary provided two Sundays should be given. Rev. R. A. Ricks was chosen as pastor and divided his time between Reidsville and Burlington. On April 26, 1891, the tragic death of Brother Ricks in the pulpit of the M. E. church of Burlington, N. C., terminated what promised to be a very successful church organization here.

Rev. C. C. Peel succeeded Brother Ricks as pastor in Burlington and also in Reidsville according to THE CHRISTIAN SUN of June 11, 1891. Members of the first organization here do not recall that this statement in THE SUN is correct. It is certain, however, that Brother Peel did preach here one or more times. It is also certain that the work was abandoned before Conference met in November, 1891, since no mention of it is made in the minutes of that session.

Let me digress here long enough to pay a tribute to the memory of Rev. R. A. Ricks, who fell on sleep in the prime of his hopeful career. THE CHRISTIAN SUN characterized him at the time of his death as "the finest sermonizer in our Church." On October 15, 1891, THE

SUN printed a sermon of his on "Light" that seemed to make good this large claim. The first issue of THE SUN under Rev. W. G. Clements' editorship carried another splendid sermon by Brother Ricks. THE SUN proposed to publish his other discourses with these two in book form, if there should be demand. It is no credit to the Brotherhood that the demand was not forthcoming. He was truly one of our ablest men. The little church at Reidsville adopted resolutions of regret at their great loss and printed them in THE SUN on May 1, 1891. The resolutions were signed by L. M. Clymer, B. L. Hurdle, Mary S. Paschall, and Dora B. Huffines.

The blow thus sustained staggered the faithful band here. Money had been raised to purchase a lot. According to Brother L. M. Clymer all who desired to have their payments refunded were so accommodated. The residue was divided between the Burlington Christian church for a memorial window to Brother Ricks and Elon College, which was then in its first year. What a tribute this to the Christian character and spirit of sacrifice of the membership of the first organization in Reidsville! How fitting, too, that the Elon endowment should finance this noble people's church at its later re-organization.

For twenty years the re-organization of a Christian church in Reidsville was not mentioned. It was in 1911 that the attention of the North Carolina and Virginia Conferences was called to the matter and urgent request made to consider again the undertaking of the work. Rev. L. I. Cox was asked to investigate the prospects. Rev. P. T. Klapp preached here during the ensuing year, for which the Conference compensated him at its 1912 session. Brother Klapp also preached at Reidsville in the 80's he informs me. During 1911-'12 he held his services in the Academy, but no organization was effected.

The Christian Missionary Association of the North Carolina and Virginia Conference that fall asked to have Reidsville allotted to it as a special. The Conference so voted and the Association referred the matter to a committee consisting of W. P. Lawrence, J. O. Atkinson, and W. A. Harper. This committee employed Rev. L. I. Cox to prosecute the work. In December, 1912, Brother Cox held his first formal meeting with the faithful workers here and received great encouragement to go forward. On February 24, 1913, the lot on which the church now stands was paid for and on July 14 following, the present organization was perfected in the home of W. R. Brown with thirteen charter members present. The final charter memberships consisted of J. M. Lambeth, E. R. Rascoe, Mrs. Rachel E. Rascoe, Miss Birdie Rascoe, W. R. Brown, Mrs. W. R. Brown, Mrs. P. C. Apple, Mrs. J. L. Martin, S. F. Fagg, Charles D. Rascoe, J. W. Lambeth, Maggie M. Lambeth, Jas. T. Lambeth, E. E. Rascoe, Grace P. Lambeth, Flora B. Smith, W. H. Smith, Mrs. M. C. Brande, Lizzie Barnes, Annie Chaney, J. W. Chaney, Elizabeth Rice, L. C. Burton, J. A. Burton, Exie Griffith, Julia Griffith, J. L. Martin, and R. M. Gillie. This makes a total of thirty

*Delivered April 30, 1922, in the Reidsville church.

one charter members, but only thirteen were present as such when the organization was perfected. (Thirteen, too, of these charter members were present when this history was read.) Brother W. R. Brown came into the organization as a deacon. The first deacons elected by the congregation were J. T. Matkins and J. M. Lambeth, who were ordained on September 19, 1915.

The building committee for the present church consisted of W. R. Brown, E. R. Rascoe, J. M. Lambeth, W. P. Lawrence, and W. A. Harper. The building was completed in November 1915 at a total cost of \$9,825.74. It then had to be seated and furnished.

On March 6, 1922, the last dollar of the debt on the present plant was liquidated and April 30, 1922, set as the date of dedication. This day will be a memorable one in the history of the church. Dr. J. O. Atkinson preached the dedicatory sermon in the morning. The afternoon witnessed a memorial service to Rev. L. I. Cox, and a reading of the history of the church. At night Rev. W. L. Wells preached.

The following have been pastors of the present congregation:

Rev. L. I. Cox, 1912-1918.
Rev. W. L. Wells, 1918-1921.
Dr. J. P. Barrett, 1921—

The Reidsville Christian church is barely ten years of age, but it is out of debt and with a membership of 105 and 160 in its Sunday school. It possesses property valued at \$20,000. It has never failed to come up to Conference as a banner church. It numbers fifteen persons as obligated tithers. Though at the time a struggling mission point, this church gave \$507 to the Special Mission Campaign, was apportioned \$500 for the Elon Standardization drive and gave \$1,025.00, and for the Men and Millions Forward Movement was asked for \$2,218 and responded with \$2,244.00. I do not believe this record for generosity can be surpassed.

Besides, this church entertained the North Carolina and Virginia Christian Conference in its 1918 session and the Sunday School and Christian Endeavor Convention for the North Carolina Conference in July 1921. It has even expressed its willingness to entertain the Southern Christian Convention.

The future is bright and prophetic of enlarging Kingdom service for this splendid company of the Lord's elect.

Acknowledgement: For the fact presented in this history of the Reidsville church I am indebted to Dr. J. Pressley Barrett, Dr. W. S. Long, Mrs. R. A. Ricks, Rev. P. T. Klapp, L. M. Clymer, and B. L. Hurdle. Of course the *Christian Annual* and THE CHRISTIAN SUN files have made invaluable contribution.

Correction: THE SUN was furnished an advanced copy of this historical paper, and after going to press with page nine, we learned that the name of Mrs. A. G. Fagg should have been included in the list of final charter members.—EDITOR.

THE BULLETIN

Rev. S. L. Beougher, pastor of Graham and Providence churches, preached at the Burlington church last Sunday morning in the absence of Pastor Lankford, who was in Eastern Virginia.



The People's church, Dover, Delaware, received sixty-five members into fellowship on Easter Sunday. This church has also installed a motion picture machine to be used in its work of moral and religious education.



Rev. R. O. Smith, one of our promising ministerial students at Elon College, won second place in the State Peace Contest held in Burlington on April 21. The prize was \$50.00 in gold. THE SUN offers its congratulations.



Those participating in the memorial service held for the Rev. L. I. Cox, in the Reidsville church, last Sunday, were Dr. J. O. Atkinson, Dr. N. G. Newman, Rev. W. L. Wells, Dr. J. P. Barrett, Dr. W. P. Lawrence and Dr. W. A. Harper, who presided.



"The Little White Church" is a sixteen-page local church paper published by the Christian church of Wolfeboro, N. H. Rev. Benjamin Franklin Black is editor and pastor. Long live this publicity and success to the undertaking.



Dr. Henry F. Cope, of Chicago, General Secretary of the Religious Education Association, and editor of "Religious Education," is to deliver the literary address at Elon's approaching commencement. Dr. R. C. Helfenstein, Dover, Delaware, is to deliver the baccalaureate sermon.



As we go to press this (Monday) morning, this cheering and inspiring telegram reaches us signed by Dr. L. E. Smith: "Great day at Christian Temple. Former pledges made public and new ones added totalling one hundred thirty-one thousand dollars by local congregation. Lieut.-Gov. J. E. West spoke at morning service—Dr. W. H. Denison at evening service. Excavating completed. Work progressing splendidly."



If recent issues of THE SUN have not measured up to the standard, we ask the kind and patient indulgence of our readers. The Editor has had sickness in his home for several weeks and has found it no easy task endeavoring to keep his hand on the helm and do his duty by his family.

BOOK REVIEW

“THE REBIRTH OF EUROPE”

In his “Rebirth of Europe,” Dr. Martyn Summerbell has rendered a valuable service to thought and scholarship. With comprehensive historical grasp he has pictured in chaste and elegant style, devoid of pedantic lore and yet exact in scholarship, a period of history all too seriously neglected. His book bridges the hiatus between the ancient and the modern, the Dark Age, and throws a flood of light on its many hidden facts and forces. His summary of the value of the Crusades is especially noteworthy, but there is not a dull sentence in the book, which is happy in its sanity and clarification for the non-technical reader of this interesting, but neglected era in man’s upward climb toward civilization and God.

W. A. HARPER.



“THE REBIRTH OF EUROPE”

Dr. Martyn Summerbell, Lakemont, N. Y., has just brought from the press of the Stratford Company, Boston, Mass., a volume of one hundred and ninety pages entitled “The Rebirth of Europe,” in twenty concise chapters. Dr. Summerbell tells the story of the revival of the nations after the decline of the Roman Empire, through the different periods of history down to the time of the Crusaders. “The Rebirth of Europe” is a book that treats an interesting period of history—a period almost forgotten by many. To read this book is to get the understanding of the basic principles of some of the later historical developments. This volume will be read with interest and we recommend it to our readers. The price is \$2.00 and may be secured direct from the Stratford Company, Publishers, Boston, Mass., or ordered through THE CHRISTIAN SUN office.

C. B. R.



“FROM GENESIS TO REVELATION”

We have had the privilege of examining a volume of 260 pages by Mildred Berry entitled “From Genesis to Revelation.” The author has condensed the story of the Bible in readable form for the child. The first chapter of the book tells only facts about the Bible, and the thirty-seven chapters make most interesting and helpful reading.

This volume will no doubt come in for its proper part of the usual criticism meted out to any condensed form of the Scriptures. But this book is not to be taken as a substitute for the Bible, but as an interesting story, properly written, concerning the events about which the Bible speaks. This volume should prove exceed-

ingly helpful to children as well as being worth-while to adults who cannot well remember the different incidents of the Bible.

It is by way of digression when we say that there is too much unjust criticism about many of the helpful books on the Bible, when those who offer such criticism tell the Bible stories themselves in their own language, which is doing exactly what they criticize others for doing.

“From Genesis to Revelation” sells for \$2.00 the volume, and the MacMillan Company, New York, are the publishers. Orders may be sent direct to them or mailed to THE CHRISTIAN SUN office.

C. B. R.

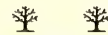


FINANCIAL STANDING—MEN AND MILLIONS FORWARD MOVEMENT

(Report to April 30, 1922)

Conference	Subscribed	Conference	Paid
Eastern Virginia Conference	\$290,486.25	Eastern Virginia	\$ 39,903.38
North Carolina Conference	174,916.25	North Carolina	16,754.74
Georgia and Alabama	29,968.50	Georgia and Alabama	1,159.20
Alabama Conference	19,915.25	Alabama Conference	1,309.88
Virginia Valley Conference	18,625.45	Virginia Valley Conference	3,657.80
			<hr/> \$ 62,785.00
		Balance due	\$471,126.70

CHAS. D. JOHNSTON,
Executive Secretary.



A CORRECTION

Treasurer W. J. Ballentine of the North Carolina Conference has asked that a correction to the recent issue of *The Annual* be made in regard to the Pleasant Grove (Va.) church. *The Annual* shows that the church was apportioned \$300.00 and paid \$100.00. This is what the original Church Letter shows, from which source the information in *The Annual* was secured. The church, however, paid \$300.00 and the Conference treasurer failed to get the Church Letter to make the correction. We are glad to give Pleasant Grove church credit for what she has done, for the public always understands that this church is always in the fore-front in its every obligation.



Drivers of automobiles and other vehicles using the public highways of Virginia must come to a full stop before crossing any main line railway tracks at grade under a law recently enacted by the General Assembly of Virginia. The law provides that drivers of all vehicles on approaching any grade crossing of a main line railway track outside an incorporated town must stop not less than ten feet nor more than one hundred feet from the nearest rail. A penalty of ten dollars for each violation is provided in the act.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

MISSIONARY TEACHING OF JESUS

Much of Jesus' teaching is so clearly missionary in character that its application is obvious. The great commission, "Go ye therefore, and make disciples of all the nations, * * * and lo, I am with you always, even unto the end of the world," is such an example. In other cases the missionary teaching is not so direct.

The missionary implications of some of the teachings of Jesus which at first do not seem to be particularly missionary may be emphasized. One example will illustrate: Jesus laid great emphasis upon the necessity and the desirability of sacrifice on the part of his followers. "He that loveth father or mother more than me is not worthy of me." "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." If a man "renounceth not all that he hath, he cannot be my disciple." These and many other words of Jesus indicate His thought concerning sacrifice. It was not the abnormal and exceptional thing, but it was the thing which He expected of all His disciples. In teaching these and similar passages in Sunday school classes, there is afforded an opportunity to lay the foundations of a life of consecrated missionary activity. It has sometimes been felt that it is asking too much of a beautiful young woman or of a brilliant young man, each of whom has spent years in preparation for life's work, to say "good-by" to friends and go to a distant land as a missionary, or to accept a home missionary salary when business opportunities offer. To become a missionary has seemed abnormal and the missionary has been considered in a certain sense "peculiar." In the sense that only a few can become missionaries to distant parts, the missionary is different from others. It is not true, however, that those who stay at home are therefore relieved of the obligation of sacrificial service. Is it not clear, if this important teaching of Jesus concerning sacrifice as a normal part of the Christian life is emphasized, a very great service to the pupil and the Kingdom may be done? Instead of a few exceptional individuals who have caught the spirit of Christ-like self-sacrifice, the Kingdom needs a host of individuals who have made this spirit a normal part of their Christian life. The pupil must of necessity live such a life of self-sacrifice if he is to have a normal Christian development and attain unto the worth-while things of the Christian life.

"I want to be a missionary," said a ten-year-old girl one day to her mother. Too young to make a life choice, did you say? Yet not too young to declare a present desire and intention, which, if cherished, will in all probability crystalize into a life decision later. Young children cannot make life choices, but they can

express present desires. These may be the same as life choices made later. What was back of the ten-year-old girl's expressed desire to become a missionary? The immediate background was a missionary meeting in which several young people had volunteered for service, but back of that was a Christian home and a training both in the home and church which stressed the beauty of the Christian life and the need of unselfish service for Christ and others. The parents had not only taught Christian precepts but exemplified them, and the declaration of the child was, with such environment and training, but natural.—*The Sunday School Teacher and the Program of Jesus.*



ONE-DAY SCHOOL OF MISSIONS

These Schools were held as per appointment noted in previous issues of The Sun. For the most part they were well attended and the interest was deep and abiding. Mrs. Alice V. Morrill carried messages of real inspiration to hundreds of our women in the South that they will never forget. She made a most favorable impression wherever she went and the people were impressed with her personality and power as a worker for Christ and the Kingdom. She fully comprehends the missionary motive and objective and has a power of expression that carries conviction and confidence to those who hear her. Our women's work in the South is wonderfully strengthened by her presence and addresses. She will not live long enough to realize the good accomplished by her coming and the efforts she put forth in behalf of our missionary work.

Miss Iola Hedgepeth told in a most convincing manner of the wonderful work being done to help the people in Carroll County, Virginia, educationally and religiously. Our Heavenly Father seems to be using her for real constructive work and uplift in His cause and and name. Her messages were plain, comprehensive, sincere, and direct. The people have a better understanding wherever she has been of the work the Christians are doing to help lift their brothers and sisters of our remote mountain sections to higher plains of living and activity. Miss Hedgepeth is a real pioneer for us in a field most needy and deserving.

Too much cannot be said about the efforts put forth by the Superintendents of each of the eleven Districts in which the schools were held and all the local support manifested and the abiding and lively interest shown in every church and District where the Schools were held. It was a real privilege to attend these Schools and observe the increase in interest over those held for the first time, one year ago. The Schools this year were attended by not less than a total of 1,100 people, mostly our women from various Missionary Societies and churches where societies should be. While in the work of the Schools Mrs. Morrill and Miss Hedgepeth addressed not fewer than 2,000 people. All of the Districts wish the School next year and will try to improve in interest and program.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR MAY 3, 1922

Amount Brought Forward\$5,902.25

Children's Offerings

Jewel Banks Stout, 20c.

Sunday School Monthly Offerings

(North Carolina Conference)

Mt. Pleasant, \$1.00; Zion, \$1.50; Mt. Auburn, \$9.85; Amelia, \$2.70; Shiloh, \$1.00; New Elam Sunday school, \$1.48; Henderson, \$6.15; Morrisville, \$2.00.

(Eastern Virginia Conference)

Rosemont, \$11.38; Union (Surry), \$1.00; New Lebanon, \$5.00; First Christian, Portsmouth, \$4.22; Windsor, \$9.00.

(Virginia Valley Conference)

Bethlehem, \$4.24.

(Georgia and Alabama Conference)

Vanceville, \$2.66; Oak Grove Sunday school, \$1.00; Wadley Sunday school, \$2.53; Rose Hill, \$2.55. Total, \$70.26.

Easter Offerings

Grace's Chapel, \$4.25; Barrett's Sunday school, \$3.30 Mayland Sunday school, \$3.52; Bethlehem Sunday school (Val. Va.), \$11.32; Union (Va.), \$12.00; Linville Sunday school (Val. Va.), \$29.07; Pleasant Ridge (R.), \$5.76; Pleasant Grove (Ala.), \$2.25; Ingram, Va., \$11.00; Bennett Sunday school, \$10.00; Youngsville Sunday school, \$4.38; Hord church, Ill. Con., \$6.60; Pleasant Valley Sunday school, Ind. Con., \$5.00; Mt. Olivet Sunday school (Ind. Con.), \$1.40; Berkey Christian Sunday school, Mich. Con., \$2.00; Ansomia Christian Sunday school, Ohio Con., \$15.35; Murray Christian Sunday school, Ind. Con., \$7.10; Coes Chapel Bible Christian church, \$5.00; Rick Valley Sunday school, Ind. Con., \$4.35; Blanchard Christian church, Ohio Con., \$13.00; Linville church, Ala., \$1.80 Philadelphia church and Sunday school, Ind. Con., \$11.37; Bethlehem church and Sunday school, Va., \$9.09; First Christian church, Richmond, Va., \$40.20; Mrs. Sallie Thomas, \$10.00; New Elam church, \$8.12; Mt. Pleasant Sunday school, \$6.00; Smithwood church, \$1.40; G. C. Talbert, \$10.00; Berea (Norfolk), \$14.23; J. G. Liles, Sunbury, N. C., for church, \$2.70; Pleasant Grove (Va.), \$28.19; Leaksville Sunday school (Val. Va.), \$6.18; Long's Chapel church, \$5.88; Shady Grove church, \$7.50; Martha's Chapel church, \$3.38; Union (Surry), \$18.65; Hopedale Sunday school, \$5.81; Timber Ridge church, Va., \$15.86; Beulah Sunday school, Ala., \$1.75; Damascus Sunday school, (Gates County), \$11.83; First Bible class, \$2.11; Second Bible class, \$5.00; Third Bible class, \$3.60; Fourth and Fifth Bible class, \$1.12; T. C. Post for Sunday school, \$5.85; L. C. Huffine, \$5.00; Elon Christian church, \$18.42; New Hope Sunday school (Ala.), \$1.02; Mt. Bethel (Del.), \$3.50; St. Luke's, Del., \$1.15; Lanett church, Ala., \$8.00; Isle of Wight, \$11.25; Bethel church (W), \$13.50; Christian Light church, \$5.77; Beulah Sunday school (Ala.), \$5.95; High Point Sunday school, \$1.85; First Christian church, Raleigh, N. C., \$37.50; Spring Hill Sunday school, \$4.50; Reidsville Sunday school, \$8.00; Hanks Chapel Sunday school, \$3.40; Wakefield Sunday school, \$6.00; Liberty Spring Sunday school, \$13.00; Durham Christian Sunday school, \$78.72; Haw River Sunday school, \$17.61; First Christian Sunday school, Greensboro, N. C., \$71.80; Centerville Christian church, \$2.37; Mt. Carmel Sunday school, N. C., \$11.51; Mt. Gilead, \$1.73; J. R. Hinton, Sr., \$1.00; Windsor church and Sunday school, Va., \$20.00; New Providence Sunday school, \$20.00; Whistler's Chapel, \$2.70; Franklinton church, \$8.80; Needham Grove Sunday school, \$4.90; New Center church, \$8.00; New Lebanon, \$3.50; Henderson church, \$15.93; Chapel Hill church,

\$10.45; Ruth Lane Howard, \$1.00; J. C. McAdams, \$5.00; Bethlehem (A), \$12.03; Suffolk Christian church, \$240.00; Mrs. M. Catherine Riddick, \$25.00; Progressive Bible class, \$5.00. Total, \$1,097.30.

Special Offerings

Woman's Home and Foreign Mission Board, S. C. C., \$225.00; Home Mission Dep't Mission Board, Dr. O. S. Thomas, Treas., Dayton, Ohio, \$108.89; O'Kelly Bible class, First church, Greensboro, \$37.50; W. H. Thomas, on support of children, \$25.00; Miss Elizabeth Brothers, \$15.00; total, \$411.39.

Total for week\$1,579.15
Grand total\$7,481.40



A LETTER

Dear Uncle Charley: You will find enclosed 20 cents—my dues for March and April. I am a little late this time, for Mother and two of my sisters have had the flu. It did not get me. Daddy said it would have to get me running. I was three years old April 2. I help gather up the eggs when they will let me, and Mother says I break so many. I hope this little letter will find you and all the orphans well.—Jewel Banks Stout.

I am glad you did not have the flu. I had it some weeks ago and it is bad. I felt somewhat like I was going to fly.—“Uncle Charley.”

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY

1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON

FOR MAY 7, 1922

Isaiah's Ideal for a World at Strife.—Isaiah 2: 2-4; 11: 1-9
Golden Text: “Come ye, and let us walk in the light of Jehovah.”—Isaiah 2: 5.



CHRISTIAN ENDEAVOR TOPIC—MAY 7, 1922

Better Sabbath Keeping.—Jeremiah 17: 19-27

For You To Think About:

Your Sundays constitute one-seventh of your life. If you live to be three score and ten, ten years of that time will be made up of Sundays. Is your customary method of spending the Sabbath helping or hindering your Christian life?

Would we keep the Sabbath better if all work were brought to a minimum?

Better Sabbath keeping is not secured only by refraining from doing certain things. The positive side is just as important. What helpful activities should be encouraged on the Sabbath?

“Take the Sunday with you through the week
And sweeten with all the other days.”

—Longfellow.

“Remember the Sabbath Day to keep it holy.”



A Recipe for Longevity

“Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” (Exodus 20: 12.)

CHURCH NEWS

GRAHAM CHRISTIAN CHURCH

I desire to let the readers of THE SUN know that our church is still on the map and for the past few months has made some progress.

First, I desire to mention our pastor, Rev. S. L. Beougher. He and his good family came to us as strangers, but we were not long in getting acquainted with each other. Since our pastor arrived he has put the whole church, along with himself and family, to work. There is a fine spirit of co-operation. The members have been divided into several different commissions as follows: Executive, Publicity, Financial, Decoration, Visitation, and Membership. All of these commissions are getting under way and our labors have already been rewarded in that our Sunday school and church attendance has about doubled.

While we have appreciated all this very, very much, we would not close this article without mentioning our good, true, and unfiring friend, Rev. C. B. Riddle, for it was he who searched to far away Florida for a pastor for our church. It was he who felt in his heart that he had found the right man for us, and we wish to extend to him a vote of thanks from our church, and to remind him that he is a man who is not living to himself alone, but is helping others who need help. He is a man who is truly using his best self for the upbuilding of the Kingdom of God here on earth.

J. B. FARRELL.

PORTSMOUTH, VIRGINIA

I came to Elm Avenue church the first of last November. The church had just been organized and built, and I found a very earnest body of about fifty members. These have stood by the work, with their prayers as well as their personal work, in a very satisfactory way. This has been a great encouragement to me, and we have made much progress. I have preached mostly evangelistical sermons, and up till the first of April we had received about forty members by profession of faith, reconsecration and letter.

On the first Sunday in April we started a series of meetings that last-

ed for two weeks. During this time we had about thirty others to join, anywhere from six to eighty-two years of age.

We have not had any outside help as to preaching, in any of these meetings, but God has been with the pastor and people and has greatly blessed their efforts put forth in His name. To Him we give all the glory, honor, and praise.

The Sunday school is doing nicely with an earnest body of teachers, and officers. Brother R. L. Baker is superintendent. We have felt a great need for some divisions in the church in order to separate the classes of different grades. We decided that curtain rooms was the best we could do at present. The Sunday school voiced its desire to do this, and in less than five minutes on last Sunday, April 23, we received pledges for seventy-five dollars to do this work.

The prayer of the pastor, and people, is that this work may continue to be built on faith, prayer, and personal work, in the name of the Lord Jesus Christ, and may He help us to be true and living witnesses for Him.

ELISHA BRADSHAW.

WORK WITHOUT A PASTOR

Our Winchester people have not been idle during the months since January 1, while without a pastor. Brother Roy A. Larrick writing under date of April 25 gives the following items relative to activities in their pastorless church:

"The work of redecorating the interior and putting in a new lighting system in our church has been completed; this has made a wonderful improvement to our church building. The expense of this was met by our Ladies' Aid Society.

"The house we bought for a parsonage has been vacated and several of our ladies are going to put in tomorrow cleaning it up and putting it in first class shape for the pastor and his family.

"Brother Morgan will ship his car of furniture next Tuesday, and we look for it to arrive here the latter part of next week. Mr. and Mrs. Morgan will arrive here at noon, Saturday, May 6.

"We are real glad to know that the time for us to have a pastor is drawing very near. We have been doing the very best we can to keep

everything in our church while we have been without a pastor. We think our church and all of its organizations are in good shape and we trust under the splendid leadership of Brother Morgan that the work here will move forward."

The Winchester people are certainly numbered among the faithful. Their devotion to the church and Kingdom service constantly finds expression in activities of the right sort.

J. O. ATKINSON.

SHUT THE DOOR

A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by and bye said sharply, "If you'll shut the door you can hear."

His door was not shut, and he could hear not only the man's voice, but the street and store noises, too. Some folk have gotten their hearing badly confused because their doors have not been closed tightly. Man's voice and God's voice have become mixed in their ears. They cannot distinguish between them. The trouble is partly with the door. If you'll shut the door, you can hear.—S. D. Gordon.

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BURLINGTON - - - NORTH CAROLINA

"Look, daddy," said a little six-year-old. "I pulled this cornstalk up all by myself."

"Why, but you are strong!" said his father.

"I guess I am, daddy. The whole world had hold of the other end of it."—Boston Transcript.

CALLED HOME

YOW.—Mary Brown Yow was born May 12, 1848, and died March 28, 1922, aged 74 years, ten months and 16 days.

She was first married to George Crawford and after his decease, to William Yow who preceded her to the grave several years.

She professed faith in Christ in early life and united with the M. E. church at Mt. Olivet. During her sickness she expressed her willingness and readiness to depart this life.

At the time of her death she was residing with her daughter, Mrs. Raleigh Cagle, at Ramseur, N. C., and interment was made at Pleasant Ridge. The Lord comfort her loved ones.

T. J. G.

SPIVEY.—Delaney M. Spivey was born March 21, 1861, and died March 28, after an illness of eight weeks. She married R. R. Spivey January 13, 1878, and was the mother of nine children, six of whom are living. She had been a member of Shallow Well Christian church for twenty-six years. She was a good woman, full of faith and well beloved by all who knew her. She was buried at Poplar Springs, and the funeral was conducted by her pastor.

T. E. WHITE.

HUGHES.—Mrs. Frances Hughes died April 9, 1922, at her home, Union Ridge, N. C., at the age of 84. She is survived by two sons and three daughters—her husband and one daughter having preceded her to the grave. A devoted wife, loving mother, and kind friend has gone to her reward.

She was a member of Union Ridge Christian church. The funeral services were conducted by the writer and her body laid to rest in the church cemetery to await the resurrection. May the bereaved ones find comfort in the Healer of broken hearts.

P. H. FLEMING.

POWELL.—Isaac N. Powell, son of the late Daniel Powell, of Savage, N. C., died at his home in Washington, D. C., April 9, 1922. He was fifty-nine years of age. The body was carried to his old home and funeral services were conducted on April 12 and the remains laid to rest in the family cemetery. Two brothers—Richard and George Powell, Newport News, Va., survive him; also a niece, Mrs. W. C. Beamon of Savage, N. C., and many relatives and friends.

H. H. BUTLER.

ALGER.—Phillip Alger, of Elkton, Va., R. F. D., departed this life April 12, 1922, aged 67 years, 10 months, and 7 days. He is survived by his widow, seven children—two sons and five daughters, and twenty-five grandchildren.

Brother Alger was a charter member of Bethel Christian church. From the time that he united with the church until his death, he lived a consistent Christian life and was ever loyal to his church and to Christ.

The funeral sermon was preached in Bethel church on Friday, April 14, by Brother Alger's pastor, R. P. Crumpler. The interment was made in a neighborhood cemetery near by.

R. P. C.

RODGERS.—Mrs. E. R. Rodgers, died on April 13, at the age of 68 years. A very impressive short service was conducted in Newport News, and her remains were taken to Dendron, Va., where her pastor, Dr. W. D. Harward, preached her funeral. Sister Rodgers has been a member of the Christian church all her life and leaves behind four sons, two daughters, and several grandchildren. She continues to live with Christ because it was in Him she put her trust while in this world.

B. J. EARP.

CLARK.—Mrs. Richard T. Clark, of Wakefield, Va., departed this life March 31, 1922, aged 34 years, seven months and 28 days. She was a member of Burton's Grove Christian church. She leaves to mourn their loss, husband, seven children, four sisters and four brothers. She expressed herself as being ready for the going which he felt was to be very soon. Burial service by the writer.

W. D. HARWARD.

LONG.—On April 3, 1922, we received the sad news of the death of George H. Long, of Lillington, N. C. George was the son of Thomas and Jenette Sexton Long. His father has been dead for a number of years, but his mother still lives and is the oldest living member of Pleasant Union Christian church. There are four brothers and two sisters that are left to miss him. Brothers Joe Long, Archie Long and Willie Long, of Lillington, and James Long, of Ashland, Kentucky; Sister Molie Goodwin, of Dunn, N. C., and Flora Long Johnson, of Brooklyn, N. Y.

Besides these there were a host of friends who were grieved at his going as one could tell by the large crowd which gathered at the old home church for the funeral services, and by the profusion of flowers that were placed on his grave. George united with Pleasant Union church at the age of 18, I think, when the larger portion of the family still hold their membership.

He was one of the big-hearted kind who did not know how to be close-fisted, and his sympathy was easily aroused when he saw a need. It is said that on one occasion at a school commencement all the girls on the stage were receiving flowers save one who was less fortunate because of the humble home from whence she came. George saw the situation and procured a bouquet and had them delivered to this girl, who never knew from whence they came. He was proprietor of the Cape Fear Drug Co., and seldom if ever did the preacher of any denomination have to pay for needed drugs. More than once the writer has had free medicines from his store.

It seemed that almost everybody who knew George liked him. He had a way of making you like him. A young man told me that he was commissioned to carry the news of his death out to an old colored man who lived on one of George's farms. When he broke the news to the colored tenant the old black man dropped

his face on the table and began to cry. These things show something of the way people felt towards him and he towards them.

He will be greatly missed by many friends, but by none like his mother. George was a mother boy, and although he was 46 years of age it is said that he went to see his mother every Sunday. If she was at home he went and if she was in other parts he went. May our Heavenly Father sustain and comfort his mother and all the rest while they are left here to miss him, and bring them all together again when troubles never come.

J. LEE JOHNSON.

BRADSHAW.—Mrs. Elizabeth Bradshaw, widow of the late William Bradshaw, died April 4, 1922, in her 76th year, at the home of her son, Jacob E. Bradshaw, near Windsor, Va. She leaves to mourn their loss one sister, three daughters, four sons, 33 grandchildren and 33 great-grandchildren. She was one of the charter members of Isle of Wight Christian church.

Hers was a well spent life, and she has entered into the joys of the reward which awaits the finally faithful. Funeral services were conducted from the church on April 5, by the writer.

May God's grace sustain and comfort the bereaved ones.

J. M. ROBERTS.

ANDREWS.—Miss Elizabeth R. Andrews was born June 25, 1853. On April 16, 1877, she was married to William T. Rodgers. To this union were born eight children, five of whom are living.

She departed this life April 13, 1922, at the home of her daughter, Mrs. Lloyd Price, Newport News, Va. The body was brought to Dendron, Va., from whence it was borne to the old family cemetery, near Union Christian church, where she held her membership. Burial services by the writer.

W. D. HARWARD.

CLEMENTS.—On April 18, 1922, Ira G. Clements, of Newport News, Va., ended his life by tying his belt about his neck and strangling himself to death. The deceased was twenty-seven years old and had spent one year of his life at Elon College, N. C., in preparation for the ministry, but later changed his plans. He had been in bad health for a few months, and the last week or two his mind showed signs of being unbalanced. He was a member of Dendron, Va., Christian church. He leaves a wife and a five-year-old child, a father and mother, and one sister. God's blessings be upon the bereaved.

B. J. EARP.

HICKS.—Mrs. Sarah A. Hicks departed this life on April 22, 1922, being very close to her 84th birthday. The deceased had been in bad health for a long time, and expressed her readiness and willingness to go at the Master's call. She was a member of Olive Branch Disciple church. She died at the residence of her daughter, Mrs. E. L. Combs, who is a member of the Christian church here. Interment in Newport News. Services by the writer.

B. J. EARP.

DR. J. H. BROOKS

DENTIST

Poster Building - - Burlington, N. C.

MISCELLANEOUS

“Mary had a Thomas cat,
It warbled like Caruso;
A neighbor swung a baseball bat,
Now, Thomas doesn’t do so.”
—Hampton Pioneer.
“Hey, John! What time its it?”
“How’d you know my name was John?”
“I just guessed it.”
“Then guess what time it is.”
—Wenona War-Whoop.
Boo: “Shay, yo’ know—hie—Bill Shmith?”
Zee: “What’s his—hie—name?”
Boo: “Who?”
—Knowledge Hill Echo.
Father: “What’s the matter now?
Son: I just received a letter from that correspondence school. The Sophomores write me that I must haze myself.—N. Y. U. Medley.—Rotunda.

BRIEFLY TOLD

The year 1921 was the healthiest one in the history of the United States and Canada, according to the records of 37 leading American insurance companies. Anatole, France, the winner of the Nobel prize, has given the entire \$40,000 to Russian relief in the Volga district. William Henry Harrison was the oldest man ever chosen for the presidency of the United States, being 68 at the time of his inauguration in 1841. Probably the greatest master of language the world has ever known was the renowned Cardinal Mezzofanti (1774-1849), who is said to have known 114 languages or dialects, and 50 well. If anyone could invent a scientifically perfect black paint, which would absorb all light and reflect none, he would solve the riddle of invisibility, for it would be impossible to see such objects even in the brightest of sunlight.
“Do you rent out rooms, Aunt Lizzie?”
“Why, no, Willie. What makes you ask?”
“Pa said you had rooms to rent in your upper story.”

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - Editor

Subscription Rates

Table with 2 columns: Rate, Price. One Year \$2.50, Six Months 1.25, Three Months .65 In Advance.

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time. Give both your old and new postoffice when asking that your address be changed.

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

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

We Claim The Cake

If You Would Know Why, Read This From Michigan

MUNISING HIGH SCHOOL
J. W. Barney, Principal

Munising, Mich., April 22, 1922.

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

PUBLISHED EVERY WEDNESDAY

God Leads

By REV. W. T. WALTERS, D. D., *Pastor*

First Christian Church, Richmond, Va.



VER since God said, "The seed of the woman shall bruise the serpent's head," there has been a gradual development of mankind and an unfolding of the divine purpose. Every act of His dealings with the children of Israel was a necessary link in the chain of events in perfecting the plan of salvation.

Since the coming of Christ, through the Holy Spirit, He has been leading the race into all truth: feudalism has died, duelling has ceased, slaves have been given freedom, alcohol has been outlawed, the League of Nations has been formed, the conference on Limitation of Armaments has been held, the World Court established—the three greatest legal steps for the abolishment of war the world has ever taken—and through it all God has been leading, sometimes it has been through years of darkness and gloom, sometimes beneath the sunny skies of his divine favor, but through it all He has been at the helm and gradually, but surely the forces of righteousness have been overcoming the forces of evil.

And He comes to us in our weakness and says, "Follow me," sometimes the path has led through the mire of despondency, sometimes by the hedges of sin and the thorns have pricked the heart, or we have passed through the valley of sorrow where the clouds overshadowed us, and again we have been by the pleasant fields and grassy meadows, with the still waters of peace at our feet and the noon-day glare of God's glory around us; but whether sunshine or shadow, joy or sorrow, we are assured that all things work together for our good; God leads and all is well.

VOLUME LXXIV.

BURLINGTON, N. C., MAY 10, 1922

NUMBER 19

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY



EDITORIAL

*The Press**

THE press forms the greatest medium of communication in the world. It is next to the original means of communication; and while yet one of the oldest means of communication, it is not being absorbed by other methods. The telegraph, the telephone, and the wireless, and all forms of communication added since the day of the printing press, have only served to magnify the work of the press.

The world has never paid its rightful tribute to the pioneers in the printing craft. Those who pioneered in this great art are not only the world's greatest educators, in the truest sense of the expression, but are the greatest benefactors to civilization. Without the printing press the world would be in bewilderment and no mind now can conceive of what chaos would soon come.

The printing press is used for every kind of propaganda. The sinner is just as busy as the saint; the platform just as active as the pulpit; political powers and parties just as busily engaged as the pew. The power of the press does not lie in mechanical form or find its greatest asset in large buildings and modern machinery. The power of the press lies in the human heart. It is the motive behind the press that makes the press powerful. A sinner can make every form of the printing art respond to his hand just as easily as the saint. Servants of the devil can print the Bible in just as nice style as servants of the most high God. But behind every edition of the Bible lies the religious force that demands its publication. Illustration after illustration would only repeat that the power of the press is in the individual and not in its advancement through improvement and invention.

The Church has found the press to be one of its greatest forces. The press is stronger than the pulpit in that it can reach more homes and more persons. Weather conditions may keep members from church, but Uncle Sam sends the printed matter to your door almost every day, regardless of the weather. Sickness may prevent members from attending church, but in the home the printed page is carried into the sick chamber, to the fire-side, the wash-tub, the ironing board, and cook stove. The pulpit speaks one day

in each week, but the press is at work every day. The pastor may make a visit weekly, but the presence of the Church paper is in the home every day.

The power of the press is silent, but sure. It has power enough to over-turn a Government. It has sent innocent men to the scaffold; it has set guilty men free. It has caused many a land to be stained in blood; it has caused the flag of peace to ascend. The press, therefore, is good or bad in proportion to the motive behind it. If the motive be Christian the impress of the press will be Christian. If the Churches could control the press it would be greater than if it controlled the Government. To be able to control the press would be greater than to control the whole world.

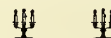
We forget the things that friends tell us because of the impossibility of being able to retain on memory's impression all that we hear or even all that we see. The printed page is unchangeable and forms a ready reference at all times.

Put great literature in the homes and great men will come out of those homes. The absence of good literature in a home makes it almost impossible to find a leader there. We get our ministers out of homes where the Bible and Church paper are read. Our Church leaders, from janitor in the local church to the presidents of our Convention, come out of those homes where we send the Church paper.

Every time we desire to add a recruit to our ministry it should be preceded by a desire to add a Church paper to one more home. Every time we endeavor to build a local church, we should endeavor with equal concern to increase the circulation of the Church paper.

It is most unfortunate and unfair for the usefulness of a Church paper to be compared to its financial side. There is no comparison. To maintain the Church paper is to pay the rightful price of progress of the Kingdom. The member who contributes to the Church press, contributes to missions, to education, to the Orphanage work, and to every enterprise promoted by the denomination. The member who contributes to the support of the Church paper contributes to the advancement of civilization as represented through a Christian cause.

When the Church paper becomes the object of our thought and our prayers in the same measure as every other institution of the Church, it will be a new day, have a new meaning, and lend itself to a larger, to a better, and greater usefulness that the Kingdom may come on earth as it is in heaven.



The United States is facing, as a result of the drift of its population from country to town, a complete reverse in its food status. In other words, we are changing from a country of exporters of food to a country of importers.

*An address delivered by The Sun's Editor before the Southern Christian Convention, Suffolk, Virginia, May 4, 1922.

ACHIEVEMENTS OF THE MEN AND MILLIONS FORWARD MOVEMENT*

The Men and Millions Forward Movement has been, and is, a success, a decided success. The achievements already wrought are great enough to inspire us to give this undertaking of our Convention our prayerful and deliberate consideration.

Our people have been face to face with their biggest task, their greatest undertaking. It is true that some of us have not faced this task and its heroic undertaking in just such a way as we should have, but, nevertheless, the task remains unchanged and the challenge yet beckons to us. The Movement has discovered weak places as well as found strong holds. If we can but further strengthen the strong places of our Church and seek to mend the weak places, the searchlight of the Movement will within itself amply repay us for all that has been done.

The funds that have gone into our college have helped to relieve pressing financial obligations, and this continued support, together with like activities, help insure the future of our own beloved Elon College. The Christian Orphanage, too, has received a worth while benefit from the fund. This assistance added with the regular channels of contribution of our Orphanage is making possible a new and better day for the direct benevolent work of our Church.

Our people in the far South have been patient and painstaking, generous and big-hearted in accepting the Convention's excuses from year to year in lieu of a school now have their hopes materialized. The site of the institution has already been donated and this body has set into operation the educational interest of the good people. This achievement alone is a direct result of our Men and Millions Movement.

Our superannuated ministers, a long neglected group of God's noble men, are now being recognized by at least a small annual income. The Men and Millions Forward Movement is happily sharing in this universally approved plan of our Church.

Our extension work in a dozen places, too familiarly known to repeat here, are receiving and will receive great and lasting support because of our Convention's undertaking of the Church's greatest Movement. Then too, the mission work, that work which is the pride of every heart, is being greatly augmented from the fund.

The Christian Sun, the pride of our publicity in this Convention, has been kept shining because of the fund. The Sun has had no way to function during the past two years except to receive support from the Men and Millions Forward Movement. This achievement alone is worth the price that we have paid on our feeble efforts for the Kingdom's cause as represented through this great Movement.

*Closing words of an address prepared by The Sun's editor to be delivered before the Southern Christian Convention, but not delivered because of his absence at the time the address was called for.

Our Men and Millions Forward Movement was organized in this church. We said then, and we have said repeatedly since, that the undertaking was the greatest in the history of our denomination. If we meant it then, and mean it now, then brethren and beloved let us seek to perpetuate the Movement. To do less than that which we have set out to do is to acknowledge that we did not mean what we said and to destroy the confidence of our people when we undertake to do some other great thing. If we forsake the Movement, a thing which we certainly cannot afford to do, is to weaken the next challenge of our Convention to its constituency. We are at the cross roads of progress. Which road shall we take?



THE SUN TO CHANGE EDITORIAL AND BUSINESS MANAGEMENT

The Convention in session last week elected Dr. J. P. Barrett, Reidsville, N. C., editor of The Christian Sun, to succeed the present editor, who gave notice last December that he would not stand for re-election. Prof. P. J. Kernodle, Richmond, Virginia, was elected managing editor, and his firm, the Central Publishing Company, Richmond, Virginia, was given contract for the printing during the next two years. This change in editorial work takes place June 1 and the change in the location of printing takes place July 1. All business matters, including subscriptions, should be addressed as usual until July 1. Readers will please take note and govern themselves accordingly.

IMPORTANT NOTICE

The present editor has arranged with the editor-elect, Dr. J. P. Barrett, Reidsville, N. C., to assume editorial responsibility beginning with the first issue in June. Therefore, contributors will take notice and mail all matter for publication to Dr. J. P. Barrett, Reidsville, N. C., after Friday, May 26. The forms for the issue of May 31 will practically close on May 27, and so all matter received after that date will have to be for some issue in June. All subscriptions and other matters of business of the paper should be addressed to Burlington, N. C., to the present editor, until July 1, at which time a change will be made in the business management.

MOTHERS' DAY

Next Sunday is Mothers' Day. We reprint in this issue a few choice selections on the theme of Mother. Turn to them and read them—and better still: Think in your own terms about that mother of yours, whether she be dead or alive. Remember her on that day. Go to see her if you can; and if not, write her a letter, send her a bunch of flowers, or something with which to express your love for, and devotion to, her. Remember your mother. She may be just the plain old mother (and that is the greatest of them all) but she is your mother and the world will honor you in the same proportion that you honor your mother.

FROM OTHER SANCTUMS

PAY THE PASTOR HIS SALARY

Pay it to him because it was promised to him. It was written down in the bond of his call and is a legal agreement as binding as any other business contract. Yet it must be confessed that some church officers treat the pastor's salary as though it were less binding than other agreements. Other obligations must be paid when due, but the pastor's salary can wait; it is not subject to the law of contracts; no sheriff or other officer of the court will appear to collect it by process of law; it is religion and not business. This is false in theory and practice. The pastor's salary is business as well as religion, and because it is business it should be paid in accordance with the letter of the contract. The pastor asks no favor, but he does expect fair and square dealing.

Pay the pastor his salary because he has earned it. Some people appear to think the pastor does nothing but lounge around during the week and talk a little on Sunday; and therefore they begrudge his small salary and have little compunction of conscience if he does not get it. But if such people knew the real work of a minister they would change their minds. Sermon building makes the brain sweat and pastoral care makes the heart ache. The preacher belongs to no union and knows no eight hour day. His day runs from morning until in the night, and his week from Monday morning to Sunday evening. A church is a complex institution and the pastor is held responsible for its successful operation from its pulpit down through the pews to the heating furnace in the cellar. He must answer for whatever happens, and often for whatever doesn't happen. Judged simply on the basis of hard work the pastor has earned his salary, and it ought to be paid to him. The laborer is worthy of his hire.

Pay the pastor his salary because he needs it. The minister that has means beyond his salary is a rare exception. He depends on his salary to buy the necessities of life. Rent must be paid, the table must be supplied, the children and even the wife must occasionally have new clothes, and books must be bought. It is only by the most careful economizing that the salary can be made to cover these things. The minister has bills to pay and he wants to pay them promptly. It is a point of honor with him to do business in a business way. Unpaid bills are an anxiety and a menace to him. He cannot do his best work with a debt hanging over him and worrying him. When the pastor has had his salary paid to him and has paid his own bills, he goes about his work with a clear head and a light heart.

Pay the pastor his salary promptly. Here is the point where many churches fail. It is rare that any salary is ever repudiated by a congregation or lost by a pastor. But many churches let the salary fall in ar-

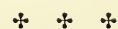
rears. It drags behind, and the presence and pinch of the burden falls on the pastor as it puts him in a sore strait to get along, and, besides, may discourage him terribly in his work. The cruelty of this business is that this burden of unpaid salary nearly always falls on pastors with small salaries; rich churches that pay large salaries always pay promptly. One trouble with such delinquent churches is that they have no provision for paying the salary when it is due, whether the money for it is in the treasury or not. Some churches do not even have a definite time for paying the salary and pay it only when the treasurer happens to have the money, when the treasurer has no money, the pastor must wait. Every church should have an arrangement by which the salary is paid with promptness and certainty when it is due. If there is a deficiency in the treasury and money must be borrowed, let the church borrow it and not the pastor. He can then count on his salary and do business in a business way.

Pay the pastor his salary so that he can do his work in the best spirit. The work of a minister depends more than that of most men on his being in fine tune and in good spirits. Take the heart out of him and he will work dispiritedly; put heart into him and he will work splendidly. Pile upon him the load of unpaid salary and you put a millstone about his neck; pay him his salary and you buoy him up as with wings. There is true psychology in the story of the minister who borrowed ten dollars every Saturday night because he said he could preach better with the bill in his pocket. There is close connection between gold and grace, and nowhere is this connection more vital than at the point of the pastor's salary. God has ordained that they that preach the gospel shall live by the gospel, and this ordinance is one of the conditions of spiritual prosperity. Pay the pastor his salary, and pastor and people will work together in harmony and heartiness, and both shall receive a blessing.

Finally, pay the pastor enough salary. This is a point that is subject to the special condition of each congregation, but it is one that each congregation should consider. When the financial ability of the congregation increases through a growing membership, or prices rise through changed economic conditions, the congregation should take note of the fact and act accordingly. It is poor encouragement to the pastor when the congregation grows and no recognition of it is taken in the way of ampler salary. The pastor is not working for larger compensation, but it is welcome when it comes and it increases his efficiency. All these reasons combine with the urgency of both business and religion to pay the pastor his salary.—*The Presbyterian Magazine.*



I declare, now that I am dying, I would not have spent my life otherwise for the whole world.—*David Brainerd.*



“The more religion we export, the more we possess.
Love grows by exercise.”

CONTRIBUTIONS

ELON LETTER

THE denominational college is nothing more nor less than the local church schools of its constituency engaged in the work of higher education. This conception is not universally accepted. The growth and progress of the Kingdom waits on its practical application in the spirit of genuine co-operation.

This view will require that the college keep in close touch with the church schools of its constituency, securing from them lists of all their pupils of high school age, sending these young people literature, and providing them free a course of study for the four-year high school period, and agreeing to credit it when certified by teacher, superintendent, or pastor toward entrance to college. Teachers, superintendents, and pastors also will be kept fully informed as to the college and its plans. They will keep the college prominent in the thought of the church school.

The college further will undertake to train all-time religious lay-workers as well as volunteer lay-workers and ministers for effective service in the local church schools. Every course in its curriculum will be taught by a sincere, earnest Christian professor. But particularly its departments of the Bible and of Religious Education will furnish content courses as the basis of a wholesome practice growing out of tested theory as to the whole field of the religious life and its activities.

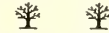
The college must do more than this: it must maintain laboratory facilities for its future Christian leaders in training. By this is meant not simply that the Sunday school, Christian Endeavor Society, and other college religious organizations shall function well in their respective spheres, nor alone that they should be coordinated and correlated the one with the other so that these auxiliaries of the modern church may truly constitute a church school, but also that week-day religious schools should be maintained in the college community, manned by the students themselves under proper supervision.

Our own college thus maintains a Week-Day Religious School for the white graded school, another for the Christian Orphanage, a third for the colored graded school, and a fourth for colored adults, this last being of necessity held at night. In these various schools emphasis is placed on worth while instruction of the informational character of course, but large attention is also focussed on the supervision of plan and recreation, the aim ever being to make as many contacts as possible with the life problems of the children taught and to extract from their daily experiences the moral and spiritual principles of the ideal Christian life.

It goes without saying that the local church schools will regard themselves as their own denominational college engaged locally in the work of Christian education.

So will grow up a generation of trained and trusted and devoted leaders, capable of great achievements for the local churches and likewise for the Kingdom of God which they exist to promote.

W. A. HARPER.



MISSIONARY RALLY OF ALABAMA CONFERENCE

Many had looked forward to the coming of the Missionary Rally at Rock Stand with high hopes. Saturday morning dawned with very unfavorable weather. It seemed that our rally would be a complete failure. Many speakers had to come from a distance, and at the opening hour quite a number in the immediate community were present, but only one speaker, Rev. J. D. Dollar. Brother Dollar seemed to be at his best and made a splendid speech on the subject assigned him. While he was speaking Revs. C. W. and E. M. Carter arrived. Rev. C. W. Carter followed Brother Dollar with a very able sermon delivered in a most masterful manner.

The main speakers in the afternoon were Rev. E. M. Carter and Miss Berma Dollar. Brother Carter delivered a splendid missionary speech. Miss Dollar spoke on "Our North Alabama Work." A number of volunteer speeches were made and the day was most delightfully spent.

Sunday the weather had improved, and the congregation was larger. Prof. T. C. Harris, our efficient Sunday school superintendent, had arranged a most appropriate program which was rendered at the close of Sunday school.

The two speakers for the morning session of the rally were Miss Lois Calhoun and J. W. Payne. Miss Calhoun spoke on "Christian Endeavor as a Missionary Force." Her talk was splendid indeed. Brother Payne discussed "Sunday Schools and Missions." This subject has, for a long time, been dear to the speaker, and his speech was indeed edifying.

At the 11 o'clock hour Rev. J. D. Dollar delivered a most forceful sermon. Nearing his conclusion Brother Dollar appealed with great power to the young people for life recruits. On conclusion of his sermon someone suggested that he make a proposition for voluntary life recruits. His own daughter, Miss Berma Dollar, was the first to step forward and take her stand as a volunteer life recruit in the Master's Kingdom, followed by sixteen other boys and girls, making a total of seventeen who laid their lives upon the altar for the Master.

This was a great meeting, one of the greatest that the writer has ever had the privilege of witnessing. The rally was in every way a success, and will go down in history as one of the great meetings of the Alabama Conference.

J. H. HUGHES.

CONVENTION BULLETIN

(EXPLANATORY NOTE: THE SUN'S Editor was not privileged to attend but one day's session of the Convention. We made request that some one be appointed to make a special report for the Convention, to THE SUN, but at the time of going to press with the last side of this issue, nothing had reached us, and so from memory and note-book we give the following sketches of matters. We are conscious of the brevity and no doubt have failed to mention many important items. We trust that the Convention Secretary, or someone, will give a more detailed review of the Convention's work.—*Editor.*)

Attendance

The attendance of the Convention was considered good. About the usual number of representatives from the Conferences were present. The local attendance added greatly to the inspiration and counsel.

Sermons and Addresses

The sermons and addresses delivered before the body were of a high type, evoking in thought, and well delivered. Dr. O. S. Thomas, Rev. W. P. Minton, and Mrs. Fred Bullock were the out-of-Convention speakers.

Report of Mission Board

The Mission Board made a good report, showing the usual steady progress. No special changes or undertakings.

Report of Woman's Board

The report of the Woman's Board, including the session held by the ladies, showed continual growth and enlargement of missionary effort and purpose. No new work was undertaken other than to use all offerings for foreign work for China. Mrs. W. A. Harper, who so enthusiastically and loyally headed the work for several years, resigned. Mrs. W. H. Carroll, Burlington, N. C., was chosen president to succeed Mrs. Harper. Mrs. R. F. Brown, Columbus, Ga., was elected vice president; Mrs. C. H. Rowland, Franklin, Va., secretary; Mrs. W. T. Walters, Richmond, Va., treasurer; Miss Jennie W. Atkinson, Bennett Creek, N. C., superintendent of young people's work, and Mrs. W. V. Leathers, Holland, Va., superintendent of literature and mite boxes.

Bethlehem College

A special report was given in behalf of Bethlehem College, Wadley, Alabama. Twelve trustees were elected, the charter presented and approved. Final report of location committee made and accepted. The report included a donation of a 44-acre tract of land and subscriptions of \$22,262.50, all from the town of Wadley, Alabama. Temporary organization of the institution was arranged and permanent organization to be perfected as soon as the charter is recorded.

Men and Millions Movement

The campaign committee of the Men and Millions Forward Movement outlined a program for the future of that work, but the Convention saw fit to do otherwise and merged the Movement with the Mission Board. The details of the Movement are to be worked out by the Mission Board and a definite program to be announced later.

Proposition to Merge Sun and Herald

The proposition to merge THE CHRISTIAN SUN with *The Herald of Gospel Liberty* met with fair and favorable comment, though the Convention voted not to approve such a step at this time.

The Christian Sun—Its Future

The future of THE CHRISTIAN SUN took up considerable time with the Convention. Dr. J. P. Barrett, Reidsville, N. C., was chosen editor. The Central Publishing Company, Richmond, Va., was given the contract for printing, with Prof. P. J. Kernodle, managing editor. Dr. Barrett is to take editorial charge on June 1, and the paper is to be moved from Burlington to Richmond, Va., on July 1. The Publishing Agent business was left in the hands of the Board of Publication for such disposition as it may see fit.

Board of Religious Education

The Board of Religious Education made an extended report on its activity, with a program of promise. Miss Lucy Eldredge is the all-time worker in this department, and her efforts are being rewarded by renewed interest in the matter of Sunday School and Christian Endeavor work. This Board has a great opportunity and the Convention predicts for it great success.

Officers of the Convention

Dr. W. W. Staley, who has served the Convention for more than a quarter of a century as its efficient, painstaking, hard-working president, retired, and was presented with a beautiful loving cup from the Convention. Dr. L. E. Smith, Norfolk, Va., was chosen president; Dr. N. G. Newman, Elon College, N. C., vice president; Dr. I. W. Johnson, Suffolk, Va., secretary; Mrs. W. H. Andrews, Suffolk, Va., assistant secretary, and Dr. W. C. Wicker, Elon College, N. C., treasurer.

North Carolina Conference Matter

The matter of dividing the North Carolina Conference into three bodies was brought before the Convention by the report of the Executive Committee of the North Carolina Conference, which reported that the referendum vote was for three Conferences instead of one. The Convention as a body would not pass upon the details as to dividing the Conference and redistributing the assets and obligations of the present Conference, but left the matter in the hands of a committee. When the committee has worked out the details it will present the same to the Executive Committee of the Convention and it will become effective whenever accepted by the North Carolina Conference.

Future Sessions

It was voted to hold a session of the Convention next year, and at that time determine whether or not it is advisable to hold a session annually instead of biennially. The place for the meeting of the next Convention was left in the hands of the Executive Committee.

Entertainment

The entertainment of the Convention was 100 per cent perfect. The noon meals were served in one of the large Sunday schools rooms of the church, and every item was carried out in clock-work style. Suffolk church knows how to do the thing in the Old Dominion way.

BEFORE IT IS TOO LATE

If you have a gray-haired mother
 In the old home far away,
 Sit you down and write the letter
 You put off from day to day.
 Don't wait until her weary steps
 Reach heaven's pearly gate,
 But show her that you think of her
 Before it is too late.

If you have a tender message,
 Or a loving word to say,
 Don't wait till you forget it,
 But whisper it today.
 Who knows what bitter memories
 May haunt you if you wait,
 So make your loved one happy
 Before it is too late.

The tender words unspoken,
 The letters never sent,
 The long-forgotten messages,
 The wealth of love unspent—
 For these some hearts are breaking,
 For these some loved ones wait;
 Show them that you care for them
 Before it is too late.

—George Bancroft Griffith.

**AN IMMIGRANT MOTHER**

O mother, worn with constant toil and care—
 Thy tenement forlorn and cold and bare—
 With courage facing poverty and want,
 With trust sublime, resisting hunger gaunt,
 No light supernal shines from out thy face,
 No high, ethereal splendor—no such grace
 As Raphael, Titian, or Murillo gave
 Immortalized Madonnas, sweet and grave!
 But strong, enduring, pure and true and bold,
 Thy patent features in their rugged mold,
 All beaming with affection's glories mild,
 Are bent in prayer and brooding o'er thy child.

Around thy brow thou needst no aureole,
 No formal artifice to show thy soul;
 For saintly motherhood, itself divine,
 Sufficient is for heaven's holy sign;
 It asks no touch of genius in art,
 No better attestation than its heart!
 What though thy home be poor and wretched?—hers,
 The Virgin Mother's, was a Carpenter's;
 What though in weariness thy days are spent?
 Madonna Mary knew what labor meant;
 Yea, and her Child—that pitying Christ she bore—
 Knows all thy life, upholds thee evermore.

—Selected.



'Tis counted something great to be a queen,
 And bend a kingdom to a woman's will.
 To be a mother such as mine, I ween,
 Is something better and more noble still.

—May Riley Smith.

MOTHER'S WAYS

Let mother have her old-time ways
 And don't find fault with them,
 For childhood thought her ways the best,
 And they're as good as then.
 The way of love and tenderness
 Are never out of style;
 Remember this and tell her so—
 Don't wait till after while
 Let not affection wane with years;
 It waneth not for you.
 Go, put your arms around her now—
 Kiss her as you used to do.
 More than you know, her heart cries out
 And craves affection still.
 The same sweet mother love is there,
 Unchanged; it never will.
 Life does not hold enough of years
 In which we can repay
 A mother's love—but do your best
 Before she goes away.

—Pittsburgh Gazette-Times.

**MOTHER'S APRON-STRING**

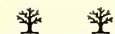
If you would have the safest guide,
 And drink from sweetest springs,
 Oh, keep your heart forever tied
 To mother's apron-strings.

—Nixon Waterman.

**MOTHER'S SONGS**

The heavenly songs can no sweeter be
 Than the songs that my mother made dear to me,
 And in God's city I hope, some day,
 To hear them sung in my mother's way.

—Eben E. Rexford.

**BRAVE MOTHERS**

“Smiling they go unto the grave;
 They are only true and brave.”

**KINDLY SILENCE**

The kindness of silence is something we might well bestow much oftener than we do. Granted that we do not indulge in scandal; that when we know of the distress and humiliation that has befallen a friend's household in the wrongdoing of one of its members, we tell the tale only pityingly and with every extenuating circumstance; yet why tell it at all? If it were one of our beloved that has stumbled into sin and disgrace; if one dear to us had yielded to sudden temptation; if our home had been rent with bitterness and dissension, would not the first impulse, a right and natural impulse, be to hide the hurt and stain from ever human eye? Would we not bless the friendship that so far as possible closed its eyes and sealed its lips, and that could be trusted not to repeat what it perforce had seen and heard? Surely this is a place where the Golden Rule might have much wider practice that it has—the shielding of others by silence as we would have our own shielded.—Selected.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

MISSIONS IN THE HOME*

The home is the heart of the Christian social order. It is also its fate. As go the homes, so must go the Church and also the nation. An adage has it that what you would put in the nation's life, you must first put in the schools. It would be more nearly correct to say, what your schools are successfully to teach your homes must approve, encourage, and supplement.

As I survey the growth of our Woman's Missionary work these ten years, I rejoice and take courage. Certainly we have everything to encourage and hearten us. Our efforts have been rewarded in an increased number of organizations, in enlarged gifts, in more mission study classes, in more readers of *The Christian Missionary*, in a general awakening of missionary zeal and interest in every department of our work. Let us rejoice and let us give thanks to God for the victories we have achieved, as revealed by the reports of our several officers.

A very fruitful source of profit awaits us however, in our homes. Here is woman's realm of service, her throne of divine ministry to young life. By making our homes missionary, we can so instill into the next generation the method and spirit of missions that the evangelization of the world can become for them a realizable project and not as with us merely an inviting ideal. Herein I am persuaded we shall be able to make our most telling impression for the cause we have espoused and rejoiced to advance.

The atmosphere of the home should be missionary, or that is the same, truly and virtually Christian. Such an atmosphere does not come by chance. It is a matter of conscious achievement, the product of sustained and purposeful effort. The Christian home motivates conduct in terms of the gospel. It nurtures its young in the ways of the Lord. Every act of the child, its every experience, is seen to have influence in the shaping of character, and will be appropriated in a program of well directed training for that higher purpose. Our aim will be to lead the child to love God and all His children and to stimulate a loving concern that all may know Him to be the good Friend Christian children have found Him to be in their experience of and contact with Him.

My experience as a teacher of Beginners in the Sunday school convinces me that children can understand God and live as in His presence even more readily than adults. And they are deeply interested in children of other lands and will cheerfully give to make them happy. They never fail to respond beautifully in their love

for less fortunate children, whether they learn of them through pictures or the story-method. If the Christian religion is presented to the little ones as expressive of the family love for each other and for all, we may confidently predict that for the future the "little child shall lead" the way to world redemption.

But the teaching on Sunday is not ample for this purpose, and long before the little curly-head is old enough to enter the Beginners' class, it should know of God and of His other children and how we should all love each other. The mother in her home is the Kingdom's most potent Christian educator. "The hand that rocks the cradle" holds the destiny of the Kingdom in her power. God bless and prosper our Christian mothers!

The thought has often occurred to me as I have studied our mission courses, that we might more profitably be studying how to teach missions to our children in our homes, how to infuse the missionary spirit in their young lives and so prepare the way of missionary success in the years ahead. We do not however need to relinquish our efforts to inform our women in missions, for information is the necessary basis of missionary enthusiasm as also missionary giving. I hope we shall add to what we are now doing methods of making our homes generators of missionary zealots, who will go as missionaries or who will generously support those who go out as their representatives.

I have already hinted at some ways we can utilize to accomplish these very much needed results. The atmosphere of the Christian home creates a situation conducive to and favorable for instruction in missions must rest on the two great fundamental conception of the Christian faith, the Fatherhood of God, and the Brotherhood of Man. A home founded on these mighty Gibralters of the faith will be a congenial climate for the growth and development of the missionary spirit.

But missions are more than a spirit. They are a method and an objective based on definite information. These must be communicated to the child in terms it can understand. How the approach to the theme is to be made will depend on circumstances. Mothers have been known to teach their little ones first love for domestic animals as God's creatures. Then love for birds. Then love for their neighbors. Then for all children, showing pictures of little ones in non-Christian lands and weaving in beautiful stories designed to impart information and to quicken love into action. It is wonderful how the babes in Christ rejoice in such nurture and how lavishly they will give to missions when so instructed.

But where can mothers get the missionary stories to tell the children? Quite a number of such books have been issued. The best are by Tull, though our own Mrs. Burnett's stories are excellent. They were written to be told in Sunday school, but the skillful story teller can adapt them to the home. Sunday afternoons, evenings, rainy days, any time will be found suitable for the telling of these stories. Always have the story told back

*An address delivered by Mrs. W. A. Harper, Elon College, N. C., before the Southern Christian Convention last week.

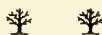
to you, not once, but many times and on many occasions. Children love to hear stories, but they love to tell them even more.

The missionary magazines and Church periodicals contain material that can be made into beautiful and instructive stories. Of course we are not to confine our story-telling work to missionary stories. Missions are a normal part of life and are best taught as constituting a unity with other experiences. Make the stories you tell natural and don't announce in advance that you are going to tell a missionary story. Just tell it, resting assured the good results you crave will inevitably follow.

As soon as the children are old enough to read for themselves, supplement the story-telling period by suitable books and at least one missionary magazine adapted to children, such for example as "Everyland." The Church paper too should be placed in their hands. I wish we could have more help from this source. I know however how difficult it is for editors to specialize in supplying every need of the people for spiritual nurture. I do not offer this suggestion as a criticism, but merely as voicing a hope for the future.

Every home should form a contact with actual missionary workers or native Christians. Pictures of the person so in touch with the home and all the facts possible about the field should be collected in the Home's Missionary Scrap Book. If possible, have missionaries on furlough visit the home and meet the children. Nor must we neglect to provide missionary socials for the children. When children play missions, the next generation will not only pray for missions, but will also generously give for their support. Of course the little ones will have their gospel chest and part of its contents will after conference with them go to missions.

I realize how inadequately I have expressed the thought that impressed me to discuss this subject. I shall be satisfied if our Christian mothers are by any word I have said induced to undertake steps to make their homes function as vital forces in missionary education. Of this I am sure, our homes can be the most potent creators of missionary zeal. They must function in this direction if the Kingdom of God ever comes in its fullness. What an opportunity our Christian homes offer us in Kingdom service! Out of these homes arise not only the issues of life, but of the Kingdom itself. Let us make them missionary, vitally and devotedly missionary!



SENTENCE SERMONS

Our only concern is to win the victory, regardless of cost.—*S. M. Uwemer.*

Anywhere, provided it to be forward.—*David Livingston.*

Prayer and pain through Jesus Christ will do anything.—*John Eliot.*

The prospects are as bright as the promises of God.—*Judson.*

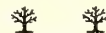
WOMEN AND THE KINGDOM

RESIGNATION

(Resignation of Mrs. W. A. Harper, President of the Woman's Board of the S. C. C., read before the Convention last week.)

Last July I communicated to the Woman's Board members present at our Ocean View meeting my intention of resigning from the presidency of our Woman's Missionary Work at this time. In presenting to you this resignation I would be untrue to my heart's impulses did I not record my most grateful appreciation of the splendid co-operation you, my sisters and dear fellow workers, have accorded me during the past four years. Our ministers too have been graciously kind in their attitude toward our work. I thank them sincerely.

I took up this great work with a burdened heart. I lay it down, grateful for your beautiful loyalty and confident that greater days await us in the unfolding years. I thank you from the bottom of my heart for your confidence and loyal support and I pray for the work the continued blessings of our loving Heavenly Father. And I bespeak for my successor the same devoted loyalty which has characterized your relations with me for the four years during which you have honored me with the high position for which I felt so unequal, but in which nevertheless because of your love and co-operation it has been a genuine joy to labor. God bless you and this gracious work.



ONE-DAY SCHOOL OF MISSIONS—DURHAM-ORANGE DISTRICT

The One Day School of Missions for the Durham-Orange District of the Christian Church was held at the Chapel Hill church on Tuesday, April 18.

Minutes of last meeting were read and approved. Roll call of the churches in the district showed the following delegates present: Chapel Hill—Grace Neville, Lillian Long. Damascus—Not represented. Durham—Mrs. A. E. Maynor, Mrs. J. S. Carden, Mrs. E. H. Bobbitt, Mrs. W. H. Boone, Mrs. W. B. Bagwell, Mrs. J. H. Harward, Misses Minnie Carden, and Lessie Stanfield, Mrs. R. J. Atkins, Rev. J. S. Carden and Stanley C. Harrell. Goshen's Chapel—Not represented. Mebane—Not represented. Mt. Zion—Not represented. O'Kelly's Chapel—Not represented.

Mrs. Alice Morrill, President Woman's Board for Foreign Missions A. C. C., talked briefly on what should be done when a new society was organized. She said that the organizers should go through a regular program of the meeting so that the newly organized society would know how to proceed when they met again.

Reports of committee appointed to organize new societies were called for. Miss Long reported no Society organized at Damascus for the reason that no one could be found who was ready and willing to take the respon-

sibility of leadership. Rev. B. J. Howard reported that the people in that locality were interested, however, and indications lead us to hope that we will be able to organize soon. Mrs. Avent reported no Society organized at O'Kelly's Chapel because of the fact that there were so few ladies in the church. This leads to the question: How many ladies does it take to organize a Society? Mrs. Morrill replied that she knew of one that organized with four members.

The Superintendent appointed on nominating committee, Misses Grace Neville, Minnie Carden, and Mrs. E. H. Bobbitt. These were to make nominations for superintendent, secretary, delegates to attend the Suffolk meeting in May, and place of meeting for next year. Nominations were made and adopted as follows: Superintendent, Mrs. W. H. Boone; Secretary, Miss Lillian Long; Place of meeting, Durham, N. C.

Delegates to meeting at Suffolk, Va., in May:—Chapel Hill, Mrs. E. W. Neville; Damascus, Miss Pearl McLennan; Durham, Mrs. J. P. Avent, Misses Lessie Stanfield, Jennie Turner; Mebane, Mrs. J. O. Fowler.

Dr. J. O. Atkinson read "Our Plans for the Year," which were the goals set by the W. M. Conference in its annual meeting in Greensboro.

Bible study in Missions was conducted by Dr. Atkinson. He showed us the difference in God's righteousness and man's righteousness: and that the former was a power sufficient for the world-wide task of evangelization.

The Missionary address given by Mrs. Morrill was an inspiration to each woman present.

"Why and How of Missions in the Sunday School," was briefly discussed by Rev. S. C. Harrell. He said that the church as a whole is God's Missionary Society, and expressed the hope that no stop would be made until each woman and man in the church was a member of a Woman's Missionary Society; or in other words, until the W. M. S.'s had swallowed up the church.

Dr. Atkinson then introduced Miss Iola Hedgepeth, Superintendent of Mountain Work. Miss Hedgepeth told us in her own inimitable way of her work since she has been at Fancy Gap. The difficulty she had of getting a house built to teach in and hold services in, the many hardships she had gone through, the handicaps under which she has labored, and the almost unbelievable progress that had been made with these mountain folk. Now, after eighteen months, they are ready for a minister. Offering amounted to \$8.85.

There being no further business, the meeting adjourned to meet next year with the Durham church.

MRS. J. P. AVENT, *Superintendent*,
MRS. LILLIAN LONG, *Secretary*.



WANTED

We desire to obtain the following volumes of *The Christian Annual* for our files: 1888, 1889, 1892, 1893, 1895, 1896, 1897, 1898, 1899, 1900.

THE BULLETIN

CHAPLAIN ELDER SPEAKS

Chaplain W. W. Elder, who is now located at Indian Head, Md., spoke at Elon College last Sunday morning and in the Burlington church that night. Chaplain Elder has been in service for several years. He likes his work and Uncle Sam likes him. Chaplain Elder's messages were well received.



DR. CHILD DIES

Dr. Frank S. Child, Fairfield, Conn., known to many readers of THE SUN, passed to rest on Thursday, May 4, after a brief illness. Dr. Child came south every year to lecture at Elon College, and his home-going will mean a loss to those who had the privilege of hearing his scholarly lectures and enjoying his fine personality.



OUR NEW "FACE"

Some weeks ago when the "boys" in the shop designed THE SUN a new face they were not exactly satisfied with it. However, due to pressure of work they have not had the time to make another. The "boys" presented us with a new "face" when this issue was ready for the press. We accept it and feel that our readers will be well pleased, too.



THE DEAF CITIZEN

The Deaf Citizen is a four-page, four-column monthly published by the deaf mutes of North Carolina, and ably edited by Mr. J. M. Vestal, Burlington, N. C. This publication is in the third year of its existence and is serving as a communication between the deaf mutes in North Carolina and many of the other states. We commend our deaf friends in their untiring efforts in producing so excellent a publication. The paper is printed in Burlington, N. C., by the same house that now prints THE CHRISTIAN SUN



NOTICE

While it is elsewhere announced that THE SUN is to change business management July 1, 1922, it is the desire of the present management to carefully check every subscription account between now and that time, and this will be done. If your account is wrong in any way, according to your thinking, we shall be pleased to know it. If for any reason you are getting THE SUN and you do not know who is sending it, and your subscription is out, it would be well to advise this office of that fact. If you have any complaint to make, let us have it now. It is only fair to our successor that we seek just as far as possible to get the list in the most creditable manner. Despite our painstaking efforts to keep every account 100 per cent perfect, and every subscriber receiving his or her paper, it may be that we have not succeeded in every instance.

“TELL ME A STORY”

AN ORCHARD POLICEMAN

There is a busy little fellow who does police duty in the orchard. His uniform is a coat of slate blue, a white vest, and a black cap, and he is called the topsy-turvy bird. The eyes of this busy little bird are constantly in search of bugs and tiny worms which do so much damage to the fruit trees. He catches the criminals of the insect world between his sharp bill, and he does not waste any time in taking them to the police station; he catches, tries, and judges them on the spot, and death is the penalty always. This police bird is small in size, but his appetite is large, so, during the hours of a day, he deals out punishment to ever so many crawling robbers that sap the vitality of fruit trees in the orchard.

Instead of climbing up a tree and backing down, like a woodpecker, this bird in the slate-orchard coat and white vest turns around and descends head first, which is, no doubt, the reason why he is called the topsy-turvy bird. His book name is the white-breasted nuthatch.

However, if he does travel downward instead of upward, he seldom misses an insect while he is on police duty, for he hunts them out tirelessly no matter how carefully they hide. He even can travel the under side of a limb, like a fly, and peep into every crevice with his bright eyes and punish every insect thief with his sharp bill.

Sometimes he takes a vacation—the best of policemen are allowed some playtime—and visits the “sugar bush” when the sap is running, to sample the sweet juice. This vacation is always taken in the spring when the maple sap is at its best. And it is in the same season of the year that he takes time to sing. His song is not at all musical, although Mrs. Nuthatch seems to enjoy his caressing, wooing note. However, as he is busy usually doing police duty, his song is seldom heard.—*Jane V. Roach in Child’s Gem.*



CONSIDER THE CAT

If you are one of those morbid persons who hate cats, while your barn, and even your own residence, are turned into rat and mouse incubators, from which the whole neighborhood is supplied; and you keep your premises strewn with “rat poisons” which are usually eaten by some innocent animal—your neighbor’s cat, for instance—or your own chickens, rather than by Mr. Rat, then you are a nuisance to your neighborhood, and your mind is like a moldy garret badly in need of fresh air and sunshine.

No other domestic animal has been so much abused as the cat; and yet, with the exception of the useful birds, she is the farmer’s and suburbanite’s best friend.

Some persons, whose humane instincts are confined to one channel, have gone so far as to advocate killing the cat in defense of the birds; but from my own observation, I have known one misguided boy to destroy more birds in one day with a sling shot or gun than are destroyed by a dozen cats in a whole year. And yet not even the most fanatic have hinted at a campaign against the life of the small boy.

The cat that preys on birds is usually one that was left to starve by her superstitious owner when he moved away and, quite naturally, seeks her food wherever it can be found.

When treated kindly and fed properly, the cat very seldom leaves her haunts around the house and barn to seek the lives of birds.

There are never less than a score of birds’ nests among the vines and shrubbery around our home in the spring; and not one has yet been destroyed by our cat. But one night we heard a great commotion on the front porch, and on investigating found Mr. Rat with the remains of a small wren, which he had taken from the nest in the clematis vine, still in his mouth; while he struggled in the firm grip of Buddy, our cat. Before Buddy became a member of our family it was almost impossible to raise any kind of fowls on the place. Brood after brood were destroyed by Mr. Rat, and even the eggs were taken from the nests. But not one little chick or egg has been lost in this way since Buddy’s reign.

Besides the usefulness of the cat, there is no pet more cleanly, more affectionate, or more satisfactory to have in one’s home. And when she is not all this, it is due to improper training, or ill treatment, rather than to her own instincts.—*Ollie Barnes, in Our Dumb Animals.*



The spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we must become.—*Henry Martyn.*

To Subscribers:

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Enclosed find \$2.50 which apply to my subscription account.

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Address

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

**INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON
FOR MAY 14, 1922**

Hezekiah Leads His People Back to God.—II Chron. 30: 1-27
Golden Text: God is gracious and merciful, and will not turn away His face from you, if ye return unto him.—II Chronicles 30: 9.

Topics for Discussion and Thought: Wise methods of Reform; Putting Religion First.



CHRISTIAN ENDEAVOR TOPIC, MAY 14, 1922

How Can We Help Our Church and Get Help From It?
Psalm 122: 1-9.

“I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand.

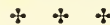
“Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn voice,
Her hymns of love and praise.”

—Timothy Dwight.



RELIGIOUS EDUCATION ACTIVITIES

Last Sunday, May 7, was the first Sunday of our Contest for Increase in the Southern Christian Convention. Many Sunday schools have expressed their determination to increase their membership at least 10% during the six weeks from May 7 through June 11. Several are using the “Pennsylvania Plan of Increase” a copy of which was sent to each superintendent. The Board of Religious Education is hoping that every school will put forth a special effort to increase its membership and attendance, and that our Sunday school secretaries will be prompt in sending in the report cards each Monday morning. The Field Secretary will gladly answer any questions regarding this Contest, and help in every way possible. Next week we shall publish the results of the first week’s reports.



Several new Christian Endeavor Societies have been organized recently and are doing splendid work. The Society in the Vanceville (Ga.) church is just six months old, and has more than doubled its membership since organization, and is continuing to grow under the leadership of its president, Miss Lucille Martin. New Societies have also been organized at Ambrose and Enigma in the Georgia-Alabama Conference, and Red Hill is planning to organize in the near future. The Monticello church in the North Carolina Conference has a new Society also.



During the last week of April Sunday School Institutes were held at eight churches in the North Carolina Conference, including Sanford, Ramseur, Apple’s Chap-

el, Monticello, Burlington, Durham, Raleigh, and Henderson. We were especially fortunate in having Mrs. Fred E. Bullock, of Dayton Ohio, Field Secretary of Sunday Schools of the American Christian Convention to address these gatherings. All of her addresses brought information and inspiration to the workers who attended these Institutes.



The annual Sunday School and C. E. Convention of the Virginia Valley Central Conference will be held with the Mt. Olivet (R) church, May, 17, 18, and 19. The President, Mr. Roy A. Larrick of Winchester is working hard to have a helpful program, and every Sunday school superintendent, officer and teacher, and Christian Endeavor worker, should be planning to be at this meeting.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR MAY 10, 1922

Amount brought forward\$7,481.40

Easter Offerings

W. N. Reynolds, \$100.00; Graham Christian church, \$15.00; Sarem church, \$5.75; Dry Run church, \$7.16; Antioch church (E. Va.), \$9.33; Wake Chapel, \$30.00; New Hope Sunday school (Ala.), \$10.55; First Christian church, Burlington, \$96.49; Antioch church (Val. Va.), \$38.66; Asheboro, N. C., \$3.00; Winchester, Va., \$14.44; Damascus church (Orange Co.), \$9.00; Noon Day Sunday school, \$1.39; American Christian Convention, \$12.00; Mebane Sunday school, \$11.03; North Highlands, \$5.80; Youngsville, N. C., \$3.00; Concord church (N. C.), \$5.60; Greentown Christian church (Ind.), \$2.54; Stringtown Sunday school (Ind.), \$1.20; Olive Hill Sunday school (Nebr.), \$12.00; First Christian church, Lincoln, Kans., \$5.00; Mississenean Christian church (Ind.), \$2.50; Geo. M. Jordan, 85c.; Antioch church (Eel River Con.), \$3.00; Highwater Christian church (Ohio), \$5.60; Pleasant Hill Sunday school (Ind.), \$1.91; Valley Center Christian church, \$3.00; Mount Pleasant church, \$12.15; Industry Christian church (Ill.), \$2.85; Wakefield, Va., church, \$13.07; Waverly, Va., church, \$18.07; South Norfolk church, \$66.78; Kenneth B. Nibarger, \$1.00; J. O. Atkinson, \$5.00; Hines Chapel church, \$25.03. Total, \$559.75.

Sunday School Monthly Offerings

Antioch (Va.), \$2.00; Palm St., Greensboro, \$5.35; Apple’s Chapel, \$1.18; Monticello, \$1.21; Mayland, \$1.71; Shallow Well, \$1.81; North Highlands, (Ga. and Ala.), \$3.26; Wakefield, Va., \$4.71. Total, \$21.23.

Special Offerings

Junior Missionary Society, First Christian church, Norfolk, \$10.00; C. W. Straughan, on support of children, \$20.00; A. F. Perkins, rent and ploughing, \$13.50; A. M. Allred, on support of children, \$10.00; Junior Philathea class, Edgewent Baptist church, Durham, \$14.00; Rev. J. W. Patton, \$5.00. Total, \$72.50.

Total for week\$653.48
Grand total\$8,134.88



“The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.”

NEW BUSINESS MANAGER, C. P. A.
(Herald of Gospel Liberty)

The new manager of The Christian Publishing Association, Mr. John H. Stewart, was born in Huntington, Indiana. His father and mother were charter members of the Christian Church of that city, and he himself was a member while living there. The mother has "passed beyond the river," but his father still lives and is one of the few surviving charter members of that church. Later he transferred his membership to the First Christian church of Dayton. About twelve years ago he moved to Decatur, Indiana. As there was no Christian church in that town, he, with his family, united with the Presbyterian Church, of which he has been an honored member. Mr. Stewart began to learn the printing business at Huntington, Indiana. Later he held a position on the Decatur (Indiana) *Journal*, going from there to The Christian Publishing Association at Dayton as a linotype operator in 1905. He installed the first two machines in the new Publishing House building. After a time he became connected with the Mercantile Corporation in Dayton. In 1909, he went to Decatur, Indiana, as a linotype operator; was later promoted to have charge of the job printing business; and for the past three years has been city editor of the daily paper published by this company. Mr. Stewart has been active in all matters pertaining to the public good. He makes friends readily and is highly esteemed by the people of that city. He comes to take charge of the Publishing House on May 1, with the strongest recommendations from the company he has served for the past twelve and one-half years. We bespeak for him the most cordial and loyal support of our entire brotherhood, in confidence that he will render faithful and competent service.

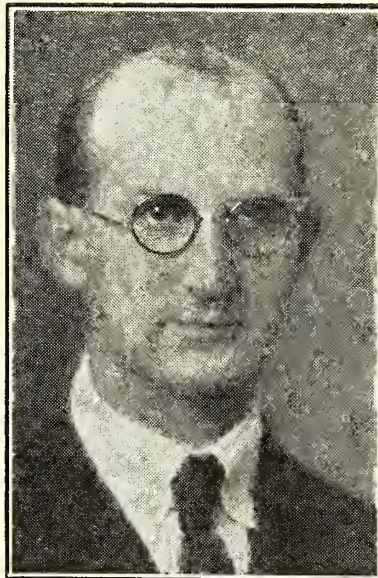
O. W. WHITELOCK,
President C. P. A.

❖ ❖ ❖

CHANGES WITH THE C. P. A.
(Herald of Gospel Liberty)

There was the spirit of very deep regret throughout the Publishing House last Saturday, when three of our associates in the work left the positions they have held for so many years—Mr. Rathbun, the Manager; Mr. Charles W. Montgomery, for seven and one-half years the head of the printing department; and Miss Leah Scott, for several years in

charge of several important phases of the office work. There was the giving of tokens of friendship and the expressions of genuine esteem and good wishes which can be voiced only where there has been that good comradeship in service which has characterized the work here. And Mr. Stewart, in taking charge as the new Manager, will find the spirit of good fellowship and co-operation pervading his entire working organization and all of those associated with the various departments of the work in this building. Already he has taken hold of the work with zest, and plans to push it vigorously. He is an optimistic, genial fellow whom we believe that our brotherhood will like very much; and he comes to the business with a greater technical knowledge



JOHN H. STEWART

and experience in the printing and newspaper business than any previous manager had at the time of accepting the work here. And we are sure that he will receive the most kindly reception and earnest support and cooperation on the part of the entire brotherhood. He is exceedingly anxious to give service and satisfaction to every customer and patron; to enlarge the touch of the House with the brotherhood, through its periodicals and otherwise; and to be kindly informed of any and every instance wherein the service of the House could be bettered and made more satisfactory. If the brotherhood will give him their heart and hand in the work as the entire working force here is doing, we believe that the results will be most pleasing and satisfactory.

CHURCH NEWS

A GREAT PROGRAM

Most readers of THE SUN are aware of the fact that for several years the Third Christian church of Norfolk, has had high hopes and aspirations, hoping and believing that some day, we would be able to do something that would be a credit to the denomination, and above all, to the glory of God.

When, in 1907 twenty-six charter members met in the little temporary building costing about \$1,000.00, we all had hopes—hopes that some time we might see a building erected costing probably as much as thirty or forty thousand dollars. That, by most people, was thought to be rather an extravagant hope.

But the Lord set His seal of approval on the work, and it has had a steady growth all the while. Since Dr. L. E. Smith came to us as our pastor, it has had really a phenomenal growth. We soon saw that the small building that we had first conceived would not take care of the present need, allowing nothing for future growth and expansion. As we began to plan for the future our vision began to enlarge and our faith to increase. We saw that to meet the need we must plan for a larger building. As we began to consider the size and necessary cost of an adequate building we realized that to accomplish it we must have help from some source.

Our committee went before the Board of the Southern Christian Convention and laid our plans before the Board. We told the Board that if it could arrange to stand by us in a very substantial way, that we would undertake to do something in a big way for our Master. Most readers of these lines know the result. I know that there has been some criticism of the Board for helping as liberally as it did. But brethren, please remember that it was that action of the Board that gave us inspiration and courage to attempt the stupendous task we have. I hope and believe, that the time is not far distant, when we will be able to repay the Brotherhood many fold for every dollar put into the Mission fund, by what, under God, we may be able to do because of the splendid equipment we will have for work.

We began two years ago to solicit subscriptions for our building fund, but the depression that struck the country came on and we decided that it was not best to attempt to complete it at that time. Recently we decided to complete the canvass for funds.

Dr. Smith has personally conducted the canvass for subscriptions, in a quiet, private, campaign. We decided to make April 30 the day to rally our forces and complete the fund. Dr. Smith had approximately \$110,000.00 in subscriptions to make public, to begin with.

Col. J. E. West, Lieutenant Governor of Virginia, was present and had charge at 11 a. m. Dr. W. H. Denison of Dayton, Ohio, Secretary of the Forward Movement, was with us and had charge at the evening service. When the "smoke of battle" had cleared away and results were totaled it was found that the amount stood at \$131,200. About \$2,000.00 has been added since. These subscriptions run over a period of five years, payable semi-annually.

The contract for the erection of the building has been let to the Watts Construction Co., of Baltimore, for \$160,000.00 exclusive of the furnishings and windows, which will make the cost around or in excess of \$200,000.00. Contract calls for completion by March 1, 1923.

The membership of the church is now 826. On May 16, we begin a two weeks meeting, at the close of which we are hoping to be able to record a membership of at least 1000 then with that as a basis—with three missionaries of our own in the field—with a pastor and his assistant on the local field for their full time—with the completion of our new building—we feel that we have only laid the foundation and are then just getting ready for real aggressive work for the glory of God, and to hasten the coming of His Kingdom on earth. We crave the prayers of the Brotherhood, that we may ever keep humbly at the feet of the Master and active in His service.

J. W. MANNING.

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NOTICE!!

To the delegates and others who expect to attend Sunday School and Christian Endeavor Convention of the Virginia Valley Central Christian Conference to be held with Mt. Olivet church (R.) May 17-19, 1922: Those coming from the Shenandoah Valley, by automobile, will come to Harrison-

burg, thence on the Harrisonburg-Elkton road to Herring's Store, two and one-half miles east of McGaheysville. Those coming from the Page Valley and from east of the Blue Ridge Mountains, by automobile, will come to Elkton, thence on the Elkton-Harrisonburg road to Herring's Store. The church is located on a by-road and is about five or six hundred yards from Herring's Store.

Those coming by rail, from the Page Valley Pastorate or from east of the Blue Ridge Mountains will come to Elkton; and from there, go to Mauzey Station on the C. & W. train, or by "buss" line from Elkton to Herring's Store.

Those coming by rail from Winchester and Harrisonburg, and the interviewing points, will come to Harrisonburg and from there, come, either by the C. & W. Railway to Mauzey Station or by "buss" line to Herring's Store. The fare on the C. & W. Railway and for the same distances on "Lozure" or "buss" are practically the same.

Norfolk and Western train No. 1 (southbound) and N. & W. Train No. 13 (south-bound) are due in Elkton at 4:48 a. m. and 11:56 a. m. respectively. Norfolk and Western north-bound trains, Nos. 14 and 2 are due in Elkton 4:57 p. m. and 10:40 p. m. respectively. Come in time for the first session; and stay until after the close of the last session. Everybody who is a member of the Convention, all who are delegates or alternates, all who are on the program, and all others, who desire to, are urged to come and come prepared to make this session of the Sunday School and Christian Endeavor Convention the best one yet.

R. P. CRUMPLER, *Pastor.*

✻ ✻ ✻

THE REVIVAL AT NEW PORT

The greatest revival that New Port Christian church and the other people of the New Port community have experienced in a good many years was held with our church there March 20-30. Rev. H. P. Ruppenthal, pastor of the United Brethern Church of Shanandoah, Va., did the preaching for us the first five nights. The Holy Spirit was with him and used his preaching to accomplish much good. The pastor had to do the preaching during the remainder of the meetings, and conducted the preliminary services the entire time. While we did not have so much ministerial

assistance as we wanted, the Holy Spirit was with us in mighty manifestations of power. We felt a consciousness of His presence at every service such as we have not experienced in some time.

Besides the aid of the Holy Spirit, about the most helpful feature of the entire series of meetings was the whole hearted way in which all of the consecrated children of God of all denominations of the New Port, Leaksville, and surrounding communities entered into every praise, prayer, and song service. During the meeting, denominational differences were absolutely eliminated. We were all as one affectionate family, feasting at the same banquet table of divine blessings.

As a result of these services, thirteen people—principally grown young men and ladies—were happily and genuinely converted and united with the Christian church, many others re-consecrated themselves to Christ, and the membership of the three predominant denominations of that section were greatly revived. For all these wonderful blessings, all praise and honor is given to the Heavenly Father.

The revival services at Leaksville began on Sunday following the close of the New Port meetings on Thursday night (March 30) and closed Saturday night, April 15. As was the case at New Port, the pastor had to do a part of the preaching and depend on local assistance for the rest. Rev. J. Lee Johnson of Fuquay Springs, N. C. was to have assisted us; but stuck a nail half through one of his feet a few days before he was to have come, and so could not come.

Rev. A. W. Campbell of the "Regular" Baptist church (a branch of the "Primitive" Baptist church) of Luray, preached one night; Rev. F. A. Tinney, of the Disciples church of Luray preached two nights; and Rev. J. W. Leggett, pastor of the M. E. church south, of Luray preached the last six nights. Furthermore, many of the bretheren of the laity of our denomination and of other evangelical denominations of the Leaksville section and from other sections, especially from New Port and Luray came to our assistance and took active parts in the praise, prayer, and song services. As was the case at New Port, this was about the most helpful human part of the services. Above all, the Lord was with us also at Leaksville in convicting, convert-

ing, and reviving power, and gave us a good meeting. Twelve or more gave their hearts to Christ as a result of these services. Most of these have connected themselves with our church already, and the others are expecting to do so next Sunday (May 6th.)

Denominational distinctions were forgotten during our Leaksville revival, also. To God, the giver of all good gifts be all the glory.

R. P. CRUMPLER.
* * *

FROM OHIO

Sunday March 26 was "Foreign Mission Day" in the Pleasant Hill Christian church. Rev. W. P. Minton, a former pastor and now our Foreign Mission Secretary, was with us at both morning and evening services. Mr. Smolinsky, our Mission Superintendent of the Sunday school had planned for a big day, and we had it. Of course with the Mission Secretary Minton present, the results of the day's program had to be good.

This Sunday also marked the beginning of a two weeks revival. The writer had with him Dr. Frank H. Peters who did the preaching. The pastor leading the music. We had a good meeting. The weather was not favorable the first week, but was alright the second. The interest during the entire period was fine. Dr. Peters is an educational evangelist, the kind I suspect the most of our churches need. The church people are usually ready to do and move to "greater things" when they are properly instructed.

Previous to the Mission Day and the revival the church finished the job of installing the "Delco Light" system and papering the church. This improvement proved to be good advance work. The light and paper men are sometimes possibly the best preliminary agents for a good evangelistic campaign. Try them. This plan worked well also in my other church, Broadway Christian. Just prior to our revival services during the Christmas holidays this church had made improvements amounting to \$400.00 and they are continuing along this line. And Brother pastors, at the close of each mentioned special meeting above, I received a Sunday pounding on the good old Virginia plan.

The Pleasant Hill and Broadway people are certainly great to serve.

J. C. BARRETT, *Pastor and Student.*
Defiance College, Defiance, Ohio.

LAGRANGE, GEORGIA

We have had one of the greatest revivals here that this section has witnessed in some time. The attendance was fine, the church not being able to accommodate the people.

Brother T. C. Cassady of Birmingham, Alabama, did the preaching. We have received sixty-three members for the Christian church and nine for the other churches of the town. Our church has put on new life and we expect to do more than we have ever done for the Lord.

We are running a union meeting at East LaGrange. We trust that the Lord will give us a great meeting. Our church here will soon be completed and we hope to fill it with some good members. We desire the prayers of all that we may have a successful year.

C. W. HANSON, *Pastor.*

CALLED HOME

SHIRKEY.—William D. Shirkey was born May 25, 1894, and died April 7, 1922, aged 27 years, 10 months and 12 days. He leaves a wife and four little children to mourn his untimely death. These have the deepest sympathy of their many friends. It was the writer's privilege several years ago to receive Brother Shirkey into the church at Mayland, where his wife also is a member. A large congregation attended the funeral which was held at Linville Creek Dunkard church April 9, 1922.

A. W. ANDES.

DENSON.—Mrs. Rosa Melinda Denson, wife of T. E. Denson, of Dendron, Va., died in a Richmond hospital April 8, 1922, just after a very serious operation. She was 59 years 11 months and three days old. The body was brought to Wakefield and conveyed about two miles out in the country to the old family cemetery for interment.

She was twice married. Her first husband, James P. Gay, and three children preceded her in death. Husband, six children and one sister survive her. She was a member of the Dendron Christian church.

W. D. HARWARD.

DOFFLEMYRE.—Mrs. Rachel Rebecca Dofflemyre, widow of the late B. F. Dofflemyre, of Stanley, Va., R. F. D., died April 18, 1922, aged 75 years, two months and 18 days. Mrs. Dofflemyre was a member of the Christian church for more than 50 years, and lived the life of a real Christian. She is survived by three sons, five daughters, and quite a number of grandchildren.

The funeral was conducted at her home near New Port, Va., April 20, by her pastor.

R. P. CRUMPLER.

FAUCETTE.—Capt. Robert Hawood Faucette departed this life April 21, 1922, at the age of 85 years, four months and six days. He was a member of Company K, 47th Regiment, North Carolina troops in the Civil War, and was in the great battle at Gettysburg in which his command lost 80 guns of the 90 with which they entered the battle.

He leaves four children, six grandchildren and one great-grandchild.

He was widely known in the counties of Alamance, Caswell, Guilford, and Rockingham. His funeral and interment took place at Stony Creek Presbyterian church and was conducted by Rev. J. W. Holt, of Burlington. A good man and a good citizen has gone from among us.

J. W. HOLT.

Resolutions of Respect—Johnston

On March 19, 1922, God in His infinite wisdom saw fit to remove one of our beloved members, Mrs. R. H. Johnston.

She was a devoted mother, a kind neighbor, and a loyal member of Holland Christian church, Sunday school and Woman's Missionary Society, and attended these services as long as her health permitted.

Therefore, we, the members of the Missionary Society, offer the following resolutions:

First—That we as a Society have sustained a great loss.

Second—That we hereby give expression to our feeling of sorrow and appreciation of her life.

Third—That we extend our deepest sympathy to her family and pray God's richest blessings upon them in their bereavement.

Fourth—That these resolutions be recorded in the minutes of the Missionary Society, a copy sent to the family and a copy sent to The Christian Sun for publication.

MRS. B. J. BEALE,
MRS. E. J. NORFLEET,
MRS. M. J. HOLLAND,
Committee.

* * *

PRESIDENT HARDING BECOMES LIFE MEMBER OF THE AMERICAN BIBLE SOCIETY

President and Mrs. Harding are now life members of the American Bible Society. A short time ago a friend of the Society, in her eighty-sixth year, wrote expressing her admiration for President Harding and stated that she campaigned for him, voted for him in his election, and that she was anxious for him to be affiliated with the American Bible Society. She also wanted Mrs. Harding to be associated with her husband in this membership. This desire on her part was communicated to the President and Mrs. Harding and both of them have very graciously accepted. The certificates of membership were presented at the White House by a small committee from the Society, headed by Secretary of State, Mr. Hughes, who is a vice-president of the Society.

MISCELLANEOUS

DEGRADING SPECTACLE

Doverites in the vicinity of the county jail last Saturday afternoon were treated to a spectacle that years ago was a common occurrence, but which happily, in recent years, has been dispensed with in this country, the lashing of a prisoner at the public whipping-post in the jail yard. The lashes were applied lightly by our human sheriff, but nevertheless the sight was a disgusting one. Squirming humanity, clinging to a post to which he is manacled, cringing under the leather thongs—is it to be wondered that the spectacle recalled to many the dark ages when instruments of torture and barbarism were in vogue?

Every other State in the Union has dispensed with the whipping-post. But for some reason, still unexplained in any convincing manner, Delaware clings to this cruel relic of those ancient days. "It drives away the criminal," argues those who favor the punishment. True, but it also drives many a youth who is just stepping upon the wayward path into the ranks of hardened criminals.

The post has broken more spirits, driven more men to hell, awakened the devil in the hearts of more human beings, than its advocate realize. Perhaps some day they may see the light and the fair name of Delaware will then be cleansed of this blot which makes its notorious throughout the Nation.—*Delaware State News, Dover, Delaware [April 20, 1922.]*

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BURLINGTON - - - NORTH CAROLINA

IF A HORSE COULD TALK
 Load me but lightly, Master,
 Drive with an easy line.
 If the sun is warm to your lesser form,
 Just think what it is to mine.

A pound in the winter, Master,
 Is two in the summer sun.
 The mercy course makes a better horse
 When the hot day's work is done.

Easy in loading, Master,
 Light with the driving line.
 Forget the goad on a sun-baked road
 Be merciful, Master mine.
 —*Morton Birge in The Boston Traveler.*



THE HILLS OF GOD
 The hills of God encircled are
 With spaciousness and peace,
 From narrow chafing fetters they
 The fretting soul release.

Lift up thine eyes, sweep far thy view,
 Swim in this boundless sea.
 The soul, thus lost, shall find its life,
 In joyous liberty.

—*Selected.*



MORE OF THE BIBLE IN DAILY LIFE
 What we need in our care and strife
 Is more of the Bible in daily life,
 More of its lessons and gospel love,
 More of its music of lark and dove,
 More of its blossoms of cheer and
 song,
 More of its spirit to make us strong.

More of the Bible in business and toil,
 More of its fertile and beautiful soil,
 More of its earnest and helpful joy,
 More of its teachings for man and boy,
 More of its courage and faith and
 cheer,
 More of its laughter to dry the tear.

We often think of a thousand things
 That life needs most when its trouble
 stings,
 And its worries and its hardships
 count;
 But we need more Bible to help us
 mount,
 We need more Bible to help us see
 The men we are not and we ought
 to be.
 —*The Bentztown Bard.*



"The pax got us out of the
 trenches, but the tax has kept us dig-
 ging ever since."—*Columbia Record.*

DR. J. H. BROOKS
 DENTIST
 Foster Building - - - Burlington, N. C.

THE CHRISTIAN SUN
 (Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family,
 and Devoted to the Interest of the King-
 dom as Represented by the Christian
 Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

One Year	\$2.50
Six Months	1.25
Three Months .....	.65
In Advance	

PUBLISHED EVERY WEDNESDAY AT
 BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C.,
 as second-class matter.

Business Regulations

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**CARDINAL PRINCIPLES OF THE
 CHRISTIAN CHURCH**

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION


C. B. RIDDLE, Editor

PUBLISHED EVERY WEDNESDAY

Living In The Past

By REV. B. J. HOWARD

Chapel Hill, N. C.

NE is moved to wonderment and sympathy by the person who is conscious of his inability to adjust himself to the present age, and hopelessly struggles with a dead past to which he has become so strangely fixed. Asleep to the fact that the whole structure of life is ever undergoing constant change, he awakes to disown the new day that has come with the passing of the hours. He is conscious of a *suddenness*; but cannot believe that it belongs to his *awakening* rather than to the *day* that has come. He cannot ascribe to what he sees the everlasting order of all life-gradual growth. He tries to interpret the morning in terms of evening twilight. In his frenzy, he rushes from his chamber an alarmist and extremist. He calls progress prodigality, and the whitened harvest fields are as but a wilderness of woe and waste. He watches the lurking of lone highwaymen while multitudes pass on their way about the Master's business. He shudders at the oaths of one profane and is deaf to echoes coming from millions of family altars. He is not an idler, but the mis-user of a tremendous amount of energy. Like one observing a spurious growth from his favorite apple tree, cries "ruined!", and then diverting his rust ruined pruning hooks from their intended use, he tries to uproot the entire tree. Or like him who insists upon superannuated symbols with which to clothe the present, only to find them outgrown. But he refuses to part from them. He cries "ruined!" He lodges his hope in some kind of collapse. Early and sudden endings and beginnings of dispensations are for what he plans, prays and predicts.

VOLUME LXXIV.

BURLINGTON, N. C., MAY 17, 1922.

NUMBER 20

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

EDITORIAL

OUR NEW PRESIDENT

We present to readers of The Sun the likeness of the Convention's new President, Reverend Leon Edgar Smith, A. B., M. A., B. D., D. D., 4312 Colonial Avenue, Norfolk, Virginia. Dr. Smith is a graduate of Elon College and Princeton University. He has held some of our most prominent charges and is now pastor of the Christian Temple of Norfolk, Virginia. Dr. Smith assumes the duties of his office with enthusiasm and a spirit of sincerity and earnestness that will win. The Sun, in behalf of its constituency, congratulates Dr. Smith to the elevation of this high office in the Brotherhood.



"COLLEGE MONTH"

President Harper in his Elon Letter in this issue calls attention to "College Month." A good idea, we think, and here is The Sun's endorsement of the plan. We have all kinds of special days, weeks, and months, and certainly the matter of education is of such importance that we cannot afford to deny it a place in our church life. The progress of Christianity is the progress of education, and the progress of education is the progress of Christianity. They are inseparable. During the next few months many of our young men and women will be thinking of attending some college next year. They may need advice. We feel that pastors will cooperate in the work and make a special plea to our young people. There are hundreds of boys and girls who never attend college, and who are just as able to attend as those who go. The reason that they do not attend is for lack of encouragement—the lack of being properly instructed so as to see the need of a higher education. What an opportunity our pastors have!

And College Month means more—it is an opportunity to bring before the people the financial needs of our schools.

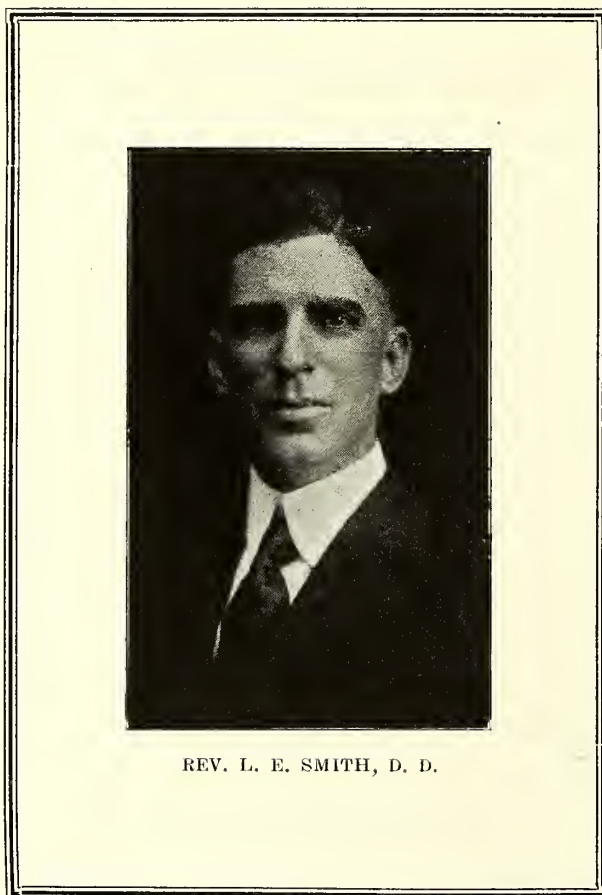
LAYMEN'S MISSIONARY MOVEMENT TO RESUME ACTIVITIES

(Condensed from Press matter)

At a meeting of representative laymen of twenty-one evangelical denominations, held at the LaSalle Hotel, Chicago, Illinois, May 3 and 4, it was voted to resume the work of the Laymen's Missionary Movement, which had been in abeyance since the organization of the Inter-Church World Movement, in order to cause that organization no embarrassment in undertaking the large task which it set itself to do.

The purpose of the movement is to promote the missionary program of Christianity by laymen through prayer, study and work. It is an unofficial movement of the laymen in loyal relation to their respective churches for the extension of the Kingdom of Jesus Christ. It is not the purpose of the organization to administer missionary funds but to assist churches in an educational and inspirational way.

A committee of forty-one outstanding laymen from every part of the country was appointed a general committee with power to add to their number. As the work of the Movement shall develop, district, state and local committees may be created. Such committees shall be self-governing but will be expected to adhere to the general policy and outlines of the movement. There shall also be a general advisory committee of Missionary Board secretaries and ministers, which shall meet and counsel with the General Committee from time to time, at least annually. In order to co-ordinate the work of the Laymen's Missionary Movement with the missionary programs of the various denominations or



REV. L. E. SMITH, D. D.

communications, the Laymen's Missionary Movement shall seek counsel from a gathering of Missionary Board leaders each year, at which recommendations concerning the following year's program of the Laymen's Missionary Movement shall be formulated. By such a plan the Laymen's Missionary Movement retains its unofficial character and at the same time cooperates with denominational leadership. The expenses are not secured from Mission Board treasuries or from the treasuries of local congregations. Its expenses are supplied by certain individuals whose gifts do not interfere with obligations to their churches.

OUR COUNTRY CHURCHES

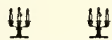
That which has concerned us for many years, and concerns us yet, is the great and undeveloped work of the country church. We have only praise for the fine work that the average country church is doing. It is the country church that is sending the ministerial students to our colleges; it is the country church that is giving the best and ablest leaders to the denomination, to all denominations, and to the whole nation. But while this is true, the country church is not measuring up to the great opportunity which she has. Magnificent school buildings have found their way into practically every locality. Most of these schools are being manned by college and university graduates. Subjects are being taught in these schools that a few years ago were taught in colleges. Community pride is asserting itself, and no man is acceptable as a teacher unless he is thoroughly capable.

But what of the country church? We find practically the same type of country churches that we found ten years ago. It is true that we have built a few new churches, but we have not kept pace with other things or done our duty by the country church. How long can the church continue to hold the respect of her young people when she does not measure up in opportunity to other organizations in the community?

Where does the blame lie? The average community has fallen into the habit of contenting itself with a once-a-month service and claims that such is all it has time for.

The country church cannot demand the ablest men so long as \$25,000 worth of automobiles are parked in the church yard while the people listen to a \$200 preacher. God cannot prosper a cause where the people will pay more for gasoline to be used as a means to help get them to church, than they pay the preacher who must speak to them after they get there.

This is no tirade against automobiles. We believe in the modern conveyance, but we should be willing to help pay that the church may advance along with other things. The church can demand the respect of the world only as the membership of the church respects the church. Let us have good schools and good teachers, but let us also have good church buildings and good preachers. Let us have automobiles, but let us pay our pastors enough salary to put them beyond the starvation line and give them a chance to study and show their best.



OUR FRONT PAGE ARTICLES

We wish that those who have written articles for the front page of The Sun could know the many compliments we have received in their behalf. Readers are freely expressing their appreciation of them. We have several more on hand with promises from others to write. We are sure that those who have already written would be glad to furnish another article any time. It is the expressed hope of many that this feature of the paper may be continued.

EDITORIAL BRIEFS

American life is organized, or rather so over-organized, that it is difficult to think in any constructive way. The multiplicity of organizations are making their inroads upon the home, and if the home-life be destroyed, the whole underground structure of civilization will then be cut loose.



We are not so much concerned about the past life of a man as we are as to his future. Turn the past loose. Seize the future and seal it with a purpose.



Weather conditions are now favorable for church attendance and the churches during the next few months should be filled and overflowing.



The school closing season is at hand. Let us remember to congratulate and seek to inspire the graduates, both of high school and college.



The boys of today are the men of tomorrow. What you desire the men of tomorrow to be will have to be taught the boys of today.



The reason that more people are not filled with righteousness is because they are not hungering and thirsting for it.



Are you only a shadow in your community, or do you mean something worth while to those about you?



A nation can rise no higher than the ideals of her homes. How high are the ideals of your home?



It is the Father's will that we should seek to know and to do and not our own wish.



We can make the church the biggest thing in the community—if we will.



A church boss is a first cousin to the devil's private secretary.




IMPORTANT NOTICE

The present editor has arranged with the editor-elect, Dr. J. P. Barrett, Reidsville, N. C., to assume editorial responsibility beginning with the first issue in June. Therefore, contributors will take notice and mail all matter for publication to Dr. J. P. Barrett, Reidsville, N. C., after Friday, May 26. The forms for the issue of May 31 will practically close on May 27, and so all matter received after that date will have to be for some issue in June. All subscriptions and other matters of business of the paper should be addressed to Burlington, N. C., to the present editor, until July 1, at which time a change will be made in the business management.

CONTRIBUTIONS

ELON LETTER

 THE Southern Christian Convention provided that June in the future should be College month in our Church. It was a wise and progressive step, *provided*.

PROVIDED we unite to make it mean what it ought and can mean, College month has great possibilities. The College authorities can only outline the plans. To be wholly effective these plans must be worked by pastor and people in the local congregations. We know our pastors and we know our people. We can do it. We will.

Before this letter sees the light of THE SUN a personal word will have gone to each pastor requesting the Sunday that will suit him best to observe College Day in his church or churches, and asking for suggestions as to how to make the occasion most successful. I believe our pastors will answer these letters promptly and that consequently great progress awaits us in the growth of our educational life.

This provision of College month is the logical next step in the working out of the Churches System of Education as provided two years ago. This system as is well known aims to correlate and unify the educational institutions of the Church in such a way that they will feel themselves a unity and function as such. The educational institutions of the Church are her Sunday schools, Christian Endeavor Societies, Chautauquas and Schools of Methods, Mission Study Classes, and the Colleges. The coordination of these educational forces will mean efficiency and progress in Christian effort. The Colleges will regard themselves as local educational institutions engaged in the work of higher education, with the purpose particularly of providing trained leaders, lay and ministerial, for the local organizations. The local organizations will regard themselves as an integral part of the whole work of Christian education. Crowned by the Colleges as their final fruit, but rooted and grounded in each local Sunday school and other local organizations as the foundation stone of success and achievement. So will College president and Sunday school superintendent stand shoulder to shoulder as leaders in the united educational work of the Kingdom. So will Sunday school teachers and College professors labor hand in hand for the development of Christian character through the Church's system of education.


Ever high school graduate in any of our Sunday schools should regard himself or herself as having been prepared locally to enter our College in the completion of his or her education. Elon is the logical and proper next step for all such young people. As they are loyal to the local church, they must also be loyal to their own College. So will our Church grow and prosper through the education in her own College of her own young people.

College month is needed as the next step to emphasize the necessity for higher education, to show that it should be of the Christian type, and to enlist our own young people as recruits for our College, giving public recognition to their loyalty and setting them aside publicly to the work of future preparation for their life's investment in the service of the Kingdom.

Let us seek the divine guidance that the celebration of College month may result in just that impetus to the growth and progress of our educational work which is needed and which God can own and bless.

W. A. HARPER.

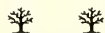
SUFFOLK LETTER

 THE best way to meet the growing demands upon the Church, financially, it seems to me, is for Conferences to enlarge their apportionments upon the churches. This is not a popular suggestion, as any attempt to increase that kind of financial obligations upon the churches meets with opposition or a fear that the people will not stand for it. This unwillingness is as manifest among the ministers as among the laymen. This position is not the result of indifference toward the cause, nor an unwillingness to perform duty; it is doubt that grows out of a lack of confidence in the ability of the people to do more than they are now doing. One might say that it is a lack of faith in the membership of the church in the field of finance. Careful study of the situation will reveal at least two plain facts: *first*, that the people in all the churches are more *able* than they seem to be; *second*, that the church membership is more liberal than they seem to be. As a rule, ministers are afraid that they will burden the members if they ask for more money; but this is a false fear. Giving is like every other service, ability increases with the proper exercise of giving. The old saying, "Give till it hurts," is false philosophy; small giving hurts the worst. This is the philosophy I would suggest: "Give till it pleases you." The happy people are the *givers*. The main thing is a *system*. Tithing is, in its main features, simply a system. Subscriptions, pledges, campaigns, personal and congregational appeals are all very good; but they are at best spasmodic and temporary. A system *grows*, increases in efficiency, produces results in a quiet, regular way, and gets easier like all other practices.

I have suggested increase at the Convention in Raleigh and again in Suffolk, and worked up a table for increase; but in neither case did the suggestion meet with favor. The plan for the Convention part of the apportionment was *five thousand dollars* for each of the four departments for which apportionments are made. The present calls for Convention Missions \$4,500; Foreign Missions, \$4,500; Elon College, \$4,500; and Convention Fund, \$1,500, making a total of \$5,000 per year for Convention purposes. The suggestion for \$5,000

for each of the four subjects named above would mean a total of \$20,000 a year or an increase of \$5,000, which would mean an average of only \$25.00 apiece for 200 churches. This would mean only an average of twenty cents per member per year and it would give \$10,000 a year for Missions; \$5,000 a year for the College, and \$5,000 a year for Convention expenses and THE CHRISTIAN SUN. The thing that has saved the situation is the apportionment *system*; not because it is *apportionment*, but because it is a *system*. The apostolic system was to "lay aside the first day of the week." The value of the envelope is its system. To wait till "just before Conference" and then pay \$5.00 looks big to some givers; but to pay ten cents per week, which is \$5.20 per year, looks small. The faith that removes mountains is a shovel full at a time. The field is tilled by a furrow at a time, till we get a cultivator, or a tractor; but for the average man, it is a furrow at a time. Churches are willing and able when they understand the need and practice the system. I have tried it and it works. It is not an untried theory, but a workable system that pleases and prospers the churches that undertake larger things for Jesus.

W. W. STALEY.



REPORT OF AMERICAN BIBLE SOCIETY

The biggest year of Bible circulation since the high levels of the war period is reported by the American Bible Society in their annual report just issued.

The total number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the Society has been unable to meet it.

During the year, the Society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli for missions in British East Africa; in Quechu for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic Script, which is a simplified written form endorsed and promoted by the government.

During the year the Society has arranged for the reorganization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid production of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over one hundred years.



VISITOR—"Are your children doing anything for you in this your last illness?"

OLD MAN—"Oh, yes; they are keeping up my life insurance."—*Exchange*.

THE BULLETIN

President W. A. Harper delivered the literary address of the Kernersville High School on May 6. He also spoke to the graduating class of the Presbyterian Hospital Training School, Charlotte, N. C., on Monday evening, May 15.



Dr. W. T. Walters, Richmond, Va., was called to Burlington last week, due to the critical illness of his father, who is better at this writing.



Rev. B. J. Earp, Newport News, Virginia, writes: "Our work here seems to be moving along nicely. The recent revival gave us twenty-one additions."



Dr. P. H. Fleming preached the baccalaureate sermon at the Pilot Mountain High School closing on Sunday, May 7. Rev. H. J. Fleming has been the principal of the Pilot Mountain school during the past year.



Rev. J. F. Morgan changes his address from 18 Hardy Avenue, Berkley, Norfolk, Virginia, to 12 West Clifford Street, Winchester, Virginia. Brother Morgan has entered upon his duties as pastor of the Winchester church.



THE SUN'S Editor greatly enjoyed last Sunday at Mt. Zion church, Orange County. It was the time of the annual memorial. We delivered the memorial address at the morning service and preached at the afternoon service. The congregations were large, the flowers beautiful and abundant, the dinner of the best, and the fellowship fine. Rev. J. F. Apple is the pastor of this church and the people love him. Mt. Zion is one of our fine country churches.



WAKE FOREST EXPELS GREEK LETTER MEN

Twelve members of the Wake Forest student body were dismissed from college last Saturday by vote of the faculty, on being found guilty of affiliation with a secret fraternity. The ruling that caused the faculty to dismiss the men from college is one of long standing and prescribed by the board of trustees. The regulation prescribes that there shall be no Greek letter fraternities in the college, and expulsion came when the faculty found the twelve men guilty. Of the number expelled, three were members of the Senior class and all were students of good standing.—*Greensboro Daily News*.



INDIGNANT LADY—"Sir, when I was your age a young man would not let a woman stand up in the street car."

YOUNG MAN—"When you were my age, madam, people still went about in stage coaches."—*Exchange*.

THE SIZE OF THE PREACHER'S SALARY

By F. E. SMITH, in *The Christian-Evangelist*

ONE of the grave dangers in American economic life is the low pay of the preacher. Two-thirds of the ministry of our country are compelled to live below the standard set by the Government for an American family. The preacher cannot escape the force of such an economic situation nor can the church. Facts, recently discovered, reveal alarming conditions sufficient to shock the church into action. The demands on the preacher always make his expense higher than for others of the same income. This adds to his difficulty. If he is to fill his place he must be a representative man in his community. He represents the church and people judge the church by him. He is the symbol of religious things. His home is open to all people and at almost all hours. The impression must be for good on all who come. Many will catch the spirit of his home for theirs, his silent leadership counting as much as the spoken.

The preacher must have a real part in the life of the whole community. His service does not belong to the church alone. True, he must guard his leadership in the church from degenerating into an overworked community committee man. He should have a part in organized life that means the welfare of the people. Let his salary be such that he can pay his own way. There are many good intentions that unconsciously result in his humiliation. The gift of memberships, the provision of facilities that he cannot afford, all done out of a sense of benevolence. Be done with feeling sorry for the preacher! He does not need it and will thoroughly resent it. Give him the support so that, in his own right, he can take proper place with his fellows. He must have books and supplies for his work. Economy here is dangerous. When the reading and study hours are trimmed be sure that sermons will show it and the church will know it. He must attend conventions and conferences, even beyond the point which many will consider necessary, but he knows he cannot be a "stay at home" and feel the pull of the life of his times.

The Salary Must be Support

The size of the salary is not significant, as expenses usually follow in the same ratio of increase. It is necessary that there shall be a just support. It is not merely for a living. Any real preacher can compel that, put him down where he will, or he has no business trying to preach. Nor is it that he may have ease and a life without trial. Any real leader of the church despises all such. It is to make him the most efficient servant of the church. It is strange reasoning that sets him out in his task, the greatest in the world, with huge handicaps. Too many stop short of support for the preacher, not seeing that it is a part of resource of the church in her task of world redemption. How often men of affairs are not willing to see the salary of the preacher on the same scale with men of like ability and preparation in business. Sometimes good men hold down the support of the preacher and then join in the criticism that he is no manager.

The Freedom of the Preacher

His support should leave him free to work out his highest ideals for the ministry. Primarily his is a creative work. He ought not give all his time and thought to what will feed the flock. Let him forget at times the sermon and the address and the never-ending line of committees and do the thing that will feed himself. He must get above the level of always hunting fodder. Let him find fresh life in recreation as when a child, the time when the world was real and God was most of all, where doubt never came and faith always spoke for the soul. What a rest from the ceaseless sense of drive! In such an atmosphere we fancy his soul would break out in a new song. How can the creative live in the man who all the time feels the drive of the job? Provide for him the seasons of play, the church will be the richer.

Preacher's Shadows

One of the haunting things of the preacher's life is the anxiety about the future for himself and loved ones. He cannot and it is not his business to save money. If he makes that an ambition he pays for it dearly. The days of old age or misfortune are not provided for, nor can they be on the average salary. He is entitled to a living support while at his task and by the same token also when he is aged or broken. Nor is it back pay or deferred wages. By the very nature of his service his support is for life. He refuses opportunities to make money and provide a competency as other men. How often the church foolishly pays so little that he is compelled to gain part of his living from other pursuits. His interest is divided and a divided affection follows.

Often an unfair temptation is laid on the preacher when he has become successful in business. The next step is to quit the ministry. No man can make money and also preach the gospel. The numbers now out of the ministry are a conclusive argument. The work of the church is big enough to use the full power of any man. It can never be done by a half-hearted service. The responsibility is not so great, paradoxical as it may seem, with two tasks. The comfort and independence may be greater so that it turns out that there are many today, intended of God to be great leaders in the Kingdom, who occupy inconspicuous places in successful business. The trial laid on the preacher becomes a snare of satan. But for the money question many a successful leader would be at his post in the church instead of being lost to the church, and sometimes, we fear, lost to God.

Treatment of the Preacher

We rejoice in those churches that have been a tower of strength to their preacher, who have held him up and helped bring victory for his ministry. We also recognize that all preachers are not the same. Varying capacity and training with differing degrees of consecration and devotion mark the life of those who preach the

Gospel. We speak of the ministry and the average church. We believe many churches have not grasped the full value of this high calling or their treatment would be different.

The preacher's pay has been the object of sharp practices of many would-be shrewd church officers, a kind of Hebrew quality of which they seem proud as if beating the preacher at the financial game was a real achievement. To induce a man to come to a church on an income less than he previously received or the church securing him has been accustomed to pay. To cut the salary for various reasons when a man could not afford to move. To discharge a man from service when he and his family were under quarantine. Such have happened; would that they would never happen again!

Certain churches may not be guilty of these particular sins against the ministry but may practice others just as mean. It may be offered in a defense that part of the injustice suffered by the preachers comes from thoughtlessness. If so then the more is the shame because no one took the pains to think! How many a heart-ache might be saved to the most loved man if we had not been too busy to think! The thing that cuts the preacher deepest is not what happens to him but to see his wife and children forced to suffer and sacrifice, usually with a smile, making for him a refined sort of torture. There are not lacking organs and organizations outside the church, which call attention to the desperate situation as regards the ministry. They seem more sensitive about this all-important matter than the church.

The pay of the preacher should be prompt. How often he has been given a poor credit rating which he did not deserve. Other bills are usually met with business regard. He often has to borrow money because of salary not paid, and pay interest out of the already small income. The church uses his money and he pays the interest. If the salaries due preachers, and which never will be paid, could be placed in a permanent fund, there would be provided generous pension benefits for every preacher. In contrast consider the practice of a certain church whose treasurer takes pride in the custom of handing the preacher his check each Lord's Day just before he enters the pulpit. We fancy he preaches with greater conviction. It is a matter of encouragement to know of the much better conscience exercised by churches on this question.

The Blighting Effect

The effect of this mistaken policy, too long tolerated by the preacher, is serious enough. It has taken the heart out of good men and while they have too much conviction to quit, they carry their work in a hopeless spirit. No man can be at his best when he is saddled with sapping anxieties. There has been a steady loss of experienced men from the ministry. Even with a future of fine service ahead, they have despaired over the continual struggle to make ends meet and have gone over to the persuasive call of business. The young men are not coming into the ministry in appreciable numbers. The home is not emphasizing the ministry as a vocation. Oddly enough, the call of God is not only left out but often bitterly opposed when children purpose to follow

the high promptings of their souls in Christian leadership. With the unfair proportion of burden laid on the ministry the young man refuses to be led into such an unnatural situation. This condition need only continue for another generation and the church will be practically leaderless. It is all too true now for many churches. The unfair support of the ministry has discounted the power and place of the church. When she lowers her ideals she loses the respect of all. If she mistreats her own workers what message can she bear for righteousness in industry?

Indianapolis, Ind.



THE MAN WHO SMILES

The man who smiles and the man who frowns,
They met in the street one day.
Said the man who smiles to the man who frowns,
"Hold, brother, one minute, pray.

"I've noted you often on the crowded street,
From morn till the sun goes down,
And your very sight quite casts a blight
On the happiest man in town.
Now what is the reason, pray tell me,
You wear that eternal frown?"

Said the man who frowns to the man who smiles,
"Oh, why should I be gay?
I work and strive, to keep alive,
For a pitiful sum called pay.

"Yes, I work from early morn till night,
Just why, I cannot see;
For I spend what I make for bread and cake;
What joy in life is for me?"

Said the man who smiles to the man who frowns,
"This world is a good old place!
And I'm glad, not sad, to be alive,
So I wear a smile on my face.

"You say you strive to keep alive,
Why, so do I, my friend;
But the joy of life is in that strife,
And I hope to strive to the end.

"You say you are poor as poor can be;
Then glance at that cripple there—
Broken of limb; oh, pity him,
For he is the one who is poor.

"While you are rich, and know it not,
For you have more than he;
He may have wealth, but you have health;
Now complain no more to me."

The man who frowned then turned around,
And thought a long, long while;
Then went his way, 'mongst the sad and gay,
And on his face was a smile.

—Selected.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON

FOR MAY 21, 1922

Hilkiah's Great Discovery.—2 Chronicles 34:14-33

Golden Text: Thy word is a lamp unto my feet, and a light unto my path.—Psalm 119:105.

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CHRISTIAN ENDEAVOR TOPIC FOR MAY 21, 1922

What Christian Endeavor Does For Me.—Matt. 25:14-30
(Union Meeting With the Juniors and Intermediates)



OUR INCREASE CONTEST

Splendid reports are coming from our Sunday school secretaries for the first Sunday of our contest between Conference groups. By the end of the week we hope to have reports from many more Secretaries. At present the Virginia-Georgia Conferences are in the lead, reporting fifty-six new members enrolled on May 7, while North Carolina-Alabama reports so far show thirty-one new members. Splendid offerings are reported for missions, the Orphanage, and regular Sunday school expenses. Many of our workers have expressed a deep interest in this contest, and have declared their purpose to help their own schools increase at least ten per cent. in membership during the time of the campaign, May 7, to June 11. Christiania, Alabama Conference, announces its determination to increase one hundred per cent.

The greatest success of this contest depends upon two things: (1) That every Sunday school in the Southern Christian Convention shall work to increase its membership in order that more boys and girls, men and women may be reached by our Sunday school work, and (2) that every Sunday school Secretary will promptly mail in the report cards so that we may know just what each school is doing, and report through THE CHRISTIAN SUN each week of the progress being made. Will you not let us know what your school is doing? The contest ends on June 11, which will be Children's Day in most of our schools. Let us begin now to plan to make that the greatest day in our history of Sunday school work.

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Many inquiries are coming in to the office of the Board of Religious Education for Children's Day programs. We have a good supply of the programs issued by the Board in 1920 and 1921, which we shall be glad to mail to any school upon request. Both of these programs are very complete and suggestive, and furnish much material for a splendid Children's Day program for any of our schools, where they have not been used before. Write to the Board of Religious Education, 1012 East Marshall Street, Richmond, Virginia, for the copies which you can use.

The Virginia Valley Central Sunday School and C. E. Convention is in session this week with the Mt. Olivet church. A fine program has been prepared under the direction of the president, Mr. Roy A. Larrick, of Winchester, Virginia, and a great convention is anticipated. Our Field Secretary, Miss Lucy M. Eldredge, has been spending the days before the Convention visiting several churches in the Valley, and after the Convention will spend a few days with the Bethlehem church in their Daily Vacation Bible School, which opens May 22.



THOSE INSTITUTES

No doubt all of us think something ought to be said relative to the institutes held in the South during the last two weeks by Miss Lucy Eldredge, our Field Secretary of Religious Education, and Mrs. Fred Bullock, of Dayton, Ohio; and yet one may wait for another and finally nothing at all be said about this work. Lest that should be true, I shall give in a few words my impression of this work.

The whole program in Raleigh was manned, and manned well, by these two ladies. None of the Convention officers being present to take a very active part, the team took hold and did an excellent piece of work. The only fault I find was the very small attendance, caused by the fact that the institute was held on Saturday afternoon and night, both speakers remaining for the morning Sunday school services. The lack of attendance was certainly no fault of theirs.

The class or quality of these messages was very high, second to none in their make-up and helpfulness. We have had in our city all classes and kinds of religious workers and speakers for the last two years, and the messages of our own workers are equal to any of them. It has been my privilege to hear such speakers as Prof. Honline, D. W. Sims, Mrs. Baldwin of Chicago, Dr. Brown of Yale, and Marion Lawrance, during the last two years, on similar subjects, and so far as I can see, the methods, plans and ideas of our own workers are just as helpful as theirs, and were delivered just as well. There is, however, one question in my mind, and that is this: "Why is it our people in the Christian Church all over the South will not turn out to hear a message of this kind?" Every thinking man and woman knows, or should know, that information along this line is one of the things we need most.

The Board of Religious Education did a fine piece of work when it planned these institutes, and put these fine workers in the field. Yet, it is unfair to the Board and to the team to send them forward to speak to empty benches. I hope the Board will see fit to continue the institute work, but it is a shame to do it unless the churches of the Convention are going to back them. Here is one of the greatest fields of Christian service in the denomination, and the institute work ought to be repeated next spring on a large scale.

J. VINCENT KNIGHT.



WANTED

We desire to obtain the following volumes of *The Christian Annual* for our files: 1888, 1889, 1892, 1893, 1895, 1896, 1897, 1898, 1899, 1900.

WOMEN AND THE KINGDOM

THE ONE-DAY SCHOOL OF MISSIONS

Held in the Sanford Church, Friday April 14, 1922

Four churches were represented at this meeting. The following program was rendered:

Devotional exercises led by Mrs. Doyle McFarland.

Committee appointed, consisting of Mrs. Kelly, Mrs. Lawrence and Mrs. McFarland, to select the next meeting place.

Superintendent's message.

Address by Dr. J. O. Atkinson on "Bible Study in Missions."

Missionary address by Mrs. Alice V. Morrill.

Adjourned for lunch.

Afternoon devotional exercises led by Mrs. Lee Watson.

Fifteen minutes discussion on "Why and How of Missions in the Sunday School," led by Miss Beulah Lawrence.

Miss Iola Hedgepeth made a talk on our Mountain Work.

Round Table, led by Mrs. Morrill.

Committee which was appointed to select meeting place reported. Shallow Well was chosen.

Election of officers. The old officers were re-elected.

Meeting adjourned.

MAY GUNTER, *Superintendent.*

ELSIE KELLY, *Secretary.*



ONE-DAY SCHOOL OF MISSIONS

Dendron, Virginia, April 6, 1922

Hymn—"Reapers are needed." Devotional—Mrs. L. B. Faison. Prayer—Dr. W. D. Harward. Welcome Address—Dr. W. D. Harward. Response—Dr. J. O. Atkinson. Minutes of previous meeting read and approved. Roll called and delegates enrolled from Burton's Grove, Dendron, New Lebanon, Spring Hill, Union, Waverly and Wakefield. Superintendent's message—Mrs. B. E. Livesay, Waverly, Va. Rev. H. B. Hall, pastor M. E. church was invited to seat as a deliberative member. Hymn—"He Keeps Me Singing." Prayer—Mrs. O. M. Cookes. "Our Plans for the Year"—Mrs. W. D. Harward. "Bible Study in Missions"—Dr. J. O. Atkinson. Solo—"The Way of the Cross"—Mrs. O. M. Cokes. Address—Mrs. Alice V. Morrill. Nominating committee appointed. Benediction. Adjournment for dinner.

Afternoon Session

Hymn—"More About Jesus." Devotional—Miss Evelyn Little. Prayer—Mrs. Morrill. Pageant—"The Daughter of Ito," by the Young People's Society, Dendron. "Our Mountain Work"—Miss Iola Hedgepeth. Hymn—"Love Lifted Me." "Why and How of Missions in the Sunday School," Dr. J. O. Atkinson. Round-table—Mrs. Morrill. Report on resolutions read

and adopted. Next place of meeting to be with Waverly Christian Church. Report of nominating committee read and adopted. Collection—\$21.25. Music—Young People's Society Dendron. Dismissed by Rev. H. B. Hall.

MRS. E. T. ATKINSON, *Secretary.*
Dendron, Virginia.

THE HOUR OF WORSHIP

A SUMMER WITH CHRISTIAN SUNDAYS

At the beginning of each summer season, it is well to ask ourselves, What kind of Sundays am I intending to observe during the hot weather? Will I make them pagan or Christian? selfish or unselfish? worldly or spiritual? destructive or constructive? hurtful or helpful?

There are two ways of spending Sundays. Unless definite pains are taken to choose the right way, we are certain to drift into the wrong one. Human nature is constituted lazy, especially in warm climates. No flowery beds of ease have ever held the saint intent on doing the will of the Lord. Clean-cut decisions to adopt the Christian path on Sundays must be repeated.

Christian Sundays include the regular performance of church duties as teacher, leader, musician, singer, and preacher. Vacations certainly are in order, but should not be taken hit-or-miss, whenever the "flesh is weak."

Church attendance is as necessary for the spiritual life in summer as in winter. Why not make up our minds to be present at least once every Sunday wherever we may be? Not only will the preacher be cheered, but every other worshiper will feel stronger because of our moral support.

Make the automobile contribute to human happiness, not only for ourselves, but also for others. Why insist on garage men doing work on Sundays that could have been done before that day, if proper forethought had been taken? Why not make the automobile an agency for the bringing of children to Sunday school? Remember the shut-ins who through long winter days and nights have seen nothing of the outside world save through a single window, but who now might enjoy a ride on the brightest day of the year.

And on vacation attend if possible at some Christian watering place where good comrades can be found, where Sunday is remembered as a holy day, and where God is especially near to all waiting hearts.—*Western Christian Advocate.*



Believed to be the oldest twins in the Southwest, Mrs. Mary Peoke and Mrs. Belle Billings recently celebrated their eighty-third birthday at their ranch in El Paso County, Texas. They were born in Camden, Maine.

REPRINTS FOR PASTORS

PUT THEM DOWN

Emerson is said to have kept a pad and pencil by his bed so that he might jot down any thought that seemed to come to him by inspiration. The custom must have been better for essays than for sleep. The minister who has many plans and much routine work might well remember that constructive ideas come often by inspiration as well as great thoughts. Some days and hours are particularly fruitful in them. They are not to be commanded the next day. Put them down when they hover in the mind. Much may come of them.—*The Congregationalist*.



CENTERING OUR PRAYERS

The other Wednesday evening we attended a prayer service where the pastor directed the petitions into one channel—the Sunday school. Each one leading in prayer was asked to hold some particular problem of the school up to the Lord. As the meeting progressed, the hearts of all assembled warmed and glowed with interest in the school and went forth the hour's petitioning more fully determined to help God answer the petitions they had just uttered. Such particularizing of our petitions seems to be far more profitable than to assemble in mid-week meeting with no idea of the direction our prayers are to take and have them scatter to the four winds with every possible sort of petition.—*Northwestern Christian Advocate*.



THE SUCCESSFUL MINISTER MUST BE A STUDENT

To meet his opportunity the minister must be a student. His life gives him time to become intimate with the thoughts of the great men of all ages. He must be a reader of the poets and philosophers, the essayists and the historians. To the man who loves clear thinking or beautiful poetry this phase of the work offers a constant joy. His reading does not have to be confined to market reports and sweetened with the sporting page of a daily paper. Instead of this, it is a study of the world's best. No other vocation offers such a wide range of reading and requires a man, if he is to succeed in his profession, to read not as a pastime but as a part of his work. To the lover of literature this is a privilege not to be ignored.—*The Continent*.



A SON'S TESTIMONY TO HIS PREACHER FATHER

Bishop McDowell read at the Baltimore Conference a portion of a letter received from a professor in a certain university, the son of a Methodist preacher. These are the fine words he wrote the Bishop concerning his father:

"I know not what my father wrote you; he merely mentioned it in passing. But without doubt he failed to

tell you the really vital things: that he has reared and educated eight children on a salary ranging from \$325 to \$1,200; that no man or woman ever said aught against his character; that he is absolutely consecrated to his work; that his preaching is learned and convincingly sincere even though he isn't a Beecher; that he is better than a doctor in a sick room and that his heart is as big as a mountain; that boys love and respect him, girls accept his counsel, and men and women of all ages and classes listen to him and go away with lighter hearts; and that he would walk twelve miles any day (he has done it) to bring cheer to a weary heart. His religion is practical, constant, effervescent, and real. His preaching is convincing and scholarly, profound, intelligent, moving to action and to better things. His pastorate is kindly, affectionately paternal, bringing good cheer and smoothing rough places everywhere. I never knew a preacher who had more personal influence out of the pulpit. And his ministry is consecrated, self-forgetting, altruistic, diligent, and loving."—*The Methodist*.



LIFE'S HERITAGE

When so a heavy rod shall rise to smite me,
And sore afflictions come to sear my soul,
And complications round about affright me,
And clouds of sorrow from all sides uproll;
When trial waits my gaze at every turning,
And chill misunderstanding greets my deed,
And spite of all the thirst for good that's burning
Within my heart finds no responsive heed;

When sturdy friends I've counted on are wanting;
When enemies rejoice to see me fall;
And in my troubled spirit gray the haunting
Fears of ruin imminent appall;
When all my days are days of gloom and sadness,
And where was light no hint of light appears,
And every hope I hold to seems but madness,
And they who used to praise now turn to jeers;

Still in my heart, despite its load of sorrow,
Despite the pressure of o'erwhelming care,
I sense the thrilling joy of a to-morrow
Whose dawn shall lighten up the darkness there.
I sense a moment nigh when, woe abating,
I'll tread the path that leads on to release,
And find a cure for troubles dire awaiting
Safe in the everlasting arms of Peace.

For Life and Love so close are interweaving
That none can live and yet be portionless;
And days must come with hours all retrieving
The dreary years of unfound happiness;
And he whose share of Love is not yet ready,
Whose measure of its joy is yet unknown,
Need only keep his Faith both sure and steady
To come sometime, somewhere, into his own!

—John Kendrick Bangs, in *Harper's Weekly*.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

NOT FAR FROM THE GOAL

Our Easter offerings have come in very nicely and we are moving on toward the goal. We hope by the time all the offerings get in that we will be far beyond the mark set.

Our Church has been very loyal to the Superintendent and the Board of Trustees in handling this work here and have made it possible to accomplish what has been done here in the last five years and made it possible for us to give eighty-three little children a home instead of forty-two five years ago.

When all of our churches fall in line in the monthly offerings, the Thanksgiving offerings and the Easter offerings we will be able to do a larger work than now. Our Eastern Virginia Conference stands at the head of the list in the monthly offerings, as every church, except two, in the Conference is making the monthly offerings. We hope in the near future to get these two on the list. While many of the Sunday schools make small offerings, putting many small offerings together makes quite a nice little sum. I hope before we see the close of this year that most of the Sunday schools, if not all, will be on the list of monthly contributors.

The Christian Orphanage is not a burden on the Church, but ought to be a source of happiness and joy in helping the helpless. It gives us all an opportunity to be a father to the fatherless and a friend to the needy.

I believe the good women got as much real joy out of making the little Easter dresses for the little girls as any one thing I have ever asked them to do for us. I received many letters telling me how much real joy it was to the ladies who took part in making them and the great pleasure it was to them.

This life is a life of service. It is not a life to live for self alone. When our blessed Master was on earth His life was spent in helping others. What brings to our life more than doing some little kind act to bring joy and happiness to the life of some one in distress and sorrow. A small sacrifice does not cost us much but what joy it might bring to some in distress and perhaps discouraged.

In making the little Easter dresses was but a small sacrifice to those who made them but what a joy it brought to the little girls who got them.

Let us not forget our Orphanage—our eighty-three little children and the great opportunity it gives us to help the little fatherless ones.

CHAS. D. JOHNSTON, *Supt.*



FINANCIAL REPORT FOR MAY 17, 1922

Amount brought forward	\$8,134.88
Children's Offerings	
Lyda Janette Carter, \$10.00.	
Sunday School Monthly Offerings	
<i>(North Carolina Conference)</i>	
High Point, \$1.22; Berea Sunday school, \$2.12; New Providence church, \$6.70.	

(Eastern Virginia Conference)

Isle of Wright, \$2.50; Dover, Delaware, \$7.55; South Norfolk, \$6.62 .

(Virginia Valley Conference)

Dry Run, \$3.28; Linville, \$2.68. Total, \$32.67.

Special Offerings

A Friend, \$15.00; G. L. Gwynn, \$10.00; J. H. Jims, \$30.00. Total, \$55.00.

Easter Offerings

Addor church, \$5.10; Burton's church, \$3.00; Joppa church, \$4.35; Edna and Lizzie Johnson, \$4.00; Johnson's Grove church, \$2.85; Seagrove church, \$5.00; Sanford Sunday school, \$58.32; Presley Ingram, 25; Popes Chapel Sunday school, \$2.05; Liberty (Vance) Sunday school, \$13.94; Pisgah church, \$2.55; G. M. Womble, \$10.00; Beulah Sunday school, (Ala.) \$5.00; Lois C. Lawrence, Washington, D. C., \$10.00; Miss Lura Kennedy, \$15.00; a Friend, \$1.00; Spring Hill church, \$1.50; Christian Temple \$35.92; Oakland Sunday school, \$5.86; Six Forks church, \$1.75; J. H. Massey, \$5.00; Shiloh Christian church (Ind.), \$1.00; Pleasant Grove Sunday school, \$3.48; Buhsadia Christian Sunday school (Ind.), .87; Majenica Sunday school (Ind.), \$6.94; Dendron, Virginia Sunday school, \$19.15; Palmyra Sunday school, \$6.75; Jireh Christian church, (Ind.), \$5.00; Six Forks Sunday school, \$4.71; Belew's Creek, \$1.50; Catawba Springs, \$13.00; Mrs. Kate Lasater, \$5.00. Total, \$259.84.

Total for the week \$ 347.61
Grand total, \$8,482.49



A LETTER

Dear Uncle Charley: Here I come again with my short letter. I also enclose a dime for April. I go to Sunday school every Sunday. My teacher is Mrs. Linda Seawell. She is nice and I like her fine. Hope you and the cousins had a fine time Easter. With love to each of you.—Lyda Janette Carter, Sunbury, N. C.

We are glad to have your letter this week. I guess you will be glad when the school closes.—Uncle Charley.

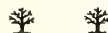


TITHERS PLEDGE CARDS

Will all pastors and others who have secured them please send to the undersigned as soon as possible all pledge cards taken in the recent effort to secure additional tithers in our churches? Quite a number have sent in and some have written that they will do so shortly. It is greatly desired that all cards be turned in at an early date. However, if any church, because of other program or activities, failed to put on the campaign for tithers, it is not too late yet to engage in this work. We have on hand blank cards that we will be glad to supply any church or any pastor desiring them. If we can give any assistance further than that we have tried to give, we shall be happy to do so.

J. O. ATKINSON,

Secretary Stewardship and Tithing.



BACK OF IT ALL

Back of the commissions and the investigations, back of the conference and conventions, back of the statecraft and the strategy, back of the numbers of men and resources in money, back of all that we do during these busy days, in the living Christ lie the energies that this movement must have in greater measure if we are to have truly world-conquering power created in his presence. Everything else follows. Our financial problems will be solved. Men and women will be offering their lives, places will be shaken, and multitudes will flock into his Kingdom. Whatever else the Centenary misses, let it not miss the opening of the channels for the great bestowal of spiritual power near and far upon the Churches.—*John R. Mott.*

EDUCATIONAL

THE NEGLECTED DUTY OF THE SCHOOLS

Again, people are asking this question as never before: What are our schools doing to give worthy ideals to the multitudes of eager, aspiring, truth-seeking boys and girls who pass through their portals?

The schools of today teach facts, but what are they doing to develop character or even happiness? If Edwin Markham was right when he said that man's three great needs are represented by three B's—"bread, beauty, and brotherhood"—what are our schools doing to train our youth for this three-fold challenge of life? In our country schools the practical subjects like arithmetic are taught in terms of town things and town interests, and it is often hard to get half-way recognition for agricultural subjects. Beauty is largely forgotten and brotherhood even more largely so. Do we not teach boys and girls to think of individual and personal success rather than of success through service to one's fellows and one's community? As Dr. Henry F. Cope says:

"There, I am convinced, is the very heart of our weakness in educational matters—that our present system of public education is organized for the *education of individuals in individualism*. * * * It matters not at all what the youth has learned of the encyclopedia of science if he has felt no passion for life, if he has never quickened with a thrill for humanity, if he has never seen a vision nor dreamt a dream of a better, fairer world."

And if our schools are failing to train the young for noble citizenship, for community service, for neighborhood betterment, are they not also letting our boys and girls drift without moral chart or compass? Are they not failing to provide any compelling moral guidance for life? Granting that parents themselves should give moral training to the young, must we not face the fact that half the parents are not giving such training? And is not the general public suffering seriously because of this widespread neglect? Can our nation afford to let such a condition go on without remedy?

Here in America, we of course cannot, must not, teach the doctrines of any religious sect. But even though this is true, should not the Ten Commandments, the Golden Rule, the Two Great Commandments, and the Sermon on the Mount be early taught to every boy and girl as forming a universally acceptable moral basis for life, whatever one's sectarian views may be? And will the seeming moral degeneracy of today be checked until we do give such training?—*Progressive Farmer*.



THE CHALLENGE TO THE CHURCH

How is this situation to be remedied, millions are now asking, except by the joint action of the church and school? Must not the church turn aside from a host of

its petty disputes and grapple instead with its greatest task—which is that of spiritualizing, beautifying, and glorifying human life by teaching men and women the high dignity, honor, and happiness that should be theirs as veritable sons and daughters of the Most High King?

Is not each religious denomination today concerning itself too much about the little differences that divide it from other denominations and not enough about the high principles on which they might unite with power? Are not many so-called leaders looking for petty differences about which they may wage a fruitless quarrel with science instead of emphasizing those essential things about which science and religion are in agreement? If there are things that the Founder of Christianity thought so little about that He did not take the trouble to make them clear, is it not likely that He wants His children to concentrate rather on those great, beautiful, and fundamental things He did emphasize and did make clear?

And though He taught us to pray, "Thy kingdom come on earth," is the Church doing all it should to promote not only the saving of souls for the after-life, but the actual establishment of God's Kingdom on earth in such a way that it will itself preach more powerfully to men than mere words can ever do? We send missionaries to foreign countries—and we do well—but are we vigorously seeking to make our own counties and communities "little provinces in the great and coming Kingdom on Earth?"—*Progressive Farmer*.



EFFICIENT RELIGIOUS INSTRUCTION

Efficient religious instruction must provide ample and suitable information, give training in devotion, and furnish opportunity for expression. None of these phases of the educative process is wholly distinct from the others; they are bound one to another in a process which is a unity. Information furnishes the ideas which are emotionalized in devotion. Expression makes the instruction and its emotional response a part of the very life of the pupil. Omit or neglect any one of these phases and your educational effort is wasted in proportion. Neglect any phases and your educational product is correspondingly defective. Information which does not touch the emotions is cold, useless, soon forgotten. Emotion which is devoid of a broad instructional background and which fails to register itself in life and conduct is emotionalism—a defective type of religious life too common to need further discussion. To seek religious expression from children and young people when such expression does not spring from the inner-most foundations of their being is to compel them to make bricks without straw. They will get little joy out of such activity, neither will they long continue it."—*W. A. Squires*.



Women prisoners in Great Britain work either at cleaning, cooking, washing, or needlework, so that they learn to do something useful while serving their sentences.



"The goal of history is the redemption of the world."

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

SUNDAY SCHOOL DONATIONS TO MISSIONS FOR APRIL, 1922

Ramseur, \$4.00; Ambrose (Ga.), \$1.85; Zion (Moncure, N. C.), \$1.34; Beulah (Phoenix, Ala.), \$2.21; Wakefield (Va.), \$3.15; East End (Newport News, Va.), \$8.38; Hank's Chapel, \$2.50; Henderson, \$5.97; Morrisville, \$2.25; Richland (Ga.), \$1.00; Third Avenue (Danville, Va.), \$5.86; Reidsville, \$3.79; Shallow Ford, \$1.81; Leaksville (Va.), \$2.28; Berea (Nans.), \$9.60; Winchester, \$6.20; Bethlehem (Va.), \$4.23; Wentworth (McCullers), \$2.19; Tifton (Ga.), 85c.; Portsmouth, Va. (First church), \$10.10; Pleasant Grove (Va.), \$4.03; Rosemont, \$12.15; Haw River, \$9.70; New Lebanon, \$2.18; Dry Run, \$2.22; Rose Hill, \$2.78; New Elam, \$1.38; Union (Surry), \$1.05; Linville (Va.), \$2.61; Beulah (Phoenix, Ala.), \$1.65; Burton's Grove, \$3.00; Timber Ridge, \$1.10; Ramseur, \$2.60; Graham, \$5.00; Burlington, \$77.98. Total, \$208.39.

We express our gratitude to every member of every school who had a part in this good work of Kingdom growth and progress.



ARE YOU INTERESTED IN MEDICINE?

For all China there are about one thousand modern doctors. A full third of these are missionary doctors. There are 162 foreign and 895 native nurses in missionary hospitals and in missionary work. There are no better instruments of Christianity than this small army of over two thousand, who bear to the four hundred and twenty-seven million of China the tidings of Christian health, cleanliness, and the sacred Christian right of the sick and weak to care and tenderness. There are over a million blind in China and four hundred thousand deaf. No estimates are available to tell the story of how many lepers, feeble-minded, insane, dependent and uncared-for children and aged. No one has calculated the number in prison or the total number of professional beggars who infest the country. These people suffer wretchedness, but are no worse off than they would be in the Western world if public and private agencies were not established for the care of the unfit.—*World Survey, Foreign Volume.*



HEATHENISM IN SIGHT

In Mayari there is a very beautiful Catholic church with many members. The priest, the pastor of the flock, is of the better type in Cuba, but his life is such that does not permit me to describe. This week I have passed the church and watched many of the children and women at worship. They had the image of the crucified Lord clothed in fine linen and placed in the pulpit.

All those women and children passed by and kissed the feet of the image and then deposited into the hand of a half-drunken priest their annual fees. It was rather hard for me when I saw the mothers of some of my own Sunday school scholars dress their children and go to this kind of worship. Of course they will not go to church again until next Easter. Here we have absolutely nothing to begin with but a morally wrecked people. If ten million people could be moved with compassion for Latin America and intercede daily for her, who could tell what would happen?—*J. W. Fitzgerald, Cuba.*



THE DEGREE OF "DOCTOR OF DIVINITY"

We have already expressed our opinion of this honor, that to an ordinary man it is a liability rather than an asset. Experience will prove to any holder of it that more is expected from him than from a plain minister, and that when he fails to measure up, his downfall is correspondingly greater. There are men, however, who enjoy sailing under false colors, and who derive a peculiar satisfaction in passing as a learned man.

If this honor comes as a recognition of real scholarship; or represents real work in theology, the owner of such a title has a right to all the satisfaction he can get from it.

The title has become so abundant that a man feels disgraced who cannot secure it. We know of several brethren who have earned it, as they suppose by taking a special course in some Western College.

A friend seeing that this honor had been conferred upon one of our ministers by a certain Western College, wrote to that College for fuller information. At once he received a reply, in the shape of a catalogue which gave a course of study that amounted to nothing, and he also received an intimation that \$25.00 must accompany his application.

There are others wearing this title at the end of their names, and no one can tell whence it came.

Under these circumstances it would be far wiser to do away with this honor, since it has ceased to be such, and also because it tends to deception.

As it is now, this title is as common and as easy to secure as the title of Colonel in post war days.

John Phoenix, in his humorous sketches, when describing Western scenes, says that in early days he was standing on the deck of a steamer leaving San Francisco; amidst the bustle of leaving, when everyone seemed to have a friend on the wharf having a farewell, he stood alone, a stranger without a single acquaintance.

Pitying eyes were turned upon him which increased his sense of loneliness. Suddenly he raised his hat and waved his hand and cried: "Goodbye, Colonel." Instantly a hundred hats were lifted and a hundred voices cried, "Goodbye."

The same would take place at any of our Church Courts, if a stranger would cry, "Good-bye, Doctor."—*Presbyterian Standard.*

CORRESPONDENCE

FROM JAPAN

The following letter while wholly personal is from one who has so many friends among SUN readers that I pass it on for their enjoyment also.—
J. O. ATKINSON.

“Christian Girls’ School, Utsunomiya, Japan, January 28, 1922. Dear Dr. Atkinson: This is the first of January by the old Japanese calendar. Most of us use the same calendar as that of yours, and I had my New-Year’s-day twenty-eight days ago. The farmers and those who still stick to the old custom of over sixty years ago are celebrating today as New Year’s.

“During the past fall term I was very busy. Mrs. Fry was not here during the first part, and then the new teacher who was to come here in the place of Mrs. Aevano failed to come. Therefore, until Mrs. Fry’s return Mrs. Takita and I managed to run the school, and it certainly was some experience for us.

“We were told that Mrs. Fry and her families were sailing from Seattle on September 17, and that the steamer due Yokohama on the 29 or 30. So, I with eight school girls went to Yokohama on the 29 and waited the arrival of Mrs. Fry. While we were there, three days, several steamers entered the port, and we looked and searched for her, but no Mrs. Fry came.

“We, the nine lost sheep, returned to school with a great disappointment, but on our return to the school we found out that she was back waiting for us. We certainly were glad to have her back with us again; and she at once took up her work. Mr. Fry and Maki Chan, too are looking fine.

“On December 7, the sixteenth Literary Entertainment of the school was given at the auditorium for the largest audience we ever had before. Both the teachers and the pupils worked very hard to get it up and to make it a success.

“After the entertainment, three busy weeks followed. During those weeks we tried to get ready for Christmas. Though the term-examination was on hand we were happy to work for the merriest time of year. On the eve of the twenty-fourth, we gathered

in our church and had our Merry Christmas and to my estimation over two-hundred people were present. Of course many of them did not know the Savior, but I am sure they learned something about Him that night.

“During the Christmas holidays only seven girls and I remained in the dormitory, and it was a very quiet vacation for us. It was my intention to remain throughout the holidays, but on account of my adopted brother’s death, I was called home suddenly on the last day of the old year. You see what a sad New Year I had. He was sick for a long time, but his death was rather a sudden one. Everybody who knew of his sad, lonely, life of the past 30 years shed tears; but his life was not as sad and lonely as the people thought of, because several years ago he found a Friend Who could share his sorrow and pain and Who comforted and cheered him. It was indeed, the greatest joy of his life to serve Him.

“April 10, 1922.—May I continue the old letter? I was so busy that I put it off and off until tonight. I somehow had so many little odd things to look after or to do that many a letter was destroyed unfinished.

“Thank you very much for your letter of March 3, which I received the other day and appreciated. The money reached me a few days ago. I know I ought to write to the Third Christian church thanking for the money each time when I receive it. I am afraid they have already formed an opinion that I am very ungrateful, and that I do not appreciate their unflinching support truly enough to write and thank them. I somehow have been unable to recall Dr. Smith’s address. Dr. Atkinson, when you write him, will you please ask him to tell the members of the church how much I really am grateful to them for their noble support, even though I do not write and tell them so?

“In Japan, this is the season of beautiful cherry blossoms. When I see the cherry blossoms I think of and long for the lovely apple blossoms of the South. The memories of the South are all very sweet and dear to me.

“On March 20, seven girls graduated from here. And April 1 was the opening day of another year. This term I am to teach seventeen hours a week besides the special teachings between 2 and 4 in the afternoon, and

the matron’s work at the dormitory. They keep me quite busy all day long, but I am just as happy as I can be.

“Sometime ago a relative of mine tried to get me to teach in a certain school which is much larger than this. When I told him I was not working for gold, but for God, he said that I would have just as many opportunities there as I have here. But he found out that I was going to work wherever I felt I was most needed.

“In the dormitory I now have only nineteen girls, and most of them are very young and little. Some of them are still childish enough to be afraid to go out in the dark. It was not very long ago when I, one mid-night was awakened by a girl who rushed in my room where I was sleeping. The girl was very pale and trembling like a leaf in wind, but when I asked her what happened she told me that a man was in the kitchen. I too began to shake a little, but I had to be strong. I dressed in a minute and went out to see who was the man who transgressed the law of this “No-Mans-Land.” I searched and looked for him, but all I found in the kitchen was a great-big black cat.

“O, please pardon me for failing to thank you for the little book, ‘Can a Woman Tithe?’ I read it as soon as I received it and appreciated what it taught me. I don’t think it very hard to tithe, and there is a great joy in doing it.

“By the way, when you next time receive my salary will you please pay my subscription Maroon and Gold, and then for what our class pledged to leave to the College? I am very ashamed of the way I have been neglecting my duties. I certainly will appreciate it if you will do me the favor.

“Please give my kindest regards to my good friends there.

“TOSHIO SATO.”

CHAS. W. McPHERSON, M. D.

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CALLED HOME

DOVEL—Mrs. Diana Dovel, of Stanley, Va., R. F. D., was born October 17, 1819, and died April 28, 1922, being 102 years six months, and eleven days old. She belonged to a family of unusual longevity, four of her brothers dying at the ages of 93, 88, 88, and 80 years, respectively. Her only surviving brother—W. D. Shuler, of Hutchinson, Kansas—is now in his ninetieth year. Grandmother Dovel was married at the age of 16, and was the mother of eleven children, four of whom are still living. She leaves forty grand children, with eighteen dead; 152 great-grand children with thirty-three dead, and twenty-one great-great-grandchildren, with two dead.

She had been a member of the Christian church for eighty-eight years, and lived a



MRS. DIANA DOVEL

consistent Christian life to the end. She lived an industrious, plain, and simple life, never worrying about material things. She always said that God would take care of her. She told the writer of these lines, and others, that she was willing and ready to go at any time God should see fit to take her. Although, she lived to a remarkable old age, (102 years, six months and eleven days), she had the full use of all of the five senses and of the faculties of her mind until the last. She also possessed a wonderful vitality. She was thrown from an automobile a few days after the 101st anniversary of her birthday, and sustained a broken arm. From this, she fully recovered in a few months. She died suddenly, being in her usual good health until a few minutes before her spirit took its departure for its eternal home.

The funeral services were conducted at St. Paul's Lutheran church, near Grove Hill, Va., on Sunday, April 30, by her pastor, the writer, assisted by Rev. A. L. Bolick, of Shenandoah, Va. The crowd attending this funeral was variously estimated to be from 1,000 to 1,300.

R. P. CRUMPLER.

GORDON—William Thomas Gordon, was born April 19, 1861, and died April 29, 1922, age 61 years and 10 days. His entire life was spent in Prince George and Sussex Counties, Virginia.

He married Miss Ida A. Bishop, April 18, 1888. To this union were born four children, viz., Mrs. Alma V. Southall, of Disputanta, Va., Louis B. Gordon, of Petersburg, Va., Joseph H. Gordon, and Mrs. Myrtie B. Jennings, of Disputanta, Va., all of whom with the widowed mother survive him. Also he leaves three brothers and one sister, J. M. and J. H. Gordon of Richmond, Va. and R. M. Gordon and Mrs. E. J. Ferguson, of Petersburg, Va.

He professed faith in Christ in his early manhood and joined the church. For many years he was a faithful deacon and the trusted collector and treasurer of Centerville Christian church, which position he held until death. He was a church member and officer who took a delight and great care in doing his official duties. He was a strong temperance man, and proved himself faithful to the church.

His was the quiet, but firm life. His was the kind and charitable life. He was obliging and helpful to neighbors and friends. He saw the virtues of his fellow man and forgave and covered the mistakes of others. He was liberal in the use of his means in the support of the Church. Deacon Gordon was of strong Christian convictions and lived a deeply religious life. His character and services will be hard to duplicate. The funeral services were held from Centerville Christian church, he was laid to rest in the church cemetery beneath a bank of most beautiful flowers, and in the presence of the largest gathering the pastor has ever seen at the church. Beautiful music was rendered in the church and during the filling of the grave. Deep sympathy was felt for the weeping widow and children. Truly a good man has gone to his reward and the church and community will greatly miss Deacon William Thomas Gordon. Peace to his dust, and eternal happiness to his soul.

JAS. L. FOSTER, Pastor.

MISCELLANEOUS

HIGH BLOOD PRESSURE

The condition of the heart and blood vessels and whether or not they are working under normal conditions, can be determined by an estimate of the blood pressure. Such an estimate can be made by any competent physician who is equipped with a blood pressure apparatus. The average normal blood pressure for an adult is about 120—meaning that the pressure is sufficient to raise a column of mercury in the blood pressure apparatus to a height of 120 millimeters. Men usually have a slightly higher pressure than women and as the age advances the blood pressure advances.

A blood pressure higher than the pressure.

normal for any particular age means that there is some condition of the circulatory system or some stimulant (poison it may be called) in the blood which makes it necessary for the heart to perform extra work. Unless the blood pressure is reduced to normal this will, in time, lead to a changed and weakened condition of the heart muscle and the walls of the arteries and to changes in other parts of the body.

Among the most common causes of high blood pressure is excess in eating and drinking. The poisons from the digestion of excessive food are irritating and this is especially true of meat. Alcohol, by affecting the appetite and increasing the amount of food taken, is also a cause. Stimulants, like caffeine and nicotine as taken in the form of coffee and tobacco, excite the nerve centers which control the circulation and may lead to high pressure. Hard work, mental worry, nervous conditions, changes in the thyroid gland, diseases like syphilis and kidney troubles, are also common causes.

No matter what the cause, if the high pressure persists, changes will take place in the walls of the arteries, causing them to become thickened; such changes may finally lead to heart failure, dropsy, and hemorrhage of the brain (apoplexy).

The usual symptoms of high blood pressure are headaches, flushed face, dizziness; and, as the kidneys are often involved, the symptoms of kidney trouble.

Prevention of high blood pressure lies in moderate living, avoiding excessively heavy work, worry, the excessive use of coffee and tobacco, and alcohol. Patients with infectious fevers should never get up too soon, as this is liable to strain the heart.

The most important measure in treating high blood pressure is the proper regulation of the personal habits and diet. Constipation should be kept under control by eating fruits and vegetables, but avoiding any which may cause gas to gather in the stomach and bowels. Meats should be taken in limited amounts while it may be necessary not to eat meat at all. The patient should never take alcohol, tea, or coffee but should drink milk instead. If the kidneys are acting properly, water should be taken in large quantities; but if the kidneys are not acting freely too much fluid may increase instead of lower the

There are a number of drugs which are useful in lowering the blood pressure, but these should never be taken except upon the advice of a careful physician. In fact any person who has blood pressure high enough to cause symptoms should consult a competent physician who has a blood pressure apparatus; the cause of the high pressure should be sought and the blood pressure should be taken at regular intervals. This is the only manner by which one is able to know the result of treatment and dieting.—*B. E. Washburn, M. D., in Progressive Farmer.*

Fresh—"What would you do if you were in my shoes?"

Senior—"Get 'em shined."—*Daily Northwestern.*

"I hear you and your wife had some words last night."

"We did, but I never got around to using mine."—*American Legion.*

History Lecturer—"Can any of you tell me what makes the Tower of Pisa lean?"

Corpulent Lady—"I don't know, or I would take some myself."—*London Opinion.*

Harriet and Rosalind were playing together nicely when suddenly Rosalind lost her temper and told Harriet and the dolls exactly what she thought of them. Harriet listened gravely until Rosalind was through and then said, "Mother, Rosalind must be an awful thoughter inside to say such things outside."—*Chicago Tribune.*

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Subscription Rates

One Year	\$2.50
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PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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

CALLING CARDS

—AND—

WEDDING INVITATIONS

We print calling cards and invitations that imitate engraved work so well that the difference is hardly noticeable. We use the best of stock, and our increasing numbers of customers are all pleased.

PRICES—DELIVERED:

Invitations:		Cards:	
50 for	\$3.75	50 for	\$.75
100 for	6.50	100 for	1.25

Samples and specimens of type sent upon application. In ordering state whether you desire script, Old English, or plain type. Also state whether cards are for lady or gentleman.

BURLINGTON PRINTING CO.

BURLINGTON, N. C.

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

PUBLISHED EVERY WEDNESDAY

Listening To God

By REV. W. D. HARWARD, D. D.
Dendron, Va.



THAT they had hearkened to Me" is a reminder to God's people as to what might have been in the way of fruitfulness and victory. Activity and even much talking to God may dull the ear that should be kept open to Him. The sound of the hammer may make it difficult for the architect to talk of plans. Direction from the sky may be overlooked even in the act of sailing. The knock of the divine Guest at the door may not be heard on account of the bustle and noise within. "Be still and know that I am God."

The boy who sits quietly with his father gets a new idea of life which the boy would not be able to receive in his more active moments. The deeper things of God cannot be known, neither can God have a chance to work through a life until it becomes receptive and open to Him.

A scientist has figured that 95 per cent of the energy expended in producing a crop of wheat is the universe taking advantage of the chance which the farmer gave it.

So God's greater servants have not thought chiefly of what they could do for God but of what God could do through them, if they gave Him opportunity. Never to be unresponsive to His will was their chief concern.

Take out of life solitude, where God's voice can be heard, the receptive mood that welcomes His guidance, the willingness to do whatever God wills and what can God do through any life? "I will hear what God the Lord will speak." Psalms 85:8.

VOLUME LXXIV.

BURLINGTON, N. C., MAY 24, 1922.

NUMBER 21

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY



EDITORIAL

EDITORIAL PEN POINTS

No pastor can afford to neglect his young people. To do so is to invite decay for the local church and stagnation for the denomination.



Paul did not go pouting around when he was stricken on the Jericho road. He wanted to know what to do and wanted to know it then.



A mocking bird song in the choir will never suffice for a clean life. A trained voice is no substitute for a trained soul.



There are those who stand aghast at the waste of money and sanction, by act, the waste of time. The two are close akin.



True religion does not always stay at home. It will go out and find the unfortunate, the needy, the poor, and seek to help them.



The Church's greatest undeveloped resource is its laymen. Few are active in local work, but in larger positions of the Church the number is very small.



There are those who believe in the right of private judgment (for others) so long as it coincides with theirs.



The average young person loses enough time between the ages of twelve and twenty to become the best informed citizen of his or her community, if only the lost hours were put to use.



The Church is a teaching force as well as a preaching force. Christ used the word "teaching" in a sentence before He said "preaching." One is the handmaid of the other.



A man has no more right to make a living out of a community without giving something back to that community than he has to receive that for which he does not give value received.



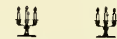
There is something radically wrong with the community that never sends a boy or girl into public life.



The twenty-third Psalm read in the negative will reveal its acceptance to many.

AN EMBARRASSMENT

The other night we dropped into an evangelistic meeting that was being held under a tent in a certain North Carolina town. When we arrived the minister was "lifting the collection," to use his own words. He was making a passionate plea for money. Now our position on money and the church is too well known to our readers to re-state it. We believe in tithing and then some. We know that money is necessary in maintaining an evangelistic meeting, but the public should not be embarrassed at every service on the money question—and for the preacher himself to have to help "lift the collection" is all the more embarrassing. Laymen of the church are growing tired of the prominent display of the money side of the evangelistic meeting. Laymen are thinking of a more business-like way. Hundreds of them who will not give over \$1.00 to a public offering would give from \$5.00 to \$100.00 if approached privately. Yes, we believe in money for the Kingdom, but we do not believe in being forced to talk louder over the money question than over the Kingdom's interest.



YOUR PASTOR'S VACATION

For six years we have been pleading with the churches to give pastors a vacation. Many churches do this thoughtful thing. We have endeavored to add to the suggestion each year that the expenses of the pastor be provided during his vacation. We ask the privilege of repeating ourselves, that we consider of all men the pastor deserves a vacation. Remember your pastor this summer and get him away to some place of rest and study. Your church will gain more than the pastor. And don't forget the pastor's family.



WRITING

There is a common conception that being able to write is a gift. There is a truth in this, but not all the truth. Writing, like so many other things, comes by constant practice. The best way to become a writer is to have to write. Writing a certain amount each week is easier than writing the same amount each month. The editor of a daily paper is much better off than the editor of a weekly. The editor of a weekly can put off his writing till the morrow—the editor of a daily cannot. The best way to become a writer is to write, and the best way to think is with pencil and paper in hand.



WHY?

Most periodicals for women are edited by men. The majority of women's dressmakers are men. Music appeals most largely to women, but it is composed largely by men. The membership of the church is largely of women, but the world's greatest preachers are men. Why?



Shedding tears may be far from being willing to leave money at the inn for the unfortunate's expenses.

THE GENOA CONFERENCE

Last week the Conference which has been in session at Genoa for some weeks came to an end. The Conference was called together to consider the economic conditions of the world, with the hope of working out some plan, or plans, whereby normal conditions could be restored and economic conditions better adjusted to suit the peoples of the world. The Conference ended without any definite result, the cause, we believe, being due largely to the fact that selfishness was in the foreground. Neither individuals nor nations can survive and better world conditions so long as the god of selfishness rules.



A COLLEGE PRESIDENT UNDER FIRE

President W. L. Poteat, of Wake Forest College, has been under fire for more than a year because of his position on the subject of evolution. The Biblical Recorder, Raleigh, N. C., the official organ of the Baptist Church in North Carolina, opened its columns some months ago for the commendation and condemnation of President Poteat's position. We consider that the Recorder has stirred up a hornet's nest and added nothing to its church or to Wake Forest College. We are not particularly concerned on the subject of evolution, but we do contend that a man has a very circumscribed view of things who considers that all truth has been discovered.



THE SUN REDUCES SUBSCRIPTION PRICE

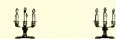
By vote of the Southern Christian Convention in Suffolk on May 4, it was voted to reduce the subscription price of The Christian Sun from \$2.50 to \$2.00 per year, effective June 1. When the price of The Sun was advanced from \$1.50 to \$2.00, and then from \$2.00 to \$2.50, the Board of Publication ruled that those who were behind with their accounts at that time should be required to pay up at the advanced rate, taking into consideration that since the paper is cash in advance, any lapse of credit was a matter of courtesy towards the subscriber. The Board is of the opinion that the rule should be reciprocative and that all money received after the appearance of this issue will be credited at the rate of \$2.00 per year, whether for back account, renewal, or new subscription. It is to be understood, however, that those who have paid for a year or more in advance (or less than a year) are to have no extension of credit. The Board of Publication feels that The Sun's constituency is too loyal to the paper and too well acquainted with its financial problems to ask any rebate. Possibly some of those who were required to pay up back accounts at the advanced rate may now get the advantage of paying the back account at the reduced rate.



YOUR SUBSCRIPTION ACCOUNT

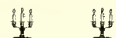
Mr. P. J. Kernodle, Richmond, Virginia, who is to become managing editor of The Christian Sun on July 1, has suggested of his own volition that those

who are in arrears with their accounts endeavor to pay up before July 1. The present editor of The Sun heartily appreciates this suggestion by Brother Kernodle. Possibly not in the history of the paper have we carried so many past due accounts as we are now carrying. During the next few weeks every account will be audited and every means will be used to turn over to our successor every account one hundred per cent correct. Those remitting for their subscriptions after this notice goes to the public may do so at the rate of \$2.00 per year in accordance with announcement on this same page.



THE FUTURE OF THE CHURCH PAPER

The future of the Church paper has a question mark wrapped up with it. We re-print on page four of this issue a very sane and sensible article from the pen of Mr. W. J. Cameron, Editor of The Dearborn Independent, Dearborn, Michigan. It occurs to us that Mr. Cameron sees conditions as they are, looks them straight in the face and delivers some utterances worthy of thought and prayerful deliberation. Read Mr. Cameron's article and see if your mind agrees with his.



OLD CHURCH SOLD

The old Christian church building and the lot in Burlington were sold last week at public auction at a price of \$11,000.00. This was the same property offered as a gift to the Southern Christian Convention two years ago for the purpose of denominational headquarters. We felt then, and continue to feel, that the Convention made a mistake by allowing such a gift to pass—and passed practically unnoticed. We are of the opinion that a like offer will not be made to the Convention any time in the near future.



ELON'S COMMENCEMENT

Elon's Commencement begins Sunday, May 28, and closes Tuesday night, May 30. Elon's commencement is more than a local affair and deserves more than passing consideration. Each commencement marks another mile stone in the onward and progressive march of our educational work in the South. Each commencement brings to the public eye a group of fine-spirited young men and women who are sent out into the world with the blessing of the institution upon them. May these commencements continue to fasten in our hearts and minds.



NEARING A CLOSE

Our editorial work this week brings us practically to a close. Next week we will have no general topics, but will confine ourselves to our valedictory. The notes on the editorial pages this week are some final jottings which practically clear our desk of our editorial work. Next week our valedictory and with that we bid our subscribers adieu.

CONTRIBUTIONS

Are Church Papers Read?

[*The Dearborn Independent*]

IN a discussion of the results of a multiplicity of religious publications, the *California Christian Advocate* questions the benefit to the church of so many as are at present struggling for existence. The same multiplicity exists in the secular field, and for the same reason, but the elimination of superfluous literature is not so simple as it is with the religious bodies.

One great trouble is that so many inferior and useless offerings are put on both markets. Individuals aspire to teach the world who themselves lack the equipment either to instruct or to interest.

The editor of a church paper should be of the brightest mentality, thoroughly educated, with an ability to compel attention, and with a knowledge of the world few of the students of theology possess. Not only should he be fitted for his work, but he must be fitted to it. The aptitude, the natural talent, is not to be gained, but thorough education gives ability so to clothe his ideas as to present them as polished jewels to an eager clientele. That clientele must be won by merit.

No paper has the right to claim support merely on the ground of loyalty on the part of sect or party or class it claims to represent. It may achieve a financial support that will keep it alive, but the man who takes it from a sense of duty has no use for it usually, and its printed content is not known to him. He subscribes just as he would give to a beggar—to get rid of the suppliant in the easiest way.

The pastor who suggests from the pulpit the need of the general support of the church paper should be more careful than he is in general to avoid aid to the unworthy. No pastor should accept a commission as an agent for private enterprise. He is paid to do a certain work for his church. If he knows or believes a publication to be of value, there can be no criticism if he says so, publicly or privately, but there his efforts should cease.

Two propositions made by the *Advocate* are not to be questioned: the multiplication of papers does not increase the number of readers, and the expense is a waste and a drain on the sources of supply to those worth while.

ELON LETTER

IN a recent examination here in Religious Education II, the following question was asked:

I. "What would you have done in the following situation: A boy of eighteen, out with a comrade and two girls in his father's automobile, drove so far that he did not return until 2 a. m. His mother, waiting up to receive him, after reproaching him for the worry he had caused in four homes, told him that he ought to remember that it was not generous to the girls to keep them out so late, unchaperoned. He drew up angrily: "Mother, do you realize what you are saying? You are accusing your son of being no gentleman.'"

Many of the young people in this class of thirty-two members were about this age. Only one undertook to justify the young man, and he side-stepped the issue by suggesting an accident caused the delay, forgetting that the statement said he had driven so far he could not return before the unseemly hour. I say this to let parents who shall read this know that young people do have a conscience relative to such matters.

I cannot, of course, in the brief space of this letter, detail the various answers this project-problem elicited. Summaries only can be given.

Most of them agreed that a chaperon should have been provided. This will be illuminating to many who think young people resent being chaperoned.

Practically all thought the mother inopportune in her chiding. The idea was that his mother should have greeted her son with tears and an embrace and joy that he had returned safely, and then have sent him to bed, waiting till a moment more sympathetic to discuss with him the improprieties of his prolonged ride. The father's attitude toward the prodigal son was cited.

Several thought the previous training given the son in the home had been defective. Practical suggestions were made for the sort of training that parents ought to give their children from their infancy, tending to make it unthinkable for a young man to do as this one did. Chief among these suggestions were Christian nurture, good books, and parental companionship. Three papers said, in substance, "Father and mother had evidently not been pals with their son."

All of them but one agreed that the young men lacked proper consideration for others. He seemed not to have thought of the four parents involved, nor of the reputation of the young women. This, too, was attributed to improper home training.

All these young people, so the thought tended in these examination papers, lacked respect for the conventionalities of life, evidently regarding them as impertinences or senseless interference with individual rights and privileges. The young people on examination felt that conventionalities are social experiences reduced to guiding principles for life and conduct, and are to be respected. This, too, will surprise some who think the flapper attitude the viewpoint of all young people.

But the best observation of all was that suggested by several to the effect that we cannot govern ourselves by individual standards alone. We are social beings and must take into account the social conscience of the society in which we live and move. The social conscience condemns any association of young people that experience shows has wrought moral havoc with those who have tried it. This viewpoint the young man lacked, and lacking it he was poor in his spiritual equipment for life.

These matters are paraded here not to advertise these young people nor to advertise our College, but to set parents and young people elsewhere to thinking on the really vital issues involved in such a situation. Parents especially, it is hoped, will weigh well the opinions of these young people and profit by their viewpoint in dealing with the growing members of their families.

And now, dear reader, what would you have done with this boy?

W. A. HARPER.



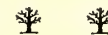
SUFFOLK LETTER

MUCH of the evil of this age grows out of peripatetic population. When people remained among their kinsmen and acquaintances it surrounded them with a moral restraint that they lose among strangers. Transportation and multiplicity of occupations make residence and birthplace no longer coterminous. Immigration and emigration have changed the habitation of mankind. Mankind is, therefore one in interest; and the gospel is right that says: "The field is the world." The state is no larger than a county was a hundred years ago. The gospel in that day dealt with the individual and the family; now it deals with the community and the world. In those "good old days" family life and family character counted in religion as well as business and politics; but those days cannot return. They passed away with the passing of the muzzle-loader and the tallow candle. People take more risks in business and in the social circle where they are unknown; and that accounts for the multiplication of crime and lust.

This new order has created a demand for a new application of the gospel on a larger scale. It is not enough, now, to make a good family: it must be a good community to protect the individual. It is not enough for the individual to keep the Sabbath; the Sabbath itself must be kept holy: and the community must be kept virtuous for the safety of the individual. When families lived far apart, each family could have its own pig-pen; but when the community grows into a city no

family can have a pig-pen. The question then becomes a community question. The individual merges into the community. All sanitary laws grow out of this community relation. This new relation grows larger all the time. The gospel for the whole world grows as an obligation upon the church. The time is coming when no nation can be safe till all nations are safe. The urge for world-peace grows out of this necessity. The missionary program is not an ideal of enthusiasm; it is a huge obligation for the protection of Christianity as well as the salvation of mankind. What is called the social gospel is simply the application of the gospel on a larger scale. This of course, does not neglect the individual, but blesses the individual in countless ways. Business is no longer an individual enterprise, but a corporate enterprise, which is simply legal co-operation. As the world comes closer together, this is a necessity. Democracy is nothing more nor less than monarchy expanded into the rule by the people instead of by one man. Individual rulership is dead; individual religion no longer covers the ground; though the individual spiritual power is greater as it becomes a factor in community religion. One steel rail does not make a rail-road, but one steel rail out of place in the track may wreck a train. The single rail becomes more important as it joins its brother-rails in the hundred mile track. Individual religion becomes mighty linked up with community temperance, honesty, virtue and social purity.

W. W. STALEY.



PLEDGE CARDS COMING IN

The writer could wish that all our pastors felt in the matter of tithers as the one did who on May 10 sent in quite a list from his field properly signed up with the following declaration and request:

"I am sending herewith some tithers' pledge cards properly signed, and I wish you would send me some extra ones, as it is my purpose to carry on this campaign until every member of my church signs up, or gives excuse for not signing. I shall need several, and should I not need all you send, I shall return them for your further use in that work. I am recommending to my people that we push this until every member has a chance to sign a card. And further, I am recommending that immediate steps be taken to place THE CHRISTIAN SUN in every home in our church."

I am sure many other pastors are increasing the number of tithers, as cards coming in indicate as much. And with the increase of tithers goes increase in devotion and activity along other lines.

J. O. ATKINSON, *Secretary.*



At the time the forms of this issue had to be closed to departments, the Sunday school and Christian Endeavor topics had not reached us.



On May 21 nearly 100 persons, including two American ladies, lost their lives when the passenger liner "Egypt" sank off the island Ushant, France.

An Appreciation of Dr. W. W. Staley

By W. A. HARPER, LL. D., *President of Elon College*



DR. STALEY

DR. STALEY was elected president of the Southern Christian Convention in 1886. He voluntarily and insistently laid the office down at the recent session held in Suffolk. Save for the term served by Dr. P. H. Fleming, he has for thirty-six years been the continuous president of our highest body in the South. These years of his incumbency have been fraught with great advance steps for the Church. When he became our chief executive we had only THE CHRISTIAN SUN as the one institution of the Church. Now we have Elon with Bethlehem in prospect; the Mission Board; the Woman's Work; the Christian Orphanage; the Board of Superannuation; the Ministerial Education Fund; Men and Millions; the Board of Religious Education, and even these do not complete the list.

It was fitting that the Convention should signalize his retirement by a token of their love and appreciation. So a beautiful loving cup was presented him on the closing afternoon of the recent session. It was presented in eloquent manner by Dr. J. O. Atkinson, who spoke for a grateful people. Dr. Staley's response was as modest and unassuming as his life has ever been. He declared the things that had been accomplished under his administration had been attributed to him, but that others had achieved them. He likened himself to a pecan tree. The tree gets credit for the nuts it yields, but soil, moisture, sunshine, atmosphere, and the care of man make its fruit possible. He accepted the cup to be passed on to the next generation, a generation that would esteem him a real somebody because it did not know him really. This characteristic modesty has kept our great leader in the forefront for the past generation. Such self-effacing devotion to a cause is a primal need in the Kingdom's work. God grant us more such men!

Very appropriately, too, this year the class of '22 has dedicated the College Annual, *The Phipsciei* to Dr. Staley, very appropriately because he has been a trustee of our Elon since the called session of the Southern Christian Convention in September, 1888, made provision for the college. Dr. Staley was non-resident president of Elon for eleven fateful years, years of grim struggle with reaction in the Church and a load of debt, from 1894 to 1905, never accepted a penny for his services, and during all that time he was the busy pastor of a growing congregation in Suffolk. And he has always led the way for giving in every financial drive. He was one of the original thousand dollar men years ago when such givers were few and far between in the Church, and during the recent Standardization Fund Campaign it was W. W. Staley who startled the

Brotherhood into the most unexampled achievement of giving in the Church's history by proposing to give \$5,000 if ten others should be found to do likewise, the result being that twenty-one followed in his train.

The life history of Dr. Staley is inspiration to all who have been privileged to know the obstacles over which he has climbed to greatness and an enduring place in the affections of a people. Cradled in an humble Christian home, orphaned at the tender age of five, granted his freedom by his step-father at seventeen, this Gamaliel in scholarship in the Christian Church in this generation, this Barnabas in generosity among us, worked his way first through the high school of Rev. W. S. Long, D. D., then through Trinity College (paying his tuition though as a ministerial student he was entitled to have it free), then to the University of Virginia, by splitting wood, working gardens, caring for live stock, acting as man-servant in private residences and janitor in public buildings, rising from college janitor to college president and filling both offices with a rare fidelity and whole-heartedness of service, coming out of his experiences not embittered or resentful, but rejoicing that hardship had been his lot, as witness these words of his, the words of a twentieth century Paul—"About the easiest work of my life was to work through college; and, if I may make one remark, it would be that the danger of schools is to make education too easy. The armor used by Roman soldiers in camp exercises was twice the weight of that they used in battle. This made battle easy as compared with drill. It seems to me that college life ought to develop human powers by double strain so as to prepare for life's big task. Hothouse methods cannot make men of greatest endurance and usefulness. That is why so many men drop out suddenly in the prime of life. They cannot stand the strain of great public service."

After leaving the University of Virginia in 1878, Dr. Staley taught for five years in the Graham, (N. C.) High School, meanwhile serving as pastoral assistant of New Providence, and pastor of Hanks' Chapel, Mt. Zion, and Morrisville Christian churches, and was for two years County Superintendent of Schools for Alamance County, 1880-1882. In the latter year he was called to the pastorate of the Christian church in Suffolk, Va., then in its infancy with but 135 members and a salary of but \$600 the year for its minister without parsonage. For forty successive years this Church has unanimously elected Dr. Staley its pastor and what marvelous increase for the Kingdom has come during those years! The membership now exceeds 1,000 and the annual offerings have grown from \$1,000 forty years ago to more than \$31,000 last year, and their pastor is not the pastor of his own flock merely, but the spiritual leader of a whole city.

Dr. Staley has never been a localized man. You cannot confine a man of his soul qualities and leadership

ability to any parish. His labors in general enterprises are Herculean in their impressiveness. For many years president of the Eastern Virginia Conference, for thirty-four years as we have said president of the Southern Christian Convention, for twenty years a trustee of the Christian Publishing Association, always a member of the American Christian Convention since its reorganization in 1890 and chairman of the commission that brought about the union of the Northern and Southern branches of the Christian Church, member of the Federal Council of Churches of Christ in America since its organization, for one term its vice-president, and always serving on its important committees, ever giving literary addresses and baccalaureate sermons and special lectures before educational, literary, social, religious and commercial bodies—the marvel is how a man can be so ready and replete in such diverse situations, and ever an electrifying, inspirational force.

Dr. Staley has also written regularly and charmingly for the religious press. His weekly *Suffolk Letter* in THE CHRISTIAN SUN has had as much influence in establishing that paper's reputation as Poor Richard's sayings did in the case of Franklin's famous *Almanac*. His book, too, "The Minister," really the biography of his life's purpose and method, has taken high rank.

Dr. Staley holds the A. B. and M. A. degrees from Trinity, the D. D. from Union Christian College, the LL. D. from Elon. There is no honor in degrees. The life of the man who holds them—he honors the degrees. This is certainly true of Rev. William Wesley Staley.

Dr. Staley was married to Miss Pattie Pearce of Franklin County, North Carolina, in 1879, a woman of rare devoutness of Christian character and unalloyed devotion to her husband and the Church of Christ. She went to her heavenly reward in 1917. To their home were born three children, all of them graduates of Elon and all earnest workers in the Church of Christ—Mrs. T. F. Cheatham (Bessie), Miss Annie who is her father's home-maker and help-mate in all good works, and Mrs. Ben T. Holden (Willie).

Affable ever in social graces, interested in men and women rather than measures, a humanitarian in the true sense of that fine sentiment, Dr. Staley has enriched the society in which he has mingled by his wholesome appreciation of wit and humor, particularly wit and humor in which he is the occasion of the merriment. Nothing delights his soul more than to "pull one" on himself, a grace that gives him a winsome charm in any social group.

Carrying the burden of great responsibilities, surrounded by men and women to whom his suggestions are wisdom and the bread of life, reaching out ever toward larger things, Dr. Staley has labored beyond the allotted three score and ten, but nobody knows it unless he consults the calendar. His host of friends can pray no better thing for him or themselves than that his life of light and leadership may be spared for many years futher of benign and helpful service in our beloved Church.

From childhood I have known and loved Dr. Staley. I was graduated from college under his presidency and likewise under his presidency elected to an Elon professorship with leave of absence for two years. In my present position Dr. Staley has been my close adviser and trusted counsellor ever. This poor appreciation is the irresistible impulse of a grateful heart to voice its spontaneous sentiment. Would that this tribute were as worthy as the man for whom it essays to express appreciation.



SELLING BIBLES AT COST

According to the annual report of the American Bible Society just issued, the more important development in the Society's work during the past year was the change in its manufacturing program at the Bible House, New York.

In order that the Society might publish more Scriptures more economically and at lower prices, the Board of Managers determined to have the manufacturing in the United States carried on under the same policies as prevail in its Near Eastern and Far Eastern Agencies, and therefore decided to discontinue manufacturing at the Bible House and to avail themselves of the facilities of the best equipped printing establishments in the country. They expect thereby to increase the output of their publication and they will continue to use their own plates and to exercise the same care over their versions which has given the publications of the Society standing and repute all over the world.

Allowing for any saving which was made on the work manufactured outside the Bible House during 1921, a total loss in the manufacturing department of \$44,841.73 was sustained as shown by the report of the certified accountants.

The American Bible Society is not a commercial concern but a missionary organization circulating the Scriptures in more than 150 languages in all parts of the world. It has been the Society's policy for over a hundred years, except where grants are made, to sell its books at cost. The items entering into the cost of its Scriptures are the cost of paper, printing and binding, together with fixed charges for manufacturing superintendence, heat, light and power, insurance on stock and expenses of handling books in the depository and shipping office.

According to the report of the Society, the total expenditures for the year 1921 were \$1,172,756. Toward this amount there came in from the sale of books \$462,832. The number of volumes distributed throughout the world was 4,855,464, which means that on the average 24 cents was spent per volume to produce a book, transport it, and place it in the hands of those who desire it. Toward meeting this expense, only 9 cents per volume was received by the processes of sale. The difference between the Society's expenditures and the money it receives by sale of its books is contributed by churches and individuals who are interested in the missionary program of the Society which seeks to reach every individual with a copy of the Scriptures in his own language.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

OUR INCREASE CONTEST

The Sunday school of the First Christian church of Winchester, Virginia, is doing a splendid work under the leadership of the superintendent, Mr. Nelson Richards. Keen interest is being shown in the "Increase Contest" and already twenty-six new members have been enrolled, while the attendance each Sunday so far has been 85 per cent of the enrollment. The school has six organized classes and an active Teacher Training class taught by the superintendent. Progress is being made along every line, and Winchester church may justly be proud of its Sunday school work.

The Timber Ridge church also has a Sunday school which is alive and doing a fine work. Mr. Walter Oates is the superintendent, and he and his teachers are striving to conduct a Sunday school which will meet the needs of the young people in the community.

The Field Secretary of Religious Education had the privilege of visiting these two churches on Sunday, May 14, and of thus knowing personally something of the work they are doing.



THE CHURCH AND THE BOY

Note: Readers of the "SUN" will welcome the following timely article on a subject which is vital in the field of religious education. Mr. Rainey, who is a student in the Yale Divinity School, has studied carefully work with boys, having had practical experience among Italian boys in a Settlement House, among colored boys in a mission, among the wealthy class of boys in a city church school, as well as in his own pastoral work. "Boys will be boys" every where, and many of our Sunday school teachers will find many helpful suggestions in this article, and will look forward to future articles from Mr. Rainey's pen.—L. M. E.

BOYS are worth their weight in gold, and the church will ever be rich that has them. Each characteristic of a boy's nature reveals a need for the protective and guiding hand of the church. Too often the church and the boy have failed to get together. One can readily imagine that if Jesus should visit one of our church services and see, as is usually the case, only one boy out of ten present, he would again exclaim, "Where are the nine?"

"Protestantism has never made good with the boy," says one religious education authority, and another says, "Big-brothering a boy is the biggest job in the world." If our churches expect to reach the boys *en masse* they must do three things: (1) realize the needs of boys and their worth to the church, (2) utilize strong men as teachers of boys, and (3) impress upon these teachers the difficulty and the glory of their work.

To realize the needs of boys one has but to look at the vast amount of improvement required to make good citizens and church leaders out of the street corner gang that includes such a large per cent of our boys. Sins of omission are as deadly as those of commission, and

in the case of the training of boys by the churches the sins of omission are evidently more widespread. If we fail to reach the boy the odds are heavily against it for ever reaching the man, for statistics show that three-fourths of all conversions come before the age of sixteen. The boy of today is the home-builder of tomorrow. To him we must look for a large part of our church leadership and a larger part of its finances, to say nothing of the political and industrial reforms for which we long. Theodore Roosevelt once said: "If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man."

Special efforts are required to reach boys, because, as the old adage goes, "Boys will be boys." They are just different, that's all. An eminent authority says that on the whole boys require five times as much safeguarding as do girls. This is quite contrary to the usual custom of rearing girls with painstaking care and allowing boys to face the many evils of the world with little or no protection. If by former methods the church has failed to reach the boy it should adopt other methods. The church should not be content with its success in reaching little children, old women and big girls, if in trying to reach live boys it has failed to touch their nature and needs.

Since teaching boys is a "man's size job," I say unhesitatingly that boys should have men for their teachers. This is said with due recognition for all of the good that girls and women have ever done as teachers of boys, and may God richly bless them for their work. It is very evident that a man should be the religious teacher of boys, for religion covers the whole of life, and having been a boy once himself, a man knows how to appreciate a boy's problems and is more competent of giving the advice that a boy needs so much.

Boys, then, should be in separate classes from girls and have a man teacher so that the most intimate questions can be discussed in a free and open way. Furthermore, boys want men teachers if they get a man whom they can respect. So men with strong morals should be chosen by the church to teach its boys, and if possible, men of outstanding achievements should be secured. Boys will respect such men and thus the problem of discipline will be solved. One of the most effective forces for keeping boys away from the church and religion is the widespread idea among them that it is all a "sissy" sort of thing. When boys have a strong virile type of man to teach them he can disillusion them of this erroneous idea. Might it not be that the reason why we see so little evidence of religion in the political and industrial world is because men have always looked upon religion as mother's affair, applicable only to her queenly virtues, and because this idea has been carried over into the church where one instinctively speaks of a Sunday school teacher as "her"? Anyone that has ever heard a small boy boasting of the virtues of his father knows that there is nothing that a boy likes better than a fine big man. "The idea with the strongest background wins," and if a man is worthy of a place on the teaching force of a Sunday school what he says has

weight with boys. Thus, if a teacher is a Christian business man he can demonstrate to boys that profiteering is un-Christian; if he is a mechanic he can explain how that one may even mash a finger without swearing; or if he be a farmer he can show boys the place of Christianity in growing crops. We learn much by doing, but a far greater amount of our knowledge comes through observation and association. Hence it is easier for a boy to be a good man after observing and associating with a good man. The effect of a strong personality on a young life can never be over-estimated. The increasing appeal of Jesus centers in his unique personality. All boys have their heroes whom they worship. They are very fond of imagining themselves as grown men that do things. Now the object of this hero worship can be changed in the Sunday school from the prize-fighter and "home-run hitter" to the Christian man, or to Jesus Christ, the great hero of all.

Anyone who has a class of noisy boys wants to know just how to get the truth of a lesson across to them. Before discussing how to teach a class of boys let me say a few things about how *not* to teach a class. Never try to preach or lecture to boys and expect them to sit still and listen. Most of the preaching to boys is useless, for to sound a danger is to invite their curiosity and give them a desire to do the daring thing. All boys like forbidden fruit, as any neighbor with a fruit tree in his back yard will testify. Again, don't ever approach a class with the air of a policeman and attempt to force attention. Attention should be free and spontaneous, and if it is not thus secured it is the fault of the teacher and not of the boys.

There are no set methods of teaching boys, for, as in Latin grammar, there are always more exceptions than rules. The first essential of teaching boys, then, is to be able to adapt oneself to the changing mood of the class. One may succeed in gaining attention and presenting the truths of the lesson by certain methods one Sunday, and utterly fail the next by using the same methods. One should remember that "variety is the spice of life," and that boys like a lot of it.

In all good teaching it is necessary for the teacher to know what he is trying to teach. The teacher should not only have a plan of what to say about a lesson, but should always have a reserve supply of knowledge pertaining to all the details of the lesson, for strange and pressing questions come from the ingenious mind of a boy. A teacher was teaching a class of twelve-year-old boys the story of Elijah and the prophets of Baal, when one boy wanted to know where Elijah got so many barrels of water, if as the Bible narrative says, there was no water in the land on account of a long drought. Reader, what would you have answered? The successful teacher of boys must know the lesson well enough to teach without a book. While one is turning the pages of a book in search for another question to ask, some mischievous boy will take advantage of the pause to pinch his neighbor, another will let fly a "spit-ball," and "Bing" goes your discipline and attention.

Much depends upon how a teacher begins the lesson. Never begin by saying "a long, long time ago," for that leaves the impression of a ghost story or a fairy

tale. Begin with a brief introduction that connects very definitely the boy and the lesson. For instance, if one should begin a lesson about the dreams of Joseph by asking the boys to relate the most exciting dream they ever had, each boy will center his thoughts on dreams and thus the discussion could be directed to the lesson of the day.

One should always use short, simple words, for and before a class of young boys, also in teaching them. Strange sounding theological terms mean nothing to a boy, and teaching is much more effective if simple illustrations and familiar phraseology are used. The best way to introduce a boy to God and His Son Jesus Christ is to speak simply of God as "our Father," and of Jesus as the Big Brother of all mankind. There are as many morals to be drawn from the experiences of boys as are to be gathered from the experiences of grown people. Use them, as they are much more effective. As a matter of fact, the beloved teacher of boys is called "a regular fellow" because he does know and appreciate the experiences of boys. Such a teacher throws new light on the subject of Christianity for a boy as he knows the value of a smile and emphasizes the joyous side of Christ's message.

The climax of all moral teaching is reached when right conduct follows. Boys more than any other class of people need something *to do* to make the Christian life real and vivid to them. Boys should not only share in class discussion but should be allowed some part in the general work of the church. A good plan is to give each class a name and a motto, then let them do some work under the name of their class. Publicity stimulates interest and greatly encourages the boy in his work. I know of a class that call themselves the "Ever-Ready Class," and in their youthful enthusiasm has adopted as a motto, "The World for Christ." That they are living up to their name is evidenced by the fact that they take part in ninety per cent of the programs of the church. The one adjective, *active*, will describe all normal boys. They have a surplus of enthusiasm that must find an outlet. Boys will use up their surplus energy in chasing cats, in teasing sister, or in doing work for the church according as they are trained. Religion to a boy is giving up wrong and doing good. But mind you, he will do something. If he isn't given some wholesome activity he will revert to evil habits. Stories with action in them are very helpful to teachers of boys and should be used extensively. By frequent use of the more dramatic portions of the Bible, missionary biographies, and similar literature boys will learn that there are good things to do that are quite as exciting and as adventurous as the bad things.

After all is said, the element of love is the most effective force for the teacher of boys. One should love them in spite of their noise, and so act that boys will love in return. This is easily done where sympathy, tact, and patience are used. Every teacher of a boy should remember that he is doing a part of the most effective and rewarding work of the church.

E. H. RAINEY, *Student*,
Yale Divinity School.

New Haven, Conn., March 10, 1922.

The Preacher and the Funeral Service

THE CONTRIBUTING EDITOR OF *The Christian-Evangelist*

NOTHING so surely marks the preacher's place of power in the community he serves as the frequency with which he is called to speak comfort words to those who are laying away their dead. Let the sentence be repeated without change: Nothing so surely marks the preacher's place in the community he serves as the frequency with which he is called to speak comfort words to those who are laying away their dead.

This place is not fixed nor its power determined by the size of the audiences that wait upon his Sunday sermons. I have known many men, who by virtue of outstanding platform gifts, attracted large audiences to their churches, who yet, by reason of this or that, did not so commend themselves to the public they entertained that in hours of stress and sorrow their ministries were sought. One may care to hear a preacher talk and yet not want that preacher to keep watch with him in soul Gethsemanes.

Much the less is that place of power found in the exhibits of wide civic ministries in response to public call. To be asked to make many speeches before lodges, clubs, literary societies, political organizations may be proof indeed of verbal facility and large accommodativeness of thought and utterance, but it betrays no strong bonds and is purely superficial in its connotations. One may be a very passable nickel-in-the-slot talking-machine and yet have very little influence in a community.

But the funeral service is all-revealing. Who serves most in saddest hours has greatest power.

To fit one's self for a ministry so tender and so sacred should be a preacher's deep concern.

He can begin this fitting by a clean sloughing off of all professionalism. At such a time to serve mechanically is not to serve at all. Naturalness is the note. If there be the slightest outcropping of the official the ministry is marred.

Then there are certain primary don'ts that are never to be lost sight of.

Don't deliver a sermon. Those who sorrow, those whose hearts are sore, are in no mood to follow your firstlys, much less your fourthlys, and as for "argument," there is no place for it whatsoever. The funeral talk must never be open out to sermon reaches, must never be cast in sermon molds.

Don't deliver an "oration;" that is even less befitting than a sermon. As ordinarily conceived it is an abomination. To strain and pose and revel in sonorities and swelling phrases is nothing short of crime.

Don't try to quote all the poetry you know. Poetry has its mission in such an hour, but it must be drawn upon sparingly and with nice discrimination.

Taboo the poems that have become frayed with too frequent use. The flowers that rest upon the bier are fresh, and preacher's words should breathe that same freshness. For example, I have heard a really outstanding preacher conduct a number of funeral services, and in every one of them he cited Tennyson's

"Crossing the Bar"—beautiful to be sure, yet not to be quoted every other day. It's a bad thing to be so tied up to any stock quotations. Take pains to learn the new word, the new music.

Above all, don't "elocute." If you must quote do it with such simplicity and naturalness that no taste will be offended thereby. A straining after the dramatic at such an hour reveals not only an ignorant taste but a colossal and selfish egotism. To put self to the front in such an hour! To strive after the tricks of the actor while men's hearts are anguished and women are softly weeping! To think of attitude and gesture beside a coffin!

Don't talk too long. Don't pray too long. No long funeral talk is a good one. No long prayer at such a time is a good prayer. Years ago I conducted a funeral service where the sister of the brother who had died being upon the verge of hysteria, in recognition of her condition I made only a five minutes' talk. At the close of the talk I called upon a brother preacher to lead us in a brief prayer, emphasizing the "brief." To my horror and righteous indignation that prayer stretched through twenty-five minutes! It was literally a "moving" prayer, pushing the girl into a dead faint. To this day I can but feel that the recording angel checked down against that inconsiderate parson that prayer as sin. I trust the dominie had grace, as I am very sure that he had no gumption.

Don't try to make folk cry. Haven't you seen a few preachers, in your lives, who acted as if they felt that it was their mission to harrow the feelings of the mourners, to start their tears, and indeed, who seemed to measure their successes in such ministries by their evocation of laments? Yet this is downright profanation. Best be careful when in sounding the personal note and let all references to the deceased be couched in delicacy and restraint. It isn't necessary to tell the mourners that they will miss their beloved, and paint pictures of hearts' desolations. They know all that and more already, and its emphasis by the preacher is unmitigated cruelty.

Don't indulge in excessive eulogy. This is to invite suspicion of one's sincerity. No life is perfect, few lives can be praised without qualification. If acquaintanceship with the deceased has been long and intimate, appreciations are not only justified but demanded. If, on the other hand, the preacher has only slight knowledge of the deceased, a glowing eulogium without hint of reservation is misfit and mischievous. It is a great misfortune to become known as the parson who "preaches everybody to heaven." This does not mean that the sins of the sleeper should be paraded—that would be not act of courage but act of brutality—but it certainly inhibits an all-inclusive verbal "all's well," though even a preacher be the guarantor.

So much space has been given to the don'ts that there is scant room for the comment of the positives.

Yet the very "don'ts" have already suggested the affirmatives. Be brief. Be natural. Be tender. Speak hopefully. Speak comfortingly. Sound the note of victory. Point eyes skyward. Believe in God's ability to heal all hurts. Believe that God through you is speaking to sorrowing souls. And in his name bid them, even at the bier-side, be of good cheer.

Many's the time, my brother, you have stood in such a presence, but fail not to realize that the home into which death has come is under a weight of sorrow as if death had never before visited it. A common loss? Yes, but it seems not so to those who mourn. It is a great and tragic hour to each and all, and, if ever a preacher had honest need of grace of God, it is when he stands in such a presence.

Knickerbocker Apartments, Kansas City, Mo.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR MAY 24, 1922

Amount brought forward \$8,482.49

Children's Offerings

Paul Long, Jr., 20 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Ramseur church, \$5.10; Bethel church, \$2.11; Bethel Sunday school, \$1.39; Hines' Chapel, \$2.26; Randleman Sunday school, \$1.71; Shallow Well Sunday school, \$2.12; Burlington Sunday school, \$50.50; Piney Plains Sunday school, \$5.20; Pleasant Hill, \$7.10; Mt. Pleasant, \$1.00.

(Eastern Virginia Conference)

Leaksville Sunday school, \$2.47; Holland Sunday school, \$8.95.

(Virginia Valley Conference)

Timber Ridge Sunday school, \$1.21.

(Georgia and Alabama Conference)

Richland church, \$1.33.

Total \$101.65.

Easter Offerings

Mrs. S. V. Holt, \$5.50; Auburn church, \$3.50; Mrs. J. H. Yarbrough, \$1.00; Oak Level church, \$3.20; Burlington Sunday school, \$36.89; Washington Grove S. S., Ashton, Ill., \$8.92; Rev. J. F. Apple and wife, \$10.00; Bethel church, \$3.80; Oak Grove, \$1.28. Total \$73.59

Special Offerings

Mrs. W. R. Sellar's class (on support of child) \$5.00; B. F. Black (for church), \$1.50. Total \$6.50.

Total for week \$ 181.74

Grand total \$8,664.23

✦ ✦ ✦

A LETTER

Dear Uncle Charley: I am sending my dues for April and May and hope all the little cousins are well. I have a bad cold and am just as bad as ever. I am playing in the cook stove now. I tell you, I give mother a chase to keep me straight. As ever, Paul Long, Jr., Hertford, N. C.

Uncle Charley's little grand-son from Dunn, N. C., is visiting him this week, and he is a live wire, too. He is a great little man.—Uncle Charley.

✦ ✦ ✦

Two railroad men told THE SUN's Editor the other day that in their twenty-five years of railroad service, Elon College was the only town that they had never put off or taken on a drunken passenger.

THE BULLETIN

The Burlington church enjoyed a double service last Sunday at the morning hour. The pastor spoke for fifteen minutes and so did Dr. J. O. Atkinson. The occasion was Parents' Day. Pastor Lankford spoke on the family altar and Dr. Atkinson spoke on the influence of parents. Immediately after the service Dr. Lankford went to Long's Chapel to deliver a memorial address.

✦

Elon commencement begins next Sunday. Dr. Roy C. Helfenstein, Dover, Delaware, preaches the Baccalaureate sermon, while President Harper delivers the Baccalaureate address on Sunday night. Dr. Henry F. Cope is to deliver the literary address. We hope to delay next week's SUN one day in order to get a gist of the commencement in the issue for May 31.

✦

Mr. J. M. Fix, a member of the Burlington church, who has been cashier of the Alamance Bank and Trust Company for the past twenty years, has, upon advice from his physicians, resigned that position to take effect at an early date. Mr. Fix is one of our leading and loyal laymen and is a business man of the first magnitude.

✦

Dr. D. A. Long is to deliver the Baccalaureate sermon at Churchland, Virginia, high school next Sunday, and Rev. J. W. Holt is to fill Dr. Long's pulpit at Antioch and Bethlehem, Warren County, N. C.

✦

The annual memorial will be held at New Providence church, Graham, N. C., Sunday, June 4. Rev. S. L. Beougher will deliver the address at 11:45 a. m. The public is cordially invited to attend the services.

✦

Memorial Day was held at Bethlehem (Alamance) church last Sunday. Drs. W. A. Harper and J. P. Barrett were the speakers.

✦

THE SUN deeply sympathizes with Rev. T. E. White in the loss of a brother. His death is recorded on page 15 of this issue.

✦ ✦

NOTICE TO PASTORS

Any pastor of the Christian Church taking the regular summer course at any standard theological seminary, or in the theological department of any university, is entitled to a scholarship of \$50 from the Educational Board of the American Christian Convention.

These summer courses are a wonderful source of help and inspiration, and it is hoped that a large number of pastors will avail themselves of this aid.

For further aid, write the Secretary of the Department, Dr. W. G. Sargent, 138 Lenox Avenue, Providence, R. I.

W. T. WALTERS, *Chairman,*
Board of Education of the A. C. C.

"TELL ME A STORY"

WHAT?

"What can I do with that boy?" she cried;
 He plays and forgets to study.
 Five years old, but he tears his clothes,
 And gets his clothes all muddy."

The culprit drooped a curly head;
 But the little sister, bolder,
 Laid a soft, defensive arm
 Carressingly 'round his shoulder.

"You don't know what to do wif him?" she said,
 With love that could never doubt him.
 "But, O! supposin' we hadn't got Ted,
 What—would—you—do *wifout* him?"
 —*The Methodist Protestant.*



BLACKIE

Once upon a time there was an old mother hen who had twelve baby chicks. They were all fluffy and yellow except one who was so black that he was called Blackie.

Every morning the little girl who lived in the big farmhouse came out to feed the chicks.

"Cluck, cluck, cluck," said the old mother hen, and "Peep, peep, peep!" cried the baby chicks as if they were saying "Thank you" to the little girl for taking such good care of them.

"Peep, peep," said Blackie, "now that I have had my breakfast I'm going to take a journey." And away he hopped from his mother and little brothers and sisters as fast as he could go.

By and by he came to a hole in the fence, and out he went. He found himself on the nice green lawn and very near a lovely big flower bed full of pretty red and yellow tulips.

"What a fine world this is!" thought Blackie. "I'm glad I ran away from the old chicken yard, for it was never so wonderful as this." With that he began to scratch around the tulip bed to find something more to eat.

Just then a terrible noise sounded quite near him: "Bow, wow, wow!" It was the little girl's fat brown puppy that was jumping about on his funny big feet, his tongue hanging out in much excitement.

"What are yo doing ot of the hen yard?" he said. "Go right back, or I shall make you!"

"Peep, peep, peep!" cried frightened Blackie, and away he ran without looking at all to see where he was going.

Before he knew it he hopped right into the middle of a puddle of water. Little chicks do not like water at all, so poor Blackie was more frightened than ever. He fluttered his little wings, took a great hop, and up

he jumped on to a smooth stone in the middle of the puddle.

"Peep, peep, peep! Mother, mother!" he cried. But the mother hen was far away in the hen yard and could not even hear him.

The old tabby cat was curled up in the sun on the steps of the farmhouse porch, not far away. The little girl had given her a good saucer of milk, and she was napping after her breakfast.

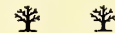
"Peep, peep, peep!" cried the baby chick from his stone in the puddle. "I want my mother!"

The old tabby cat heard him and came down to see if she could help. She put one paw into the water, but drew it out in a hurry and shook off the drops; then she sat down as if she were trying to think of some other way, for tabby cat did not like to wet her feet.

"Peep, peep, peep! I want my mother! I'm afraid I'm going to drown!"

Bang! went the screen door, and down the porch steps ran the little girl. How she did laugh when she saw little Blackie and the trouble he was in!

"Never mind, Blackie, I'll take you back to your mother," she said, and, picking him up very carefully, she carried him back to the old mother hen.—*Mary Collins Terry, in Presbyterian Advance.*



HOW RUTH LOVED HER NEIGHBOR

"Thou shalt love thy neighbor as thyself," read Ruth in a troubled voice. "I don't see how I can do that, mamma. Miss Martha is my neighbor," glancing across to the next porch, where a lady sat reading, "and I don't love her at all."

Mamma smiled and explained that the word "neighbor" had a wider meaning than the literal one. Still, it might apply literally, too, on the principle that charity begins at home, but does not end there.

"But I still don't understand," persisted Ruthie. "What does 'as thyself' mean?"

"Why, how do you like people to treat you?" asked mamma.

Ruth thought a minute. "I like them to be kind and thoughtful and"—

"Exactly," said mamma. "You love your little self and want it treated kindly and considerately. Now, you are to love your neighbor 'as yourself.' The Golden Rule comes in there, do you see?"

Ruth's blue eyes opened wide. "Oh, I see!" she said thoughtfully. "I must treat Miss Martha and everybody else as I would like them to treat me. I can love Miss Martha that way."

The very next day she had an opportunity to put the rule into practice. Miss Martha stopped in on her way home, very hot and tired, after a morning of shopping.

"Dear me," she said, dropping into a porch chair, "I am just too worn out to go even those few steps further to get home! Please let me rest here a few minutes, Mrs. Woodleigh."

Mamma smiled and welcomed her cordially, and Ruth, suddenly remembering her text, thought: "What would I like Miss Martha to do to me if I were hot and

tired?" She brought a big palmetto fan, which Miss Martha took with a grateful "Thank you, my dear," and went on talking to mamma of her shopping.

Ruth slipped away and presently returned with a tray containing a tall glass of iced tea, a sancer of delicious berries, and a little plate of delicate crackers—just the lunch for a hot day.

Miss Martha seemed very glad of it, and as she finished she said with a smile: "That has done me a world of good. I felt too tired to go home and get myself a cup of tea, and now I feel quite refreshed and cool. You are a thoughtful little girl. Thank you, dear."

Ruth smiled as she carried away the tray. "As thyself," she murmured. "I understand now, and I like Miss Martha a lot better, too."—*Pittsburgh Christian Advocate.*



BOY WANTED

Wanted—a boy that is manly,
A boy that is kind and polite,
A boy you can always depend on
To do what he knows is right;

A boy that is truthful and honest,
And faithful and willing to work;
But we have not a place that we care to disgrace
With a boy that is ready to shirk.

Wanted—a boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people
And kind to the little ones, too;

A boy that is nice to the home folk
And pleasant to sister and brother,
A boy who will try when things go awry
To be helpful to father and mother.

These are the boys we depend on—
Our hope for the future, and then
Grave problems of State and the world's work await
Such boys when they grow to be men.

—*Exchange.*



A BIG OFFER

The Sun office has on hand six or eight copies of Tarbell's Teachers Guide for 1922 which it will send for 75 cents the copy, postpaid. This book sells for \$2.00.



BIBLE AND TESTAMENTS

We have on hand Bibles, Testaments, and religious books. Let us know your needs and we will give you full information by return mail.



COMMUNION SETS

Do you have an individual set for your church? If not, you will be pleased with one. Send to THE SUN office for a free illustrated catalogue.

WOMEN AND THE KINGDOM

ONE-DAY SCHOOL OF MISSIONS

The 1922 One-Day School of Missions for the Guilford District met at Reidsville, N. C., on April 12. The meeting was called to order by Mrs. H. Russell Clem, acting chairman for Mrs. M. F. Cook, who could not attend because of illness. The following program was rendered:

Special music by the Reidsville choir. Devotional Service—Mrs. W. R. McKinney. Address of Welcome—Dr. J. P. Barrett. Response—Mrs. J. W. Patton. Minutes of the 1921 Missionary Rally.

Representatives from the following churches responded to roll call: Greensboro First Church, Hines' Chapel, Greensboro, Palm Street, Apple's Chapel, Monticello, Happy Home, New Lebanon, Howard's Chapel and Reidsville.

Dr. Atkinson, Miss Hedgepeth and Mrs. Morrill, introduced as honor guests and special teachers.

Reports from the various churches represented. Appointment of committees: (1) Plans and place of meeting for next year, (2) Resolutions, (3) Nominating.

Bible Study in Missions—Dr. Atkinson. Adjournment for lunch.

Called to order at 1:30 o'clock.

Devotional Exercise—Rev. G. C. Crutchfield. Address—Mrs. Alice V. Morrill. Why and How of Missions in the Sunday School—Discussion led by Dr. J. P. Barrett.

Our Mountain Work—Miss Iola Hedgepeth, Superintendent. Offering taken for Mountain Work, \$10.42. Round Table Discussion, Mrs. Morrill.

Delegates to the Southern Convention were Appointed from each of the Woman's Societies represented.

The committee on plans and place reported that Monticello was the place, and recommended that next year our program include more work for the young people. Adopted.

Nominating committee presented the names of Mrs. M. F. Cook, chairman; Mrs. W. R. McKinney, Secretary, and Mrs. Hinshaw, Treasurer, for the ensuing year. Adopted.

Reports on Resolutions adopted and rising vote taken extending thanks to Reidsville church for generous hospitality.

The Secretary was asked to secure a substantial book and record the Minutes of 1921 and 1922 sessions.

The addresses of the day were very instructive, fraught with interest, giving a good insight into the work being done at home and in the foreign fields. Last words were spoken in which nearly every one present took part, expressing from the heart just what the day had meant to them. Closed with prayer.

MRS. J. W. PATTON, *Acting Secretary.*

CHURCH NEWS

FROM GEORGIA

Our revival began at North Highland, April 16, and ended the fifth Sunday night. We had a splendid meeting. The church was greatly revived and is in much better working condition. There were twenty accessions to the church.

Rev. H. W. Elder assisted us in this meeting. I shall never forget Brother Elder for the good work he did for us here.

A. H. SHEPPARD,
2906 Second Ave., Columbus, Ga.

❖ ❖ ❖

HOLLAND, VIRGINIA

Our parsonage is being plastered. The Sunday school voted to give a Sunday's collection each month to the Orphanage and one to Missions. The collection Sunday for the Orphanage was about nine dollars.

Rev. W. P. Minton gave his stereopticon lecture on Japan Sunday night, May 7, with excellent attendance. It was a highly interesting and instructive address, and much good was accomplished.

SCRIBE.

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UNION RIDGE

We had excellent services at Union Ridge on the second Sunday in May. The audience was large. The house was filled to overflowing at both the morning and afternoon services. The pastor preached at 11:00 a. m. and the Lord's Supper was administered at the close of the morning sermon, by Revs. A. F. Iseley and H. J. Fleming. It was a very impressive service. At the close of the morning service through the kindness of Bro. W. J. Graham the pastor presented to Confederate veterans white carnations which were pinned on the lapels of their coats by young ladies. It was Mother's Day. There were twenty-six Confederate veterans present. From the church, Revs. H. J. Fleming and A. F. Iseley led the way to the cemetery followed by those who carried flowers and others of the congregation. In the cemetery Brother Iseley offered prayer and flowers were placed upon the graves. The occasion was our memorial day. A bountiful

dinner was served; and at 2:00 p. m. the congregation reassembled for service. Mrs. W. N. Huff sang a couple of solos to the delight of the audience. Rev. H. J. Fleming preached an interesting sermon to good acceptance. The church choir rendered good music at both the morning and afternoon services. A quartette from the choir rendered one selection at the morning service which was much enjoyed.

P. H. FLEMING.

SOLEMN VOWS

WILDER-MORGAN

A quiet but beautiful marriage took place at the Chapel Hill Christian parsonage Tuesday, May 16, 1922. The contracting parties were Mr. A. B. Wilder, of near Raleigh, and Miss Hattie Morgan, Apex, R. F. D. 4. A few friends accompanied the young couple and witnessed the ceremony.

The groom is a prosperous young farmer and business man, and is of fine Christian character. The bride, a daughter of Mr. and Mrs. W. A. Morgan, is an accomplished young woman, and has made an enviable record in her interest in educational and general betterment work in her community. She is a most valuable member of Martha's Chapel church.

Immediately after the ceremony, by the writer, Mr. and Mrs. Wilder left for Asheville and other places of interest in Western North Carolina.

Best wishes for their future.

B. J. HOWARD.

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ENJOYMENT AT HOME

Home and heaven are not so far separated as we sometimes think. They are not separated at all, for they are both in the same great building. Home is the lower story, and is located down here on the ground floor; heaven is up stairs, in the second and third stories. As one after another of the family is called to "come up higher," that which seems to be such a strange place begins to wear a familiar aspect, and when the last one is left below, the home is transferred to heaven, and heaven is home.

Don't shut up your house, lest the sun should fade your carpets and your hearts, lest a merry laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work has begun that ends in endless degradation. Young people must have fun and relaxation somewhere; if they don't have it at their own hearthstones, it will be sought at other and perhaps less profitable places. Therefore, let the fire burn brightly at night, and make the homestead delightful with all those little arts so perfectly understood.

Don't repress the buoyant spirit of your children. Half an hour of merriment around the lamp and firelight of a home blots out many a care and annoyance during the day; and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic circle.

Home is the bulwark of American happiness. Put home first and foremost, and you will give your children a good heritage in their minds and characters: for there will come a time when the home circle will be broken: when you will "long for the touch of a vanished hand, and the sound of a voice that is still."—*Durham Herald*.

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BURLINGTON - - - NORTH CAROLINA

CALLED HOME

BARNES—Mrs. R. Henry Barnes died at her home in Winder, Ga., on April 20, 1922, at 5 o'clock p. m., after an illness of two months. Mrs. Barnes possessed a rare, genial disposition and many other charming qualities which won for her many admiring friends wherever she went. She is survived by her husband, Dr. R. H. Barnes, one son, R. T. Barnes, eight years old; her parents, Dr. and Mrs. W. H. Dick, of Athens, Ga., and one brother, T. A. Dick of Norfolk, Va.

WHITE—Brother Robert L. White, son of W. H. and Sarah White, died at his home a few miles south of Pittsboro on April 26, 1922, at the age of 50 years, six months and 12 days. A wife and four small children are sorely bereaved. Others of his relatives who survive are his aged father, and two sisters, Miss Ora and Miss Notie, also two brothers, Grover, of Siler City, and Rev. T. E., of Sanford, N. C.

Brother White became a member of Center Grove Christian church in early life, and remained a consistent member thereof to the day of his death. For many years he had been a deacon and secretary of the church that he loved and served to the admiration of all who knew him. As a justice of the peace and school committeeman, he did much to advance the common good of a people among whom he lived. No interest of his Lord's Kingdom in his community escaped his attention. Truly a good man has gone to his reward.

Many were the sorrowing friends who witnessed his burial, which was with the honors of the Jr. O. U. A. M.

God's blessings be upon the faithful companion and those dear little children who are left to be comforted.

B. J. HOWARD.

MACON—Willard Haully Macon, son of Alfred and Dora Macon, was born April 18, 1906, and died April 30, 1922, aged sixteen years and twelve days. He leaves to mourn their loss three sisters, four brothers, and a host of friends. He expressed himself as being ready and anxious to go.

He was buried at Holly Springs beside his father and mother. The writer was assisted in the burial by Rev. William Cox.

T. J. GREEN.

LAWRENCE—Mrs. Alice Yow Lawrence, daughter of Spinks and Mary Yow, was born August 21, 1862 and died May 7, 1922, aged fifty-nine years, eight months and sixteen days.

In early girlhood she professed faith in Christ and joined the New Center Christian church, of which she continued a faithful and consistent member until her death. December 24, 1879, she was married to T. W. Lawrence. To this union were born ten children, six sons and four daughters. Eight children survive the mother, two sons having preceded her into the great beyond. One of these, Lawson, died in infancy; the other, Everett, died in young manhood while in the service of his country on the

Mexican border. Besides the eight living children, she is survived by her husband, one brother, two sisters and sixteen grandchildren.

Burial at Why Not by the writer, assisted by Rev. G. R. Underwood, Rev. W. J. Edwards, and Rev. Mr. Hulin. Many beautiful flowers covered her grave. May the Heavenly Father comfort the loved ones.

T. J. GREEN.

Resolutions of Respect—Benton

Man in his weakness cannot fathom the will and workings of our Divine Father sufficient to us to know: "He doeth all things well." We should strive as Christians to know that the separation of death, while it cometh to us left behind as a great sorrow, it means to the one summoned a brighter, happier home, if his life and conduct has been wholly acceptable unto God. Believing that the summoning of Brother J. E. Benton meant to him all things good, Therefore be it Resolved—

First: That we express thus our sympathy to the members of his family he has left behind, and at the same time assure them that their grief is our grief, their loss is our loss, but we also claim a portion of the loving memories of him to be always treasured in our hearts.

Second: That a copy of these resolutions be published in The Christian Sun and a copy sent to the family.

P. S. BLANDFORD,
R. B. ODOM,
W. H. BRINKLEY,
Committee Berea (Nansemond)

Resolutions of Respect—Heffington

Whereas it hath pleased our Heavenly Father to call from our church, Brother W. L. Heffington to his reward in a fairer land; Therefore, be it Resolved—

First: That we commend Brother Heffington's example in life as a stalwart citizen, a conscientious, consecrated church member, and a devoted husband and father, to all men as one worthy of imitation and respect.

Second: That we express through these resolutions our gratitude for having had the privilege of knowing and loving him and that we express further to the members of Brother Heffington's family our deepest sympathy for them in their bereavement.

Third: That a copy of these resolutions be published in The Christian Sun and a copy sent to the family.

P. S. BLANDFORD,
R. B. ODOM,
W. H. BRINKLEY,
Committee Berea (Nansemond)

MISCELLANEOUS

BIBLE CONFERENCES

The Bible conference movement of our day is the greatest Christian asset we have. There was a time when we had a conference or two in all the land once a year, but now practically every city of any size in the country has its many conferences each year. It is just beginning. Greater things are yet ahead. Everything else has failed—ecclesiasticism, education, organization, all have had their day. Now let us all get the Bible to the people and it will take care of itself. We do not even need to argue about its veracity; let us wield the Sword and it will prove its own vitality and infallibility.—*The Wonderful Word.*

☒ ☒ ☒

WONDERFUL

The love of the wonderful is deeply implanted in man. And this for an obvious reason. God's name is "Wonderful," and He delights in great exhibitions of His power and sufficiency. He has given man a taste for beholding these exhibitions, that there may be this additional bond of union with Him. Man's taste for the wonderful appears in literature found among all people, and constituting in the case of the majority the most interesting portion of their reading. The Bible is pre-eminently a Book of wonders, and the day will come when God will fill the world with wonders in attestation of its truths.—*Bible League Quarterly*

☒ ☒ ☒

THREE VITAL THINGS

To bring men to Christ, to build men up in Christ, to serve men with Christ, these constitute the unchanging and the complete mission of the church.

Bringing men to Christ is evangelism. To bring men in all of their need to Christ, who can supply it all, is the primary task of the church. To build men up in Christ is education. There is no education worth having that does not build men up in Christ. To serve men with Christ, is ministry. It covers the whole range of the activity of the church.

So far as the program of a denomination or of an individual congregation is builded around these three things, which in turn are all centered in Christ and circumferenced in men, it will stand every test.—*The New Era*

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NEW EQUIPMENT FOR SOUTHERN RAILWAY SYSTEM

That it may continue adequately to "Serve the South," Southern Railway System has recently placed orders for new equipment consisting of 20 locomotives, 5,390 freight cars of steel construction, 500 automobile cars of steel construction, 100 steel passenger cars, and 250 caboose cars of steel underframe construction.

The magnitude of this order can be better appreciated when it is realized that if it were possible to place the freight car equipment in one train it would be 47 miles from the engine to the caboose. If broken up into trains of an average length, it would comprise 250 freight trains, or one train every 2½ miles from Washington to Atlanta.

The new passenger cars, if coupled into one train would be a mile and a half in length from the engine to the rear coach, and represent 20 trains of the average length. The coaches are of the latest design and are of all steel construction.

In placing this large order for new equipment, which will be delivered in time for the fall business, the Southern has demonstrated its faith in the return of business prosperity in the

South and this will place the Southern in position to handle with safety and dispatch this increased business.

At a dinner party the little son of the host and hostess was allowed to come down to desert. Having had what his mother considered a sufficiency of fruit, he was told he must not have any more, when, to the surprise of every one of the guests, he exclaimed: "If you don't give me some more I'll tell!"

A fresh supply was at once given to him, and as soon as it was finished he repeated his threat; whereupon he was suddenly and swiftly removed from the room, but had had just time to convulse the company by exclaiming:

"My new trousers are made out of ma's old bedroom curtains."—*Exchange*.

"Mollie (aged six):—'Mummie, I know what I'm going to give you for your birthday. A nice rose bowl.'

"Mother: 'But I have one, dear.'

"Mollie: 'Yes, I know, but * * * I've just broken it.'"—*Morning Post*.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

One Year	\$2.50
Six Months	1.25
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PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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



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C. B. RIDDLE, Editor

PUBLISHED EVERY WEDNESDAY

Great Usefulness

By REV. J. PRESSLEY BARRETT, D. D.

Reidsville, N. C.



LET not difficulties dismay you, nor even your own weakness induce you to surrender to them. Let not your own modesty persuade you to give place to failure. Remember that in the field of human activity, to which God has called you, and you may by faithfulness reach the mark of real excellence and do a great work in the world—this is one of God's ways to great usefulness in service.

Moses was called from attending the flock of his father-in-law to the burning bush, where he was commissioned to become the Law-Giver of Israel, and in that position he influenced the high tides of civilization in all lands and ages.

John Bunyan, the immortal tinker of Bedford, though confined to jail, wrote a book which, next to the Bible, has the strongest hold on the human heart of any book published in the last five hundred years.

Faithful preparation and loyalty in service in the common walks of life is God's way to larger fields of high usefulness and to greater fruitfulness in the Christian life. The man who "feeds from a silver spoon" has a poor show for reaching high ideals in service, while the man who is poor, but true to the truth, has before him high possibilities in the sphere of large service.

VOLUME LXXIV.

BURLINGTON, N. C., MAY 31, 1922.

NUMBER 22

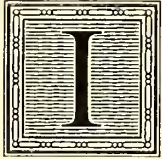
IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

Farewell, Friends --- Good-Night

"I Have Called You Friends!"



COULD not say these parting words during the hum-drum of the day's activities. Feeble as they may be, I can best say them here by this table and at this late hour tonight. Here it is that this pen has endeavored to express itself to you, kind friends, and here—here tonight—I say the parting word. Yes, more than a word, for lovers have their long talks by the gate-post long, long after they attempt to say the last word.

For six years, dear readers, you and I have been together in these columns. Your faithfulness to me has been, and is, far ahead of my editorial ministry to you. My weaknesses rise before me as I look down the road ahead. But at my best I have endeavored to be a minister. I could never have accepted the place had I not thought it purely ministerial. And by this desk for these six years I have thought of it as my pulpit. I have endeavored to instruct, inspire, and lift readers of *The Christian Sun* to greater, higher, and holier things.

Looking Backward

IT is natural that I should look backward to my first issue of *The Sun* and think of each issue during these years of genuine enjoyment as your humble editor. With a complete file of my work, and one for the Convention, I shall, I hope, find time at intervals to look through this piece of familiar history and enjoy again the articles, messages, and names that have made this prized history—prized because of you, my friends.

An Inventory

I SAY in behalf of all future editors of *The Sun* that few people, exceedingly few, understand and appreciate the tasks and toils of an editor. To the public there is little work—to the man who does it there is a difference.

During my three terms as editor of *The Sun* I have written enough original matter to fill twelve volumes of three hundred pages each. I have read, corrected and copied enough manuscript to make fifty volumes of two hundred pages each. By reading manuscript once and proof twice, gives me the reading of enough type on *The Sun* alone to make one hundred and fifty volumes of two hundred pages each. I have received, opened, and answered approximately twenty thousand letters. I have written and delivered many addresses, sermons, and lectures, and have otherwise sought to serve my fellowmen. These things take in only part of the things that find their way into an editor's path. But I glory not in what little I have done. I feel a sense of regret that I have not done more. I shall continue to press forward for the cause.

Personal Interest in The Sun

I HAVE edited three hundred and fifteen separate issues of *The Sun*, and have been present when three

hundred and thirteen of these went to press. I have endeavored to be as particular with each issue of *The Sun* as if it were my personal correspondence. It is with a sense of personal pride and pleasure that I can say I have done part of the arranging of the type in every issue during my tenure of office.

Blest in Health

GOD has been good to me during these six years. I have been detained from my office on account of sickness only two days since becoming your editor. There have been days when rest was needed, but my work has always come first.

Some Changes

DURING these fleeting years many changes have taken place in the Church and in the world. Some of our great leaders have been promoted to the land of the unknown. Their influence lives on and challenges all of us to rise upon our dead selves to things that are higher. I have written of them by this desk and shall think of them as the years come and go and endeavor to follow their great examples.

My Associates

I CANNOT—I will not—forget those who have been my associates in this good work which I close tonight. In my office I have had honest, tried and trusted help. Of those who have helped me in office and in plant, all but one are living, and it seems like a tie of providential friendship that her heart-broken husband be Chairman of the Board of Publication at the time I retire. God bless those who have so well and so faithfully helped me to serve you, my unseen friends, and may their willing hearts and ready hands continue to serve, which is the greatest thing that we can do. I would be untrue, unkind, and unfair not to publicly acknowledge the great help and inspiration that my companion has been. She, too, has been your humble and devoted servant. Honor her, not me.

Contributors

TO those who have so faithfully contributed to the pages of *The Sun* during these years I record my sincere thanks. They have helped me and spread a halo of gladness around thousands of homes. May their pens continue in the good work. I shall scan *The Sun's* pages each week looking for these familiar names. They are household words with me.

Exchanges

MY fellow editors will never know the lasting joy which I have had in reading carefully their productions. Not only their editorials have I read, but general articles and even the personal notes about the going and coming of their people. Farewell, fellow editors, good-night to you—and God bless you, too!

An Incident

I RECALL that on one occasion a deep snow was on the ground. A lady in the nearby rural district

called me on Friday night near 10 o'clock and said that her copy of The Sun had failed to come that week. I knew that The Sun was her Sunday reading. If the paper were not mailed by 7 o'clock the next morning she would not get it until Monday. It was a pleasure then, and a pleasure yet, that I have because I walked back to my office through the deep snow to mail that paper. This is cited as an illustration that my greatest pleasure has been in trying to render service aside from actual editorial work. I have not done enough, good friends. You are not indebted to me.

A Decision

I REACHED a definite decision last December to retire from the work. If conditions so permit, I hope to rest most of the time for the remainder of this year, and then I shall hope to take up active Christian work again if it be the Father's will.

My Successor

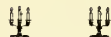
MY successor is too well known to need any introduction. Dr. Barrett's experience fully qualifies him for the duties now about to be his. Let us uphold him and his associates by our prayers and our purses.

And Finally

THE hour grows late. We lovers must part, and so here by this desk, I, in my imagination, take you by the hand, friends—you, my friends from the cotton belt of Georgia, the cane fields of Alabama, the apple orchards of the Virginia Valley, the trucking section of Eastern Virginia, the cotton and tobacco fields of North Carolina; you who are from the cities, the highlands, and by the rolling sea—friends everywhere—I say farewell, friends, good-night.

C. B. RIDDLE.

May twenty-sixth.



Personals

Pastor Fleming announces all day memorial and Children's Day service at Pleasant Hill next Sunday. Dr. J. O. Atkinson and others are to speak.



President Harper is not only a busy man in college administration, but he is sought by the public as a public speaker. He has had so many engagements of late that we have not been able to keep up with him. He is here, there, and everywhere. This to the trustees: Make Dr. Harper take a vacation. There is no use voting him such a thing. That has been done time and again. He will not obey. Make him take it—that is what to do, Mr. Trustees.



(Inserted by the office force.)

The final pages of this issue are made up in the absence of Mr. Riddle, who is at the bedside of Mrs. Riddle, who underwent an operation at Watts Hospital, Durham, N. C., today (Monday). Last minute information states that she is resting well. Mr. Riddle's only child, Ruth Teague, is also in the same hospital for treatment.

Final Scraps From The Editor's Table

Many friends called to see us during the commencement at Elon. Some we saw and others we did not. We are always glad to have our friends call.



Let this be remembered: All subscription money for The Sun should be addressed as usual until July 1. During the month of June the retiring editor will carefully check all accounts and handle the business end of the paper as usual.



What is faith? President Harper delivered an address to the graduating class of Elon last Sunday night on the subject. We secured an advance copy of it for the benefit of our readers. Look for it in this issue and see what Dr. Harper says about faith.



It is always a great pleasure to meet former Elon students. We meet them on trains occasionally and they are always asking about the College and the "boys" of former days. Years are fleeting and we are reminded of it the more as we cross the paths of men who were once "just boys."



If the pastors would spend one cent each week—just fifty-two cents each year—and give five minutes time each week—just four and one-third hours per year—and send to The Sun's editor an item from which he could make a note the paper would grow in greater popularity. No editor can make news—real news—he must get the information.




We are glad to hear that our Greensboro church and its faithful pastor are planning now to build a new church. The present location being not a very desirable one, they have a fine lot some two or three squares from the present location, and it is hoped that soon a new church will go up on the new lot. Brother Clem, the pastor, has had good experience in building, as at Springfield, Ohio. If he and his Greensboro church shall determine to do this work, you may expect it will be done well, and the Greensboro First church will in the not distant future have a good building in which to worship and to do Christian work.



Elon College has just issued a fine and inspiring bulletin to be used as a help to College Day in the churches. It is a valuable piece of literature and should be read by every member of the Church. Already many of the churches are planning for this special day. Back in the sandhills of Lee County, where the retiring editor enjoyed his boyhood days, is Grace's Chapel. That little church is planning to observe the day, so writes Pastor Thomas E. White. By invitation, we plan to journey back to the home church on that day and speak to the "boys" and "girls" of olden (?) days.

CONTRIBUTIONS

ELON LETTER

ITTLE children are supposed to be selfish, but speaking of them Jesus said, "Of such is the Kingdom of Heaven." Is the Kingdom of Heaven made up of selfish persons? Or is it more likely that our notions of the innate, original selfishness of children is in error?

Whence this notion of child selfishness?

Theologically it arose out of the doctrine of total depravity, according to which we are all born in sin, aliens from God. Those who prefer to look upon God as a loving Heavenly Father have parted company with this doctrine long ago. It is a very comforting doctrine, for it puts the blame of all parental failure properly to nurture and admonish their children in the Lord on the Creator Himself. The other day a man laconically remarked that he could readily believe in the depravity of other men's children, but not his own.

Instinctively, too, the notion of the original selfishness of children has arisen from the fact that all human beings possess certain tendencies to act so as to preserve, protect, and promote their own lives and interests. Such tendencies, for example, are the dispositions to hunt, collect, hoard, to fight, to fear, to get angry, to show off. These tendencies are good for the race as well as for the individual. They become selfish only when they are indulged in a way injurious to others. Nor must we forget that there are other tendencies wholly social innate in us all.

The child's outspoken frankness causes his elders to think he is selfish. He has not yet acquired the ability to act according to society's conventions. He does not act or tell white lies. He is what he is.

The child, it must be remembered, has nothing to be generous with but himself, his affections. These he lavishes in prodigality. He will love a negro baby as readily as a white baby. Here again he is unconventional. The child's poverty in material possessions does not enable him ordinarily to be generous. We adults are to blame for keeping him oftentimes all too long a pauper.

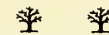
The child, it must be said in addition, lacks experience. He does not know the consequence of an act of his on himself or on others. If he could imagine himself wrapped in bandages and linseed oil, he would never go near the fire. If he could see his sister crying because of his rudeness, he would never have torn his dolly to pieces. As his experience ripens and his imagination develops, there ought to be a decided improvement in his thoughtless acts which look to us adults as the outcropping of native selfishness and there will be such improvement if he is properly trained and nurtured.

This brings us to the real crux of the matter. Children imitate their elders. They gain far more from


observation of their parents in action than they do from their formal preachments. People can really read our character in our children. If they grow up to be selfish and un-Christian, let us be charitable to them and inquire if some adult person or persons somewhere did not fail to direct tottering little feet in the ways of altruism and Christian brotherhood. It is our duty to train and nurture them spiritually.

Parenthood is the noblest calling of life. What a privilege parents have so to direct the development of the little ones made in God's image that that image may never be obscured by selfishness!

W. A. HARPER.



SUFFOLK LETTER

HERE is a tendency in the present age to lower standards for the sake of popularity. This tendency has entered almost every department of life and every product from pen and brush. It manifests itself in manufacture of tools and foods. Adulteration in medicines, cloth, metals, stocks, and many things in common use. The efforts made by government inspection to discover such deceptions prove the existence of such conditions. This tendency grows out of what is known as popular government, which, in the estimation of many, means license rather than law. Democracy is the antithesis of autocracy and it may run into disregard of authority. The church is not exempt from this desire for popularity. The dictionary makes no effort at popularity; its sole purpose is accuracy; the Bible does not offer attraction, but truth. "Be not conformed to this world" suggests no lowering of the standard of righteousness. The church needs above attraction for people a higher life in Christ that magnifies Him and sets forth in "living epistles" the real meaning of salvation. The world is not to be saved by lowering standards, but by living standards.

People talk of attractions as if they were spectacular and outward demonstrations of a material nature; but attraction is an invisible force that *draws* and *holds* by a power we call influence. The power that holds the earth together and worlds in their places is unseen and mighty. The power of the church is in its silent, unseen, spiritual influence over men. No made-up occasion can substitute for the life-testimony of real Christians. It is easy to popularize religious services to draw a crowd; but crowds are no sign of character. The world is more influenced by a small spiritual church than by a large worldly-minded church.

Social standards are lowered under the pressure of new conditions. The once high standards of respect and courtesy on the part of men for women are not felt and practiced as in former days. This has reduced virtue to a losing point in the social scale, and increased divorces. The world drifts with the tide of lower stand-

ards and wakes up in the maelstrom of currents too mighty for individual escape. Things are not good because they are popular; and they are not popular because they are good. Goodness and popularity *may* go together; but usually they are diametrical. The good will be popular when the people are good.

The church can never lower its standard and be safe and useful. The standard of character is Jesus Christ; and the standard of doctrine is the Bible. Musical standards have been lowered in an effort to make music popular; and this effort has commercialized music. Books in music are produced as a financial business. Writers and publishers work together in this field. This is safe so long as the soul of music is preserved and praise is continued. It should be *adapted* rather than *lowered*. Gravity is adapted but never lowered. It works in the same way and on the same high plane between atoms as between worlds. Spiritual character is the same in earth as in heaven. God's family is the same in this world as in the world to come; "of whom the whole family in heaven and earth is named."

W. W. STALEY.



STATISTICIAN NEEDED

Probably one of the greatest needs of the Christian Church is a statistician. The American Christian Convention should create such an office, pay a small salary and all expenses, and hold the statistician responsible for correct statistics. I also favor the appointment of a statistician by the Southern Christian Convention.

Assuming that our statistics are about as correct one year as another, from the best possible investigation I have been able to make, the Christian Church is losing in ministers, churches and communicants.

From the *Christian Annuals* we get this data:

Year	Ministers	Churches	Membership
1898	1391	1424	107,868
1899	1452	1505	112,414
1910	1273	1471	92,181
1922	987	1089	3,695
Colored (included in totals above)			
1899	91	99	6,493
1922	74	58	3,659

As practically all the colored members are in the South. I am satisfied their statistics for 1922 are very incomplete.

While the United State and Canada show a loss along these lines, the Southern Christian Convention now has a membership of 28,251, showing a large gain since 1910, for which we are grateful. Their goal is a ten per cent increase in membership each year.

J. E. WEST,

Suffolk, Virginia.

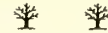


DR. J. P. BARRETT

Dr. J. P. Barrett, our new—yes, old—editor of THE CHRISTIAN SUN, needs no introduction. His name is a household word north, south, east and west, among the members of our Brotherhood. It is the bright and breezy morn of life, with the young and brilliant editor who is so soon to leave the editorial tripod. He will not lay

his pen aside to rust. No, no, we will see and hear from him from time to time. He will be in training for still greater usefulness. But now is the time to rally to the support of Dr. Barrett. So young in feeling and interest, and yet so ripe in years of experience and faithful, unselfish service. Prof. P. J. Kernodle, his managing editor, is one of the ripest scholars and most devoted characters among our lay-members.

D. A. LONG.



LECTURE ON EVOLUTION

I went to Raleigh to hear the debate on Evolution May 18. I got a big pencil and a large tablet of paper, secured a seat at close quarters and took copious notes. As the city papers contain full reports, I will not express any opinions in regard to the debate. For over fifty years I have, as I imagined, tried to keep an open mind while reading and listening to learned discourses on this and other subjects. Pullen Hall was crowded as I never saw it before. The exercises were opened without a song or a prayer. The building rocked with applause for each speaker. The people are deeply interested and fearfully divided. The great solid granite masses of the people simply seek to know the truth. They are just as hungry for the demonstrated facts of science as they are for the demonstrated facts of religion.

D. A. LONG.



MOTHER

Whose love can equal the love of a mother? Whose the devotion so loyal and true? Who suffers so much with such joy for another? Who works with such pleasure as Mother for you? You hail with delight the friendship of others; you revel in love of the sweet-heart you've won. Yet, where do you find a friend like mother, unbroken till death calls and life's work is done?

Mrs. B. S. Cox.

Greensboro, N. C.



On Tuesday evening, May 16, Rev. J. F. Morgan was duly installed as pastor of our Winchester, Virginia, church. The program rendered was as follows: Opening Chorus—Choir. Invocation—Rev. W. M. Depp. Hymn: "Onward Christian Soldiers." Scripture Lesson—Rev. Boyd Switzer. Anthem. Installation Sermon—Dr. J. O. Atkinson. Installation Prayer—Rev. Geo. W. Stover. Solo. Charge to Pastor—Dr. W. T. Walters. Charge to Church—Rev. A. W. Andes. Welcome (local church)—Nelson F. Richards. Welcome (churches of city)—Rev. Chas. Adey. Welcome (city)—W. W. Glass. Response—Rev. J. F. Morgan. Hymn: "How Firm a Foundation" Benediction—Pastor.

NOTICE

THE CHRISTIAN SUN is now \$2.00 the year, and renewals and new subscriptions will be received at that rate.

FAITH AND PROGRESS

"According to your faith, be it unto you." (Matthew 9: 29)

Baccalaureate Address Delivered by President W. A. Harper, Before Elon's 1922 Graduating Class, Sunday, May 28

THESE are the words of Jesus, spoken to two blind men. Now it is not to be inferred that the members of this class are blind. So we shall not primarily concern ourselves with the blindness of these two brothers of ours of the long ago, but rather with their faith. Through faith they recovered their sight. Jesus set great store by faith.

What is faith?

But first let us say that men had faith before Jesus came. In that inspiring catalogue of the Hebrew faithfuls recorded in the 11th of Hebrews, while the list begins with Abraham, we are not to suppose that faith began with him. The adage which rates him the father of the faithful is not historically true. Nor are we to conclude that faith is a concept limited to Jewish Christian people only. We find it among those who have as yet never heard of the Jews or the Christians. No man ever existed without it. Faith is an innate, original soul-quality. It is more than an instinct. It is one of the three abiding functions of the soul—which a great spiritual seer declared to be faith, hope, and love. Paul considers love greater than faith or hope, but love is fed by hope which is based on faith. The three are an indivisible trinity in every spiritual experience. Faith, then, is the basis of that moral, spiritual, religious hope, which issues in fruits of love.

What, then, is that basic thing? What is faith?

Faith is sometimes identified with superstition, sometimes with credulity, sometimes with a fatalistic attitude growing out of a fear that approaches reverence. We must candidly admit that faith has been infected in every land and in every age with all these spiritual poisons. We must further state that faith tends to feed itself upon these poisons in the absence of its proper nourishment. For faith is no vacuum, nor is it a mummy. It will, it must grow. It will fill its garden of life with noxious weeds of the spirit unless it is properly seeded and cultivated. Faith reaches out toward God, is the soul of man yearning to touch the soul of the Father. It will use the means at hand to attain the satisfaction its innate impulse forces it irresistibly to strive after. However disappointed it may be in its effort, faith still urges the soul on in its search for God and the life God wills for His children. If superstition is the best vehicle at hand, faith will use it. If credulity be the most promising instrument, faith will grasp it. If fatalistic fear of God be the atmosphere surrounding it in its hunger for God and life, faith will imbibe it and endeavor from it to extract the inspiration for life's advancement.

But faith is not superstition. Superstition is the product of too much religion. Paul in his Mars Hill sermon was the first religious teacher to say this. In rendering his thought in the English tongue the translators have had difficulty to find an adequate phrase—rendering it now "too superstitious" and now "too religious." Paul's idea is that too much religion is superstition. The Greeks certainly had too much religion. They erected altars and burned incense to every divinity their fertile imagination could invent, and then for fear they had omitted some spirit they erected their altar "To the Unknown God." Too much religion had made them mad. The most primitive men we know, the Bushmen of Africa and the South Australians, are too religious. The cracking of a limb in the forest, the murmur characteristic of the shells of the sea, every movement of any material substance, is to them directly due to the presence indwelling of a spiritual being. They must pay so much attention to the spirits about them that they have no time for progress. Poor, deluded brothers! We owe them release from such religious insanity. To withhold from these suffering brothers of ours the glad freedom of a ministering faith is high treason toward the Kingdom of God. Superstition is a perversion of faith, growing out of a false conception of God. Even the superstition of our Christian

social order hinders the proper fruiting of faith. Real faith must expel superstition from life. Superstition is a parasitic growth on faith. It feeds on faith, saps its vitality, perverts its functions, prevents it from yielding its maximum service to life and progress. The superstitious man is not a man of faith, but of blinded faith. He needs to recover his sight, that faith for him may yield her normal increment of light and leadership for life. Real faith will ultimately drive superstition from the heart and life of men.

Nor is credulity faith's equivalent. That is to say, intellectual assent to certain historical facts or dogmas or doctrines or creeds is not faith. There were men of faith before there were any dogmas or doctrines or creeds. There were men of faith before there were historical facts to record. Faith made the facts as well as their history capable of recording. Just believing things is not faith. The ability to believe varies with individuals and in the individual according to certain times of life. The little child believes in fairies and accepts every statement he hears with absolute confidence. Persons of limited mental or spiritual horizon more readily accept certain dogmatic, doctrinal, or creedal statements than do others whose thoughtful consideration and enlarged experience personal and cultural have led to a revision of earlier concepts. Experience is a large part of every man's faith. A faith that is not experiential, a faith that stops with believing, a faith that takes no account of the past, a faith that fails to issue in action—such faith declared a great Christian administrator of the first century is dead.

We must pause here to examine doubt as the antithesis of faith. With a host of excellent Christians to express doubt as to some fact of the Bible is to lose all hope of eternal life. Usually such Christians naively conceive that their interpretation of Scripture is Scripture itself, and so to differ from them is to be anathema maranatha. Such heretic hunters attract far more attention today than they deserve, but their power over men's minds is not to be compared with the influence their spiritual predecessors exercised. When their spiritual progenitors you will recall sat in the places of authority in Church and State, history records a period known as the Dark Age. It will be so again. Take away from faithful men their right to think except as some pope or potentate shall decree, and once again we shall revert to barbarism. This applies to matters spiritual as well as to matters scientific. To doubt is not to be damned, if it be honest doubt. Tennyson has said there lives more faith in honest doubt than in half the creeds. Is he right? History it would seem substantiates his statement. The world has been cruel to her prophets, whether they were an Isaiah or a Jeremiah or a John the Baptist or a Copernicus or a Galileo or a Darwin or a Woodrow Wilson. But the debt she owes them she can never repay. Dissatisfaction with conditions as they are, doubt that they are as they should be, earnest desire to reconstruct faith and life in terms of the enlarged vision—such are the equipage of the prophetic office. Who shall say how much the Christian Church owes to her Thomases? But for the honest doubter Thomas we should never have known that the spiritual body is so like the physical body as to be readily recognizable from the way it has been treated or mistreated. The honest doubter adjusts himself to arriving at an honest conclusion. The man who airs his doubts as an advertisement really betrays his intellectual and spiritual shallowness. The donkey is his totem animal and fool or knave aptly describes his character. Scorn such a man. But the man of honest doubt deserves every sympathy. See that he gets it. It may be he will prove to be a second Lew Wallace. General Lew Wallace was an infidel. He honestly doubted the Bible. Being an honest doubter, he searched the Scriptures. He came away from his research an earnest, sincere Christian,

and then wrote that charming story of the early Christian Church, *Beu Hur*, a book that has clarified the spiritual way for many a Christian pilgrim groping for the path-way of eternal life. It is our privilege, our duty, to examine every evidence relative to God and His dealings with men with careful scrutiny and to draw our own conclusion. Nothing less than this is worthy the creature made in the image of God.

This brings us face to face with the question of authority or, as it is known is the Christian world, of orthodoxy. Every individual is king and priest unto God. That is to say no man has the right to enslave another in body or in thought. That is to say also that every man has direct access to God and that no man or set of men have any right to prescribe rules for such access. From the very nature of God this is so, because God is everywhere and interested in all our life. We do not go to Church, or bend on our knees, to meet God. We cannot take ourselves from His presence and no man could, if he would, prevent our communicating with Him. And the opposite is also true—no one can hinder Him from speaking to us, no one but ourselves. Christians believe in prayer, in men's duty to speak to God. We must equally believe in God's willingness to speak to us. He is just as ready to speak to me today as He was to speak to Paul. God is no respecter of persons nor of races nor of times. He is no absentee from His world. He is the ever-present companion of His children. He has not lost His faculty of speech. Our loving Heavenly Father is not dumb. We, His children are frequently unconscious of His presence and deaf to our Father's voice. We need to cultivate the presence of God. We need to say "Speak, Lord, for Thy servant heareth." We need to wait on the Lord, and when we do, He will speak, and such a speech! We get our knowledge of God from experience, from observation of the lives of others, from our reasoning ability, and from revelation, but the greatest of these sources of knowledge of Him is experience. No man can rob me of my experience of God. He may prove by every process of logic and reason that I am deceiving myself, yet I will know I am right. It is incumbent upon us to consider the Bible, the testimony of others, our own and others' reasonable conclusions in arriving at a philosophy for our life, in making up our faith, but the ultimate thing for us will be our own experience of God. We cannot deny "the still small voice" when it speaks to us, the voice of God; It is to each devout child of His the ultimate test of authority, of orthodoxy. This in no way excuses us from using every means at our disposal to test the spirits, to see if they be the voice of God. But when we have tested and find God has spoken, there is but one course open to us—obey God's voice, follow its directions no matter where it may lead or what it may cost us.

Nor is faith such confidence in God's power that the individual is excused from obligation to bestir himself in the interest of the Kingdom or any of the enterprises of life. Some people profess to have such faith in God that they leave everything to Him. Usually their philosophy holds only for religious things in the narrow interpretation of that term. They are wide-awake and alert as regards other things. Such faith grows out of fear, awe, reverence for the person and character and power of God. It looks impious to a person of such faith to presume to help such a Being as our God is to accomplish His work in His world. This is a very comforting faith. It makes God responsible for everything, our sins, our weaknesses, our suffering, all. That such faith does not please Him is demonstrated by the decadence that overtakes those who have professed it. Their kind is rapidly disappearing. God made us in His own image. He works, and so should we. There is no room for fatalism in all the universe of God. We are free, we are responsible, but God rejoices when we honor Him with a true, vigorous, vital faith.

So we ask again, What is Faith?

"Faith," declared the most eloquent man of his time, "is the substance of things hoped for, the evidence of things not seen." This same man demonstrated his faith by taking the gospel to the gentile world of his day and by writing more books of the Bible than any other man. Faith to him was no thing to be enjoyed, but a power to be used. Service was its

watchword, action its breath of life. No doubt this valiant hero of the faith could give expression to that truth which will never die—"we are justified by faith." Lovers of ease in Zion misunderstood the great apostle. They thought men are justified by mere belief, that intellectual assent to certain facts and dogmas had saving quality. Such a conception was far removed from the real meaning Paul attached to faith and tallied not at all with his own example and practice. "Without faith," we find him saying again, "it is impossible to please God." By this he meant that without putting forth every possible effort to make real in the world God's "eternal purpose" God is not pleased with us. So Paul meant the same thing by his "we are justified by faith" as James did by his "faith without works is dead." Paul and James were in perfect agreement. It was the interpreters of Paul's view who impelled James to rebuke their lethargic ease by telling them their credulous belief would avail them naught in bringing them into saving relations with God. Paul's "saved by grace" is in harmony too with his justification by faith. Grace is the God-ward side of salvation, for which faith is the man-ward side. Both grace and faith fuse into unity of life and conduct in the recognition of the mutuality of God and man in every action. Grace is conscious recognition of God's presence for blessing and inspiration and assistance. Faith is appropriation of that grace and its investment in fruitful action. Truly therefore are we "saved by grace" and "justified by faith," and truly is faith dead when it yields no works.

The faith that "is the substance of things hoped for" is no static affair. It is dynamic, energizing, militant, conquestial. This sort of faith is a disturber of the peace, being ever dissatisfied with things as they are. For it there are no insurmountable obstacles. Before it all forces must yield. It was this sort of faith of which the Master spoke when He said a man possessed of it could say to a mountain "Be thou removed, and be thou cast into the sea," and see his command carried out, because forthwith with pick and shovel or other material invention he would set about to achieve his heart's desire. Such faith subdues the kingdoms of evil, works righteousness, obtains promises from unwilling oppressors of men, stops the mouths of the lions that prey upon humanity, quenches the violence of the fire of revolution or of passion, escapes the edge of the sword by beating the sword itself into a pruning hook, out of weakness is made strong, waxes valiant in the fight for God and brotherman, turns to flight the armies of the aliens who war against the progress of righteousness and truth and peace. They who are energized by such faith are never content to sit as onlookers of the Kingdom's progress. They throw themselves into the conflict for its advancement. They are ready to be stoned, to be slain with the sword or with ridicule, to be destitute, afflicted, tormented, despised, for the Kingdom's sake—such is the vitalizing self-abandon to which their faith has led them. It is ever so of true faith—of faith that "is the substance of things hoped for."

The man of faith is the man of courage undaunted, of hope radiant. No pessimist is he. Discouragement, disheartenment—he knows them not. He is the optimist of optimists and why should he not be? Because he has in his faith "the substance of" the things he hopes for, their real essence. You cannot defeat such a man. He will realize his aspiration, he will express it in action, because he is possessed of its substance. Put him in jail for preaching and he will write his sermons into a book that will not die. Put out his eyes and he will pull down the temple of those who would tantalize him in his affliction. Frances E. Willard died, but her dream of a saloonless America is an abiding reality, and the day is not far distant, the Christian Endeavorers have definitely set the time as 1940, when we shall have a saloonless world. Faith that possesses "the substance of things hoped for" is the main-spring of human progress, the explanation of our achievement in every realm of experience.

But faith is more than that—it is "the evidence of things not seen." How beautiful! How impelling! The faith that is "the substance of things hoped for" is "the evidence of things not seen," the proof that they will be seen. Blessed

faith! How we need it! Such faith the disciples had when they were willing to act upon that amazing commission to go into all the world and to preach the gospel to every creature. Such faith our American doughboys cherished when called suddenly from the walks of civil life they threw themselves with such confident assurance against the seasoned veterans of the Kaiser that the once famous Hindenberg line first bent and then broke. Every crusader for righteousness in every generation has known the verity of this energizing life-principle, has known the joyous comfort of it, has known the unconquerable inspiration of it. So is faith the basis, the guarantee, the substance and the evidence of progress.

With us as with the blind men who met Jesus, our life's achievement is according to our faith. Faith is not limited to religion merely. It energizes every realm of life and experience. The proper function of every quality and capacity we are endowed with is dependent upon faith. But it is also true that as religious faith is that which brings us into right relationship with God and brotherman, it is the most fruitful faith we can possess. Into religious faith, into the faith that orders itself in terms of God's presence and man's brotherhood, all other kinds of faith congruently fit and in it find their concordant explanation. It is a mistake to undertake to differentiate faith into kinds and types. Life is a unity and functions as a whole. Faith that "is the substance of things hoped for, the evidence of things not seen" should rightly characterize every act of the normal man. Faith as truly tunnels rivers and invents radiophones as it makes real in experience the loving kindness and tender mercy of God. Faith as truly erects hospitals and discovers the cause and cure of diseases as it comforts and makes clean the sinful heart. As we sing in our songs of worship—"faith is the victory," the victory indeed that overcomes the world, by which we mean it is the force that solves every problem that confronts men, every problem from every source, and by which we further mean to describe it as the force that enables us to use the world and its every possibility to promote the life of man and glorify God. God is glorified when man's life is promoted and enriched.

The class of '22 has come to a choice experience in life's highway—the glad, the hoped for, the challenging time of graduation. The world needs you, my dear young friends. It needs your buoyant optimism. It needs your confident hope. It needs your consecrated devotion. It needs your lofty aspiration, your noble ideals. It has great work needing to be done. The world has grown wonderfully since Eden. Marvellous achievements have been wrought since in the beginning God looked upon His world and pronounced it "very good." It is a better world now, a more serviceable world now, become so because men of faith have dared make use of God's bounty in material, in intellectual, in moral, in spiritual things. But it is not a perfect world yet. We have not utilized all the powers of nature. There are great possibilities surrounding us on every hand, waiting for some man of science and of faith to garner them for our benefit and uplift. There are, too, great social forces, great spiritual powers, awaiting our discovery and our utilization of them in the interest of enlarging life. I bid you garner these possibilities. I bid you harness these forces. I bid you conserve these powers. And I promise you that you shall achieve your heart's aspiration in your chosen line of service "according to your faith." Possessed of the faith which "is the substance of things hoped for, the evidence of things not seen," go forth for God and for brotherman assured that victory shall crown your useful lives with happy, wholesome fruitage. Without such faith it is impossible to please God and to advance the vital interests of man. You shall be men and women promotive of the progress of the race "according to your faith." There can be no progress without faith. No faith is genuine that does not issue in progress.



Dr. J. O. Atkinson preached the Baccalaureate Sermon at the State Agricultural and Mechanical College, Raleigh, N. C., last Sunday. The press gave favorable comment on the sermon.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON JUNE 4, 1922

Jehoiakin Tries to Destroy God's Word—Jeremiah 36.

Golden Text: "The word of our God shall stand forever."
Isaiah 40:8.



CHRISTIAN ENDEAVOR TOPIC—JUNE 4, 1922.

Better Friendship.—1 Samuel 18:1-4; 19:1-7

(CONSECRATION MEETING)



ONE THOUSAND DOLLARS FOR RELIGIOUS EDUCATION

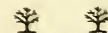
At the recent session of the Southern Christian Convention, a resolution was unanimously adopted to ask every Sunday school and Christian Endeavor Society in the Convention to take an offering for the work of the Board of Religious Education the second Sunday in June, and where possible the Sunday school make this Children's Day. This will give the children an opportunity to make an offering for the children's and young people's work.

Miss Lucy M. Eldredge, the Field Secretary, is rendering a splendid service in developing activities in the Sunday school and Christian Endeavor work, but the work cannot be maintained without funds. We need one thousand dollars from these offerings, and if all our 206 Sunday schools and 52 Christian Endeavor Societies will give a reasonable offering we will pass that mark.

Envelopes will be furnished and we want every member of the Sunday school and Christian Endeavor to have part in this offering. Send all contributions promptly to Chas. H. Stephenson, Treasurer, 214 South Wilmington Street, Raleigh, N. C.

Ten months in the field has shown that the movement is worth while, let us co-operate in making a worth-while offering.

W. T. WALTERS, *Chairman,*
Board of Religious Education.



SUNDAY SCHOOL CONTEST OF THE SOUTHERN CHRISTIAN CONVENTION

In the absence of the Field Secretary, we wish to make the following report. Many secretaries are neglecting to make regular reports, which makes it impossible to tell just how much is being accomplished. The total number of members reported is 228, with a total offering of \$267.29 and a total attendance of 6,517. The 228 new members make the contest worth while.

We hope to have a full report from all the Sunday schools from now until the close of the contest, June 11.

W. T. WALTERS, *Chairman.*



"Love never asks how much must I do, but how much can I do?"

ELON'S THIRTY-SECOND COMMENCEMENT

(By C. M. Cannon.)

The thirty-second annual commencement exercises began Sunday at 11:30 with the occasion of the baccalaureate sermon by Dr. R. C. Helfenstein, Dover, Del., pastor of the People's Church of that city.

Dr. N. G. Newman, pastor of the college church, was in charge of the exercises and introduced the speaker. Professor G. F. Alexander, head of the Voice Department of the college, in the opening services rendered a solo, "O God, Have Mercy," by Mendelssohn.

Baccalaureate Sermon

Dr. Helfenstein spoke on "The Challenge of Opportunity," taking his text from Esther 4:14—"Who knoweth whether thou art not come to the Kingdom for such a time as this?"

Speaking to the graduating members of the Senior class in particular and to the large audience in general, Dr. Helfenstein said in part: "the world in which we live today is a different world from that of six years ago." Continuing he said: "I do not contend that it is a better world than it was in the spring of 1914. But it is a different world, and it is our supreme privilege and a heaven imposed obligation resting upon us to help make it a better world. To be perfectly candid, I am willing to admit that at present, though not in all yet in many respects, the New World, on the threshold of which we now find ourselves, is not so good a world as was the old world—the world before the war.

"There has been a perilous letting down of our moral, our civic and our social standards. We have been drifting with the tide. The alarming and demoralizing social reactions following the war, to which the present day has fallen heir; the economic unrest in every department of life; the industrial conflict; and the divisions of the cause of religion, make the present hour of momentous significance to the future history of the world. The response that the present generation makes to its opportunities of service and advancement will determine the world's progress for all time to come. And if we fail humanity in this crucial hour, 'so shall our judgement be forever.'

"There is no one thing of which the world stands in such need today as it does of a genuine and powerful love,—love for the truth—love for one's task—love for God, and love for mankind. We have tried to conquer and subdue the world with big ships, big guns, big armies, big navies, and with the biggest war of all times. But where are we? We have been beating against the air. We have failed with big armies and big navies. It is time we were trying Big Love. That is Christ's way.

"The enthronement of love in the personal, the social, the educational, the commercial and the industrial life; and in the national and international life would speedily usher in the millennium of peace, prosperity and happiness which all right-minded men and women desire. It must be done sometime. But how is it going to be done? That is the problem. And who knows but that you young men and women of this graduating class have come to the Kingdom for such a time and such a task as this?"

Baccalaureate Address

As has been the custom from year to year Dr. W. A. Harper, president of the college, delivered his final words to the graduating class at the evening exercises Sunday night in his baccalaureate address.

The theme of President Harper's address was "Faith and Progress." He insisted that men and women are promotive of the vital enterprises of life according to their faith. There can be no progress without faith and no genuine faith without progress according to Dr. Harper's view of faith as "the basis of that moral, spiritual, religious hope which issues in fruits of love" and which is "more than instinct," being "an innate, original soul quality." (See address in this issue of The Sun.)

Class Day Program

The Class Day program opened the second day of the commencement season this morning at 10:30, the exercises being

held by the members of the Class of '22. This year the Senior Class numbers forty-two members and associate members to receive degrees, one of the largest graduating classes Elon has ever produced.

After the welcome address by Mr. W. M. Garrison, president of the class, the following program was rendered:

Class History, Mary Miller.

Class Poem, Bessie Holmes.

Class Prophecy, Nannie D. Reitzel.

Last Will and Testament, Margaret Corbitt.

Delivery of Trophies, Banks Garmon.

Delivery of Mantle, Sula Patterson.

The delivery of Trophies by Mr. Garmon was the amusing feature of these exercises. The many articles which he delivered were in keeping with some oddity or peculiarity of the senior to whom they were presented, or stood for some characteristic, and brought merriment and laughter to the audience.

Society Representatives

At 3:00 p. m., as is the custom each year two representatives from each of the three Literary Societies of the College, one for young women, and two for the men, delivered orations and essays, the young men orations and the women essays.

The Psephelian literary society was represented this year by Mrs. Grace M. Rainey, whose subject was "Our Contemporary Ancestors," and Miss Minnie Edge, who spoke on "The Bane and Boon of Superstition."

The Philologist society representatives were Mr. W. G. Stoner, whose oration was entitled "The Future Demands of American Manhood," and Mr. W. E. Marlette, who used as his theme "Leadership."

Mr. R. S. Helms and Mr. E. Carl White represented the Clio society using the subjects of "The Lust for Power," and "Christian Education," respectively for their discourses.

Alumni Oration

Mrs. E. A. Crawford of Mebane, N. C., delivered the alumni address this year. Usually the oratorio occurred at the Monday night exercises but this year these items were interchanged as to time. Mrs. Crawford is a member of the Class of 1916, and she used as her theme for the address: "The Ideal of Christian Nurture as Related to Women."

Woman's place, she declared, was first to see that her home was a Christian home and that the method of Christian nurture was practiced in that home with reference to the children; if then the woman had time and opportunity for politics or other occupations she could enter them freely.

Concluding her argument for this cause she said "for if the home, the very fountain head of all organic bodies be healed there shall burst forth a river of Godly lives, noble thoughts, and lofty ambitions, whose crystal streams shall make pure the community, the State, the Church and shall hasten the time when none shall say to his neighbor 'Know ye the Lord?' and happy, yea, thrice happy is that woman who not having neglected state or church, still recognizes with satisfaction that the most enduring work she has done, has been the Godly influence set in motion in her own home. And so shall woman indeed come into her own and her reward shall be the regenerated soul of her own household."

After the alumni address of Mrs. Crawford the Alumni Association met in the college gymnasium for a business and social session refreshments being served.

Graduation Exercises

The graduation exercises began at 10:00 o'clock on Tuesday morning and after the invocation by Dr. W. W. Staley, Suffolk, Va., former president of Elon College, the salutatory address was given by Mr. I. O. Hauser, Shoals, N. C. Six representatives of the Senior class then spoke in competition for honors. Miss Mary Miller used for her essay subject "The 'Our Father.'" Miss Margaret Corbitt's theme was "Butterflies at

Sea." in which she pictured the young girls of the present day as butterflies out at sea, but making for the harbor. "Some Gordian Knots of Today," was the title of Miss Eunice Rich's essay. Mr. R. S. Rainey spoke on "A Great Heart," portraying the life of former Governor Bickett of North Carolina. The oration "More than Conquerers," was delivered by Mr. W. M. Clem. Mr. H. G. Self spoke on "From Slavery to Democracy."

Literary Address

Following the speeches of the Seniors, Dr. Henry F. Cope, General Secretary of the Religious Education Association, Chicago, Ill., delivered the literary address. President Harper introduced the speaker.

Speaking on "The Challenge of Democracy" Dr. Cope said: "Democracy calls on us to change our minds. To live in freedom is to be free from the bondage of serfdom to the life that lives for things alone. For any man to be free all men must be free. For any man to realize full human values he must live so that all men may find those values. Our world stands at the forks of the road. Either it will go on in its present individualistic struggle, each man for himself, intensifying the means and the scope of warfare until it ends in the suicide of such a struggle, or it must find a new way. It must find new motives for men, motives that will be as powerful as the present acquisitive ones, that will afford greater satisfaction and will work practically. We have come to our present world impasses because we have not believed in democracy; we have not lived for common human values. We have, individuals and nations, each sought our own. Class has been set against class, man against man and nation against nation in a common struggle to possess the property of the earth. The war has taught us little if it has not taught us that the current motives must lead to a disaster beyond our language to depict.

"Democracy offers the way out. But democracy is powerless without the motive that will move us from the passion for individual and exclusive property to the passion for the good of all. There is only one thing that can save our world. It is not new arrangements of civil geography; it is not diplomatic devices; it is not the make-shift of ameliorations in the lot of suffering classes. It is the shift of human purposes from property ends to personal ends, from social prestige to the enrichment of society, from our present lust to human love. The greatest reformer of all times called on men to change their minds. The world crisis calls on us to change our minds. We have held the faith, so far, that self-interest is the only motive that will work. Democracy means that love will work. The purpose of human good demands the motive of human love.

"Our democracy challenges every college man and woman to find a way out for the world. To tackle the hardest of all problems, the problem of changing the minds of men, that is our task. We have no less to do than to make a world see new values, find new ways and realize democracy through the spiritual experience of social goodwill. No man knows just what the ways will be; but we do know that we never can walk in these new ways until we have the will to live for human good. To form and enrich that will in ourselves, to show it to others, to strengthen it in them, that is our task. The way of human love is possible; its technique is new to the world; to work it out is no small task. And it is to this that democracy challenges us, to make a new world of human justice, goodwill and common satisfactions."

Conferring of Degrees

Degrees were conferred and diplomas and certificates were awarded to eighty-seven seniors and students of the special departments. The members of the Senior class received degrees as follows: S. R. Moffitt, Asheboro, N. C., B. S.; W. M. Clem, Woodstock, Va., A. B.; Lora Foust, Graham, N. C.; A. B.; Bessie Holmes, Graham, N. C., A. B.; O. B. Garmon, Concord, N. C., A. B.; W. M. Garrison, Burlington, N. C., A. B.; Maggie Irby, Heathsville, N. C., A. B.; I. O. Hauser, Shoals, N. C., M. F. Hayes Norlina, N. C., A. B.; W. M. Hook, Greenville, N. Y., A. B.; E. S. Johnson, Greensboro, N. C., A. B.; Maude Kendrick, Fallston, N. C., A. B.; David Miller, Biltmore, N. C., A. B.; Mary Miller, Luray, Va., A. B.; W. E. Moon, Lakemont, N. Y.,

A. B.; Deloris Morrow, Burlington, N. C., A. B.; S. R. Murray, Apex, N. C., A. B.; N. G. Newman, Jr., Elon College, N. C., A. B.; Bess Nicholson, Mebane, N. C., L. I.; Sula Patterson, Franklinville, N. C., A. B.; H. N. Peel, Gasport, N. Y., A. B.; Susie Perry, Siler City, N. C., A. B.; R. S. Rainey, Gordonsville, Va., A. B.; Eunice Rich, Graham, N. C., A. B.; H. G. Self, Siler City, N. C., A. B.; J. J. Simiele, Norfolk, Va., A. B.; R. O. Smith, Asheboro, N. C., A. B.; C. B. Walker, Burlington, N. C., A. B.; H. E. White, Middleburg, N. C., A. B.; T. S. Cheek, Efland, N. C., Ph. B.; C. P. Farmer, News Ferry, Va., Ph. B.; Florine Farmer, News Ferry, Va., Ph. B.; J. D. Messick, South Creek, N. C., Ph. B.; Mrs. D. R. Patton, Greensboro, N. C., Ph. B.; Nannie D. Reitzel, Elon College, N. C., Ph. B.; Margaret C. Corbitt, Sunbury, N. C.; B. Mus.; Eula Mae Massey, Youngsville, N. C.; B. Mus.; Marjorie Perry, Siler City, N. C., B. Mus.; Kate Wheeler, Greensboro, N. C., B. Mus.; Anna M. Landis, Petersburg, Pa., M. A.; J. B. Newman, Elon College, N. C., M. A.; R. O. Smith, Kemp Mill, N. C., M. A.

Certificate in Expression: Eunice Rich; Certificate in Domestic Science: Frances McElroy; Certificate in Commercial Department: Effie Bowden, Kathleen Eason, William E. Graham, W. K. Hood, Rose Howell, Bertha Isley, Zondal Myers, J. B. Newman, E. E. Snotherly, Hallie Stanfield, Isabella Walton, Ruby Welborn, Dorothy Wood; Certificate in Physical Culture: Victoria Adams, Pattie Coghill, Bertha Crutchfield, Esther Farmer, Lois Holland, Margaret Homewood, Grace West; Certificate in Chemistry: W. M. Garrison Maude Kendrick, Anna Mary Landis, C. L. Walker; Diploma in Piano: Margaret C. Corbitt, Kate E. Wheeler; Diploma in Voice: Eula Mae Massey, Marjorie Perry; Diploma in Fine Arts: Allie Mae Brown, Mrs. N. J. Dickey; Diploma in Physical Culture: Margaret C. Corbitt, Lora Foust, Bessie Holmes, Maude Kendrick, Deloris Morrow, Bess Nicholson, Sula Patterson, Margie Perry, Eunice Rich, Kate Wheeler; Certificate in Voice: J. D. Messick.

Lt. Governor of Virginia, J. E. West, a trustee of the college, presented each member of the Senior Class with a handsome Bible, the gift of the college to its graduates.

Winners of Medals and Scholarships

The winners of medals and scholarships were then announced by President Harper as follows:

Stanford Orator's Medal, H. G. Self; Moffitt Essayist Medal, Eunice Rich; Wellon's Scholarship Medal, Mary Miller; Morrow Thesis Medal, C. P. Farmer; J. J. Summerbell Scholarship Medal, Berta Crutchfield; Philologist Orator's Medal, W. G. Stoner; Clio Orator's Medal, R. S. Helms.

The honorary degree of D. D. was conferred upon Rev. W. M. Jay, pastor Holy Neck Christian church, Holland, Virginia.

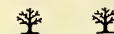
The Valedictory address by Miss Mary Miller, Luray, Va., concluded the graduation exercises.

Society Reunions

The afternoon of the last day of the commencement was given over to the society and class reunions. Quite a number of the former students and alumni of Elon returned for this commencement, and these reunions were enjoyed as a homecoming affair by all attending.

Oratorio

The closing, and most pleasing event of the commencement season was the Oratorio, the annual celebration of the Choral Society, which at 8:30 on Tuesday evening rendered the cantata "Indian Summer," by Marzo. Prof. E. M. Betts, Director of the Department of Music of the college, was in charge of the cantata. Miss Florence Fisher, Soprano, Miss Marian Corey, Alto, Mrs. Katherine Sturm, Pianist, and Miss Alice Hundley, Organist, assisted Prof. Betts in the conduct of the cantata choir.



Walter B. Pitkin, noted American philosopher and writer, says that out of every twelve persons in the United States, one is either engaged in crime or would break the law to accomplish his desires. We must still fight hard for moral reformation.

AS OTHERS SEE US

Editor Emeritus, in *The Christian-Evangelist*

A recent letter makes an inquiry concerning "a religious body, separate and distinct from our own, designating themselves 'The Christian Church.'" "Can you tell me how their movement differs from our own?" asks the writer.

In *THE CHRISTIAN SUN*, published at Burlington, N. C., and designated as the "Official Organ of the Southern Christian Convention"—one of the two papers representing "The Christian Church," at one time nick-named "New Lights"—there recently appeared the following "Cardinal Principles" of that body, which we take to be authentic:

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

Our inquirer and other readers will probably be able to infer from the foregoing clear statement, just where the difference is, so far as formal statement is concerned. Number 4, they will conclude, expresses an *indefiniteness* about the condition of church membership which differs from our teaching and practice and from what we believe to be the New Testament teaching and practice. Hence there is a greater visible difference, perhaps, in the aggressive *methods* and *growth* of the two bodies. But we are glad to bear witness to the excellent Christian character of our "Christian" brethren and to the fine spirit of *The Herald of Gospel Liberty*, of Dayton, O., and *THE CHRISTIAN SUN*, their two papers, which, we learn, are to be united. They are a lovable people judging by these papers, and there ought to be closer unity between themselves and us—and, no doubt, will be some day.



We have had the pleasure of finding in the *Southern Medical Journal* a very fine article written by Dr. J. E. Rawles, Suffolk, Virginia. The article deals with cooperation among the medical men. Dr. Rawles is a member of the Suffolk, Virginia church, and a devoted and loyal layman.



The retiring editor shall ever remember the very pleasant fellowship that has existed between him and Dr. Alva M. Kerr, editor of *The Herald of Gospel of Liberty*. Dr. Kerr is a fellow editor of the finest ethical principle and a man of great heart.



THANKS

The retiring editor desires to thank friends for so many kind and appreciative letters received during the past few days. Not only for recent letters do we thank our friends, but for the many kind words received from time to time which we have not been privileged to give a personal answer. Thank you, thank you.

FINAL MISTAKES

"Uncle" Wellons is the oldest contributor to *THE SUN* and we have enjoyed editing his articles. And here is a little joke which has proven not to be a joke: Shortly after we became editor of *THE SUN* "Uncle" Wellons delivered to us a cut made from his favorite photograph to be used in any way that we desired at the time of his decease. We informed "Uncle" Wellons that we would keep it and deliver it to our successor in office, for we were sure that he had many years to live and enjoy the *SUN*. "Uncle" Wellons thought what we told him was a joke, but we were sincere and now "Uncle" Wellons knows that we were right.



The linotype operators and the proof-readers in the printing plant are all passing around a smile with this issue, being relieved of reading the editor's handwriting. It was only two or three weeks ago that we discovered that it gave anybody any trouble. How we regret that we did not find it out earlier.



Our good friend and fellow-editor, Dr. J. F. McCulloch, Greensboro, N. C., says that editing a paper is like having a bear by the tail and going around a tree—you must swing on to keep the bear from getting you. We bear testimony to this truth. It applies to all phases of the work.



There is an old adage, that once printers ink on your hands, never off. Our successor has had it on his hands for many years and it looks like the saying might be true.



Though we have plead with subscribers of *THE SUN* for six years to buy Rev. C. E. Newman a typewriter, we have not succeeded. Will the editor-elect please take the matter in charge.



During our six years as editor, only one (?) woman got mad with us and she has written us the sweetest letter saying that it is all over now. We knew that she had a forgiving heart.



Every man who has been in touch with the printing craft knows what the "printers' devil" is. Now we begueth to that well known gentleman all the criticism that we have had and wish for him great success with it.



How will it feel next week not to be scratching around for editorial subjects? My! can we even think what it will mean to tell the "boys" to call the other fellow for "copy." Yes, sir, boys we are a-going-a fishin' some time soon. Come along.



Observation: Those who say the most about the Church paper on the floors of Conference furnish the fewest subscribers.



A Decision: Of all things, the hardest to get perfect—reading proof beats them all.

WOMEN AND THE KINGDOM

REPORT OF WOMAN'S MISSIONARY CONVENTION, SOUTHERN CHRISTIAN CONVENTION

The Woman's Missionary Convention of the Southern Christian Convention convened in the First Methodist church, Suffolk, Va., May 3, 1922, at 10 o'clock a. m., Mrs. W. A. Harper, Elon College, N. C., President, presiding. Devotional service was conducted by Mrs. J. P. Avent, Durham, N. C. Prayer by Mrs. Fred Bullock, of the International Sunday School Board. Address of Welcome was delivered by Mrs. W. H. Andrews, Suffolk, Va. Miss Sadie Fonville, Burlington, N. C., responded in a very charming manner.

Reports of the officers of the Woman's Board of the Southern Christian Convention were submitted as follows:

Mrs. W. A. Harper, President (report printed in SUN.) Mrs. J. P. Avent, Vice President. Mrs. W. H. Carroll, Secretary. Mrs. W. T. Walters, Treasurer (report printed in SUN.) Mrs. H. R. Clem, Superintendent Young People's Work. Mrs. Job G. Holland, Superintendent Literature and Mite Boxes. Mrs. Boyd Richards, Superintendent Cradle Roll. Mrs. J. W. Patton, Superintendent Boys' Work.

All reports showed a decided increase over reports made two years previous. It is very evident that the hearts and minds of the women are being unfolded by the grace of God, and a greater service is being rendered in His name for the uplift of mankind and the saving of immortal souls. Upon recommendation by Mrs. J. W. Patton, the Convention voted to merge the Boys' Work into the Young People's Work.

At this juncture a beautiful quartet was rendered by members of the Christian church choir.

Statements by presidents of Conference Woman's Boards were made as follows: Alabama Conference—In the absence of Miss Tinie May Hunt, Rev. E. M. Carter, Wadley, Ala., spoke of the work being done by the women of that Conference. Rev. R. F. Brown and Rev. H. W. Elder responded for the Georgia and Alabama Woman's Board, Mrs. A. A. Terrell, president, being absent. Mrs. C. H. Rowland made a most encouraging and inspiring statement for the Eastern Virginia Conference. Mrs. W. H. Carroll's report for the North Carolina Woman's Board showed an increase in number of Societies, and along all lines of work.

The Convention was most fortunate in having present Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention; Rev. W. P. Minton, Foreign Mission Secretary, American Christian Convention; Dr. O. S. Thomas, Home Mission Secretary, American Christian Convention.

Dr. J. O. Atkinson, in his remarks, emphasized the importance of supporting the Richmond pastorate as a Home Mission Special. The Young People's Home Mission Special, Our Mountain Work; Foreign Special, the

Santa Isabel Work. Dr. Atkinson further stated that it is the purpose of the Mission Board of the Southern Christian Convention to walk side by side with the Woman's Board of the Southern Christian Convention and to co-operate in every way possible in putting over the plans of the Woman's Board.

Rev. W. P. Minton commended the work done by the women of the Southern Boards. He stated that the support of the Sendai Orphanage is of great importance. This institution is supported wholly by Missionary Society specials. All Thank Offering funds are set aside for building and supporting Mission Homes on Foreign Fields.

The work of Donna Delfina, the Porto Rican Bible Woman, was complimented. Rev. Mr. Minton reported \$9,000 on hand for the Santa Isabel chapel, and \$3,000 more needed to complete a suitable building.

Dr. O. S. Thomas urged the women to push the study of Home Missions in the various churches, not only the women, but men, women and children were urged to be a missionary force in putting across a great Home Mission program. Dr. Thomas further stated that the Thank Offerings of the Woman's Boards of the American Christian Convention go to support the colored school at Franklinton, N. C.

Mrs. Britt, President of the Woman's Mission Board of the Methodist Church of Virginia, was introduced to the Convention at this time. Mrs. Britt brought greetings and words of encouragement.

Mrs. C. H. Rowland read a letter from Miss Iola Hedgepeth, Fancy Gap, Va. Greetings from Toshio Sato San were conveyed by Dr. J. O. Atkinson. A letter from Mrs. D. P. Barrett, Ponce, Porto Rico, was very much appreciated. A chain of prayer for the workers in the foreign fields was held.

The following special committees were appointed: Resolutions—Mrs. J. B. Gay, Mrs. L. E. Smith, Mrs. R. B. Wood, Mrs. J. P. Avent. Apportionment—Mrs. W. V. Leathers, Mrs. W. T. Walters, Mrs. C. H. Rowland, Mrs. H. C. Pollard, Miss Lessie Stansfield. Nominations—Mrs. L. L. Vaughn, Mrs. J. Williams, Miss Sadie Fonville. Press Reporter—Dr. W. A. Harper.

The President, Mrs. W. A. Harper, offered her resignation. No action taken. Adjourned for lunch.

AFTERNOON SESSION

In the absence of Mrs. J. L. Foster, Waverly, Va., who was on the program to conduct the opening devotional service, Mrs. W. C. Hook served by reading the 100th Psalm. Prayer by Mrs. I. W. Johnson. A special season of prayer led by Mrs. C. H. Rowland for the recovery of Mrs. J. L. Foster, who is ill in the Lakeview Sanitarium, was held. Many earnest petitions were offered in Mrs. Foster's behalf.

Reports of the following committees were read and approved: Apportionments, Nominations, and Resolutions.

The following officers were elected and installed: President, Mrs. W. H. Carroll, Burlington, N. C. Vice President, Mrs. R. F. Brown, Columbus, Ga. Secretary, Mrs. Chas. H. Rowland, Franklin, Va. Treasurer, Mrs. W. T. Walters, Richmond, Va.

Superintendent Young People's Work, Miss Jennie Willis Atkinson.

Superintendent Literature and Mite Boxes, Mrs. Job G. Holland, Holland, Va.

Superintendent Cradle Roll, Mrs. Boyd R. Richards, Winchester, Va.

On motion, Mrs. W. A. Harper was elected editor of the woman's page in *The Christian Missionary*.

On motion by Mrs. Rowland, it was decided that all the Home Mission Specials from the Woman's Societies go into a lump sum for use in the Richmond work. The regular division of the monthly dues, half for foreign and half for home work, to remain the same. The goal for Home Mission Specials is \$6,000.

The Circle plan of organization for Missionary Societies as used by sister denominations was presented to the Convention. After due discussion, the question of approving the plan and recommending its use in missionary organizations throughout the Convention was voted upon and carried. The Circle plan as given by the Presbyterian denomination to be published in THE CHRISTIAN SUN.

The closing prayer of consecration was led by Mrs. W. D. Harward. Convention adjourned.

MRS. W. H. CARROLL, *Secretary*.

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Report of Committee on Apportionment

Your Committee on Goals and Apportionments offer the following report for the coming biennium:

Eastern Virginia Conference, \$12,000 and 25 new Societies.

North Carolina Conference, \$10,000 and 15 new Societies.

Valley Virginia Conference, \$1,500 and 10 new Societies.

Alabama Conference, \$750 and 25 new Societies.

Georgia and Alabama Conference, \$750 and 25 new Societies.

Total, \$25,000 and 100 new Societies.

MRS. W. V. LEATHERS,
MRS. C. H. ROWLAND,
MRS. H. C. POLLARD,
MRS. W. T. WALTERS,
MISS LESSIE STANFIELD,

Committee.

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A Corrected List of Officers of the Woman's Mission Board of the Southern Christian Convention

President—Mrs. W. H. Carroll, Burlington, N. C.

Vice President—Mrs. R. F. Brown, Columbus, Ga.

Secretary—Mrs. Chas. H. Rowland, Franklin, Va.

Treasurer—Mrs. W. T. Walters, Richmond, Va.

Superintendent Young People's Work—Miss Jennie Willis Atkinson.

Superintendent Literature and Mite Boxes—Mrs. Job G. Holland, Holland, Va.

Superintendent Cradle Roll—Mrs. Boyd Richards, Winchester, Va.

Editor Woman's Page, *Christian Missionary*—Mrs. W. A. Harper, Elon College, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR MAY 31, 1922

Amount brought forward\$8,664.23
Sunday School Monthly Offerings

(North Carolina Conference)

First Christian Sunday school (Raleigh) \$10.00; Mt. Zion Sunday school, \$2.79; Wake Chapel church, \$5.00; New Hope, \$2.00.

(Eastern Virginia Conference)

Suffolk Sunday school, \$25.00; Berea (Norfolk), \$2.76; First Christian Sunday school (Portsmouth), \$9.05.

(Virginia Valley Conference)

Winchester Sunday school, \$7.62; Wood's Chapel, \$1.00; Rosemont Christian church, 11.48. Total \$76.70.

Easter Offerings

Deer Crick, Ind., \$4.28; Rosemont Christian S. S., \$27.00; Shiloh Christian church, (N. C.), \$10.00; Plymouth Christian church, \$3.25; Franklin, Va., Christian Sunday school, \$18.12; Center Grove, N. C., \$2.00; Lake Fort Christian Sunday school, (Atwood, Ill.), \$10.00; New Hope Sunday school, (Valley Va.), \$10.20. Total \$91.85.

Special Offerings

Clyde McSherry, \$1.25; C. W. Geringer, \$1.00; G. L. Gwynn, \$10.00. Total \$12.25.

Total for week\$ 180.80

Grand total\$8,845.03



NOTICE

We would be pleased to have copies of *The Christian Annual* for the following years, for the purpose of completing files of this publication: 1901, 1902, 1903, 1904, 1905, 1907, 1908, 1909, 1911, 1912, 1914, 1916.



We have received a copy of Elon's twenty-eighth annual catalogue. It carries the usual announcements, with necessary changes in minor matters. A college catalogue is not interesting to those who are not vitally concerned in college education, but to many a boy and girl this summer the college catalogue will be a source of joy and satisfaction. We repeat what we have said before, that a college catalogue well read will inspire a young person for a college education. Send to President Harper for a copy of this publication. It is free.



Brother Charles D. Johnston, our much loved Orphanage Superintendent, renders a fine report to the Board of Trustees this week at the annual meeting. Brother Johnston and co-laborers are doing a fine piece of work for the Church.

NOTICE

All matter intended for publication should be sent to Dr. J. P. Barrett, Editor, Reidsville, North Carolina. All subscription money and business matters should be addressed to THE CHRISTIAN SUN, Burlington, North Carolina, until July 1.

CHURCH NEWS

GREENSBORO FIRST CHURCH

Yesterday was a significant day with the First church here. The congregation at the morning service by its vote confirmed and endorsed a resolution having been passed previously by the Board of Directors that the church go into a program for a new building.

The growth of the Bible school recently necessitates this step, and the probability now is that temporary quarters will have to be supplied to care for the growth immediately. Since the beginning of the present pastorate the increase has been about 100 per cent, with an attendance that breaks the record of any previous years.

Twenty new members have been added to the Missionary Society, and thirty-seven added to the church membership. I have never known a survey to reveal as large per cent of members of the Christian Church living in a city of the same size, who are not members of the local church, as live here. That means an opportunity for active service which, it is hoped, the local church will be able to live up to.

H. R. CLEM, *Pastor.*

May 22, 1922.

MOTHERS' DAY AT MT. AUBURN

The divinities of the weather did their best to keep the people away. Yet the sun appeared in golden glory before 11 a. m. and the congregation came, laden with garlands of roses and lilies. Honorable John King, of Suffolk, Virginia, was the orator at 11 a. m. and 2:30 p. m. His words has a living beauty and a depth of pathos which thrilled and captured all hearts. There is a lambent vein of humor running through his entire nature which makes him a charming guest in all homes. The dinner, as usual, was sumptuous. Before night the sky was overcast with the angry frown of the tempest, and the hail-storm swept over Henderson, Manson, Norlina and other places.

D. A. LONG.

Miss Maud Earl, an English artist, has painted the portraits of all the principal dogs of Great Britain, including the pets of the royal family.

CALLED HOME

DAVIS—Mrs. Mary L. Davis, the mother of our beloved pianist and coworker, departed this life on the morning of May, 6 at 8:45. Mrs. Davis was born in North Carolina, near Elizabeth City, June 15, 1854. She and Sam had lived in Norfolk for a number of years. Mrs. Davis was a most faithful mother and lived a beautiful Christian life. She was a member of the First Baptist church, this city. The funeral was conducted from the residence on Fifteenth Street by her pastor, Dr. W. M. Vines, assisted by the writer. Interment at Forest Lawn cemetery. She is survived by one daughter, Mrs. C. W. Brooks and one son, Sam Leonard, both of Norfolk. May God bless, comfort, and keep the bereaved.

L. E. SMITH.

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MORRISON—Mrs. Nannie B. Morrison, of Rosemont Christian church, Norfolk, Virginia, was born May 26, 1859, and died April 27, 1922, being at the time of her death, 62 years, 11 months and 1 day old. Early in life Mrs. Morrison became a Christian and united with Old Providence Christian church where she remained until the organization of Rosemont church, about twenty years ago, where she became a charter member, and where her husband, Brother J. R. Morrison is now senior deacon, and where all her children are members. Besides her six children and husband, she leaves to mourn a number of other relatives, and a great company of friends.

Mrs. Morrison was a devout Christian, a loyal church member, and an unusual wife and mother. Her husband had reason to "praise her in the gates" and her children will "rise up and call her blessed." There is no doubt that her soul rests in peace.

Funeral was held from Rosemont church by the pastor, Rev. W. C. Hook, assisted by the writer, her former pastor, Friday April 28, at four o'clock p. m.

G. O. LANKFORD

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BRANDT—Camillas Brandt, son of the late Vincent and Timey Brandt was born in Person county, April 24, 1849 and dropped dead in his yard near Brown Summit, April 25, 1922, aged 72 years and one day.

He was a member of a family of nine children, four boys and five girls. All having preceded him in death except one brother.

On February 28, 1886 he was married to Miss Louise Wright. To this union were no children born.

Mr. Brandt, never professed any religion nor united with any church, though shortly before death he expressed himself as trusting in God. He is survived by his wife and one brother. Funeral was conducted by the writer from Friendship Methodist church, and interment was made in the church cemetery.

C. E. GERRINGER

•••

MRS. MARY L. DAVIS PASSES AWAY

Saturday morning, May 6, 1922 at 8:45 o'clock, after a lingering and painful illness, Mr. Mary L. Davis, of Norfolk, and

the mother of the widely known pianist, Sam L. Davis, passed away. It is a great loss to us when any of our loved ones leave us, the loss is greater when it happens to be a mother, but I wonder if any of us have lost quite so much in losing any of our loved ones as this young man has in losing his mother? She was a mother to him in everything that that word carries with it, and yet, much more. She was his protector, his human guide in the home, on the streets and through life, his mediator between him and the printed page, his business manager in every transaction, his spiritual advisor in all printed matters pertaining to the Kingdom, she was his light in nature's beautiful world that for him has been veiled in darkness all the days of his life. Could any one lose more in the loss of a single loved one? His sister, like he, lost a mother but she has her own family and her natural vision by which she may not stumble; Sam is alone save for his friends.

We wonder sometimes how he bears the loss. He bears it only by God's sustaining Grace and His many precious promises. She lived a beautiful Christian life, was so trustful, so submissive and so patient in her illness and great pain. Continuing in the memory of her Christian life, of her bright hopes and joyous expectation of God's blessed forever, Sam will labor to perfect his own life and fit his own spirit for the glad day when, if it pleases God, he shall awake in his Father's house, and they two, mother and son shall greet each other anew, the imperfection of the bodies all gone, they having new bodies according to His own will.

L. E. SMITH,

Norfolk, Virginia.

Unity says the following letter from the School Board at Lancaster, Ohio, dated 1828, "ought to be read by everybody at least once a year": "You are welcome to the use of the schoolhouse to debate all proper questions in; but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, he would clearly have foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell."—*Christian Register.*

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MISCELLANEOUS

MISSIONARY EDUCATION MOVEMENT CONFERENCE PROGRAM COMPLETE

The program of the 20th annual session of the Missionary Education Conference to be held at Blue Ridge, N. C., June 23 to July 3, is now complete, and is one of the strongest ever put on in the South. Several important additions have just been made to the list of thirty-odd well known speakers and leaders previously announced. Bishop Logan Herbert Roots, of China, one of the great missionary figures of the age, will represent the missionary work of the Protestant Episcopal Church; Dr. J. M. Blaine, of China, that of the Southern Presbyterian Church; Rev. C. B. Dawsey, of Brazil, the Southern Methodist Church, and Mrs. Lippard, of Japan, the Lutheran Board. Dr. George A. Rutley, of India, will also be there, making a very strong missionary staff, which will add greatly to the interest of the conference. Mrs. C. N. Downey, of Atlanta, has been secured as the official representative of the United Christian Missionary Society. Another interesting late addition to the program is a study class on "The Church and Industrial Reconstruction." The speakers and leaders have been drawn from all the principal Protestant denominations. The hostesses of the conference will be Mrs. T. W. Bickett, of North Carolina; Mrs. Neill Sparr, of Knoxville, and Mrs. Arch Trawiek, of Nashville.

The mission boards of nearly all the denominations working in the South are actively behind the conference. An attendance of four or five hundred is expected. A folder setting forth the program of the Conference and the attractions of Blue Ridge will be sent on request of the chairman, Dr. W. D. Weatherford, of Southern College, Nashville, Tennessee.

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USELESS PRAYING

There is a time and place when prayer is an insult to Almighty God. To attempt to pray over the top of a heart full of bitterness, and a life that has been unbrotherly and unkind, is folly.

God has told us to stop praying under these circumstances and to cleanse our hands and our hearts first.

Then there is a danger with some excellent people of measuring prayer by its volume and length.

We do not forget that our Lord has said that "men ought always to pray," and that the Apostle enjoined us to "pray without ceasing," and that we were to watch therein with all perseverance.

But we know, too, that our Lord warned us against "vain repetitions," and expecting to be "heard for our much speaking." The wise man enjoined us, when we entered the house of God, to "let our words be few."

If we spent more time in preparation for prayer, we should not need to spend so much time in prayer.

When the heart is right it can abide in fellowship with God, and abiding communion implies "praying always."—*The Evangelical Christian.*



THE MINISTRY

There is a great dearth of ministers such as was never before known in the history of the church. The need is appalling. What are we doing to meet the need? The church has not had the vision. If more had had the vision and foresight of some, every church would at the present time be supplied with a pastor. The ministering brethren are not as anxious about this situation as they should be. There is too much anxiety and concern for making money, accumulating fortunes, etc., but not enough for the spiritual needs of the church. We ought to get in dead earnest once, and ask God to give us such a burden for those shepherdless congregations that we cannot eat, sleep or work, until that need is supplied. If God saw that we were dead in earnest concerning this matter, praying night and day, the need would soon be supplied.

—*The Christian Evangel.*



WANTED: A REVIVAL

Spiritually bankrupt, and financially insolvent: that about expresses the condition of the world after its emotional debauch. Drunk on the wine of economic fallacies, the new day, that was to usher in the glad era of no work wherein all men are

brothers, brings but a headache.

What a sick world needs just now is an old-fashioned religious revival, a little more regard for the sacredness of contract, and then a lot of self-denial and intelligent expenditure of both time and money. Kick out the sociological quacks, read the Sermon on the Mount, and go back to work. All will yet be well—for those who survive.—*Business Chronicle.*



BORROWED BRIEFS

"In every life God has the last word."



"The man who wields a whip has it in his heart to become a tyrant."



"God, in order of creation, made no place for a lazy man. That is the reason he has such a hard time."



"The only place to begin to understand the world is the place where Moses began—'In the beginning—God.'"



"After all, God is not dead, as Luther assured one whose mouth was full of criticism. Things have been bad before, but God has found a way to make them better. The infinite Jehovah never gets to His wit's end."



A starving child is an arraignment of civilization. In a civilized society there ought not to be such a thing as a starving child. Every civilization in the past has been wrecked on the rocks of selfishness, and the selfishness that has been most manifest in its attitude toward the child. As long as children are coming into the world and being given half a chance to get right ideals and a loving guidance, the world is safe.—*The Methodist Protestant.*



Some Sundays ago we were in a distant city. At dusk a chime of bells on a church played, "Abide with Me, Fast Falls the Eventide." The evening was the close of a day of singular beauty. The effect was most worshipful. Those bells were a benediction to us, and we believe they must be to that city. How many weary hearts in that city needed just that message! When we came to our last hour, we would that some kind hand could chime that message into our ears—it would ease the fear of dying.—*Selected.*

SECULAR BULLETIN

Two British aviators started from London on May 23 in an attempt to fly around the world.



Congress is considering a cloture rule that matters of the government may be hastened.



Three soldiers were killed at Camp Bragg, N. C., May 25, due to the premature explosion of a shrapnel projectile.



The Inter-State Commerce Commission on May 24 ordered a reduction in freight rates effective July 1.



Readjustment in wages of about 400,000 employes of the railroads is to take effect July 1. The readjustment is downward about five cents the hour.



Wife (as they return from party): "Do you realize what you did?"

Hnb: "No, but I'll admit that it was wrong. What was it?"



Teacher—"This is the third time you've looked on Fred's paper"

Pupil—"Yes, ma'am; he doesn't write very plainly."—Pacific Weekly. Gazette.

Mr. McNab (after having his lease read over to him)—"I will not sign that. I haven't been able to keep the Ten Commandments for a mansion in heaven, an' I'm no' gann tae tackle about a hundred for two rooms in the High Street!"—London Opinion.



"So you desire to become my son-in-law?"

"No, I don't. But if I marry your daughter, sir, I don't very well see how I can get out of it."—London Weekly Telegraph.



She: "I hear you bought a book on how to strengthen the will-power."

He: "Yes, but I haven't the will-power to read it through."



The Chairman—"Don't you think, gentlemen, in view of the high cost of living, we ought to increase our pastor's salary?"

Vestryman—"That's all right. But don't pay him for overtime on his sermons."—Life.



One way to get on your feet is to sell your motor car.—Kansas

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - Editor

Subscription Rates

One Year	\$2.50
Six Months	1.25
Three Months .....	.65
In Advance	

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

J. PRESSLEY BARRETT, Editor

PUBLISHED EVERY WEDNESDAY

Our Prayer

By REV. N. G. NEWMAN, D. D.

Elon College, N. C.



ORD, teach us how to pray." And He said: "Say, Our Father," etc. A great petition and a great response, the first and only answer to the prophets' age-long question, "How shall I come before God?" We must come with the right intellectual attitude. We must come with the right conception of God. Say, "Our Father." Come with the right conception of man. Say, "Our Father," the Father of us all, of all men, and we brothers in a common household. Come with the right conception of prayer. Say; "Thy will be done." Seek to discover and bring yourself into harmony with the divine will.

We must come with the right spiritual attitude—reverence, dependence, submission. Say, "Hallowed be thy name," "Thine is the Kingdom and the power," "Thy will be done."

We must come with right petitions, our supreme needs. The human body is the divine temple and God's character is to be revealed in the flesh, so "Give us this day our daily bread." The cumulative power of sin is a deadly burden that must be gotten rid of. We, therefore, pray, "Forgive us our trespasses." But the conflict, which is evil, is still on. "Lead us not into temptation, but deliver us from evil." Man's highest and best can be attained only in an environment in which the will of God is the law of life, and so we end where we began: "Thy Kingdom come, Thy will be done on earth."

This prayer is the climax of Jesus' teaching, the philosophy of the Kingdom, the sum total of Christian theology.

VOLUME LXXIV.

BURLINGTON, N. C., JUNE 7, 1922.

NUMBER 23

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

NOTES

Mr. John King, Suffolk, Va., is a staunch friend of tithing. He made a strong appeal before the Convention at Suffolk recently. There are many calls for his work in that line.

* * *

Rev. J. Lee Johnson is assisting the pastor in a series of meetings in the Christian church at Reidsville, N. C. He is indeed a workman that needeth not to be ashamed because he preaches the Word.

* * *

Judge J. F. West, of the Supreme Court of Virginia, got away from his arduous labors and ran down to Suffolk to get a good glimpse at the Convention in action, and to see his many friends who were members of that body.

* * *

Our Southern Christian Convention had as visitors Rev. W. P. Minton, Foreign Mission Secretary, and Rev. O. S. Thomas, Home Mission Secretary, both of Dayton, Ohio. They took a lively interest in the work of the Convention.

* * *

The many friends of Mrs. J. L. Foster, Waverly, Va., will be pained to know that she is in Lakeview Hospital, Suffolk, Va., awaiting a surgical operation. She has the best wishes and prayers of her many friends for speedy recovery.

* * *

Rev. J. D. Wicker, another of the veterans of the Christian Church, was in regular attendance upon the sessions of the Southern Christian Convention. He is still active in the work and greatly interested in the progress of the Church.

* * *

Rev. C. B. Riddle, the retiring editor of THE CHRISTIAN SUN, does so with the best wishes of his many friends. He has worked hard and met many difficult situations during the three terms of his services. We wish him well and great success in doing good.

* * *

Dr. Staley and his church in Suffolk entertained the Southern Christian Convention with a liberal hand. Eastern Virginia is a great place for lavish entertainment, and with our people, Suffolk is the capital of Eastern Virginia—in the matter of entertainment.

* * *

The friends of Dr. W. W. Staley, the retiring President of the Convention, as he was retiring, presented him with a loving cup, as a token of the high esteem in which he was held by the Convention. It was a most graceful tribute, paid to one of the most faithful of officers.

* * *

Rev. L. E. Smith, D. D., pastor of the Christian Temple, Norfolk, Va., was chosen as Dr. Staley's successor as President of the Southern Christian Convention. He has before him a great opportunity in advancing the interests of the Convention. His brethren greet him and wish him the highest success in serving the Brotherhood.

The ladies who are conducting a fine annual campaign for missions in the Southern Christian Convention were much encouraged by the good reports sent in from the field to their late session at Suffolk. These ladies alone are now doing more for the cause of missions than the whole Church was doing twenty-five or thirty years ago, and their work is but in its infancy—greater results will be achieved in the years to come.

* * *

The many friends of Rev. J. W. Wellons, D. D., Elon College, N. C., were pleased to see him at the Southern Christian Convention, Suffolk, Va., early in May. Many years ago Dr. Wellons lived in Suffolk, and so he no doubt felt much at home, only there were few of his friends of those early days to be seen—they had gone away whence no traveler returns. He was able to be in the Convention but little, but he enjoyed that much.

* * *

Dr. G. S. Watson, from the beginning a Trustee of Elon College, though advanced in age, is still living at the College and maintains his interest in the work that institution is doing. He has many friends in the Christian Church who will long remember his good service in the interest of that institution. May his days yet be many and his life continue, as it has long been, so very useful in every good work which comes to him for encouragement and help.

* * *

Rev. W. S. Long, D. D., a man of high standing in the Christian Church and for many years one of its leading educators, was in the Southern Christian Convention at Suffolk, and though his age would seem to make him necessarily inactive, yet he was active and kept his eye on what was passing in the Convention, and when it was necessary he was as ready to speak as the younger men, ever on the alert to guard the best interests of the Church he has loved and served for so many years.

* * *

Rev. W. G. Clements, Morrisville, N. C., was gladly welcomed among his brethren at the Southern Christian Convention in Suffolk early in May. He is now 82 years old, and for two years or more he has been greatly afflicted by reason of a fall, which disabled him most likely for life. He is, as of old, greatly interested in the work of the Church, and if we mistake not, was found in his seat in the Convention daily. God bless and keep our aged and faithful men, as they come down toward the sunset hour of life.

* * *

With the closing of June THE CHRISTIAN SUN will be published by the Central Publishing Company, Richmond, Va., under the personal supervision of Prof. P. J. Kernodle, who was formerly a professor in Elon College. He is also the author and publisher of a handsome volume of sketches of our deceased ministers. He is well known in the work of the Christian Church, and he has the best wishes of his many friends in the enterprise of publishing THE CHRISTIAN SUN. The price is reduced from \$2.50 to \$2.00, and the paper will be greatly enlarged. Get your subscriptions ready and send them after June 30 to THE CHRISTIAN SUN, care of the Central Publishing Company, Richmond, Va.



EDITORIAL

GET TOGETHER—MAKE COMMON CAUSE

IF the people of the Christian Church could get their eyes open to the true situation and hear the call of God to do a great work in giving the Gospel to all the world, we should not be long in abandoning all petty schemes and bending ourselves and giving our true strength to the great work which Jesus had in mind when He said: "*Go ye into all the world and preach the gospel to every creature.*"

There can be no question as to the wisdom of the Master's plan—His purpose is the salvation of the lost, and to that end He calls upon His people to get together and do their best to reach all classes and conditions of the human family. This command is as much to the people of the Christian Church as to any other, and therefore we have the greater need to walk in the light of truth, binding ourselves together in a common cause. If this is to be, then we cannot afford to pull every one in his own way, but rather we should each press the fight in the way the Master has indicated.

We cannot afford to run off after new ways as a matter of novelty, or as a matter of experiment. We need to bend ourselves down to the limits Jesus gave, and, doing our best to serve Him in that way, be found ever faithful and doing our best as laborers to enter into the thought of co-workers together with God. We may not see every matter alike, but so long as our seeing is within the limits of the teachings of the Scriptures, let us make due allowance for the differences and press on to gain the larger end of real service. When we divide, save for the cause of real truth, then we weaken ourselves and hinder our usefulness in service.

Let us get together and let us work together for the building up of the cause of our Divine Master. We can better afford to sacrifice our own pleasures, even our own preferences, as to ways and means in service, rather than stop the work of the whole by standing for some merely human opinion. We are not pleading for the sacrifice of truth as a means of progress, but for a standing together and for united effort in labor that we may promote the work of saving the world by standing for the truth. We expect brethren to differ sometimes, but let them differ outside the bounds of truth, not on the inside of truth. Let them differ in the spirit of Christ, where matters of opinion are at stake, but let us stand like a stone wall for truth and righteousness of God in Christ. We cannot afford, as a people, to split up into factions over mere opinions, unless our opinions are supported by the Word of God.

In the Christian Church the Bible is in an especial sense our final authority for what we do and for what we teach. The right to think for one's self is cheerfully

accorded to every member of the Christian Church, but we are not by that fact authorized to stir up the whole body of believers, and so bring confusion into our work. Standing on the promises of God and pressing the battle with a holy enthusiasm, we cannot fail, we shall not fail, for God is able to make His true servants to stand in hard places and give them victory.

We have yet to learn one great lesson, and that is this: To be permanently successful in the building up of the cause of Christ, we must be substantially in harmony with God and the messages He has sent to us in His Word. It will not do to run after new ideas, unless we are sure that the new ideas are in keeping with the thoughts of the God of hosts. If one has a plea in the name of our God, let him first assure himself that the plea is supported by the Bible, and standing on the Book as his basis, he can stand till his work is done.

All of this "tomfoolery" of the wisdom of man being greater than the wisdom of God, as set forth in the Bible, is the merest nonsense, and as such it is inexcusable and a curse to the cause for which we plead and in which we hope to do our part for the saving of the world through Christ. "Back to the Bible" is by no means a meaningless phrase, for in many respects we have slowly crept away from this great basis of truth. We need to get together on this great foundation—the Bible, the Bible alone is our authority in religion. Let no man set up his opinion as such a basis so long as God permits us to have the Bible, as the chart and compass of the way we take in the divine life. Let us bring our thinking into harmony with the Word and then make common cause for truth and righteousness that we may pull down the strongholds of sin and build up the Kingdom of Christ. Then may we hope for great achievements in giving Light to the world.



PUZZLING PROBLEMS

AS civilization advances it becomes more complex, giving rise to most puzzling problems for the children of men to solve. It is interesting to see how bravely men and women are tackling these problems and trying to bring them into subjection to human wisdom. It also calls out the pity of the human heart to see how we fail in finding the true solution of the same. Forty years ago we scarcely knew that these problems had a place in human thought. Of course they did have such a place, but they were so little discussed as to appear insignificant indeed. Now it is different—almost every man and woman is talking of the problems which confront the people of this age.

We suppose these problems are in process of solution, but really we are making progress most slowly. Who can say that this or that problem has been solved? No doubt there are a few of these problems which have been solved, or at least practically so, but the larger part are still under discussion and the people are waiting and hoping that soon they will be masters of these difficult situations. But will they? They may or they may not, since usually it takes well nigh a generation to solve problems which are bewildering the people. In

many instances the solving of a problem is announced only to be followed quickly by announcing that the problem is still a problem—that its solution has failed, and the people are again at sea as to their difficulties.

We believe there are solutions for all these problems, but they are largely beyond the human mind—only God can make plain His ways through human affairs, and the finding of God's ways and their application to human affairs alone will bring to us the solving of the problems of human society. God has given to us a solution of human problems, if only we could induce ourselves to take the solution as He has given it to us and apply the same to our difficulties. Jesus Christ is the solution of all human problems—He alone can lead us out of the wilderness of human failure and doubt. Jesus Himself assured us that He is "the way, the truth and the life." If we would turn to Him in all of our difficulties we might soon find the way out—out of confusion and into the light of truth, where we could see just the way out of our disappointments in our failures to solve the problems which have so beset us and defied our best efforts to make the way plain.

Only the Light of the World is capable of making the human mind and heart see the truth. That we have turned ourselves to ourselves in our efforts to solve our problems is the real explanation of our failures. Instead of turning ourselves from the difficulties and turning to Jesus the Christ of God to make the way clear, we have done our best in our own strength and have failed. Shall we never learn to find the solutions of our problems in Jesus Christ? That is the way. No man has been able to face his difficulties in a trying moment and solve them in a satisfactory way. If we might ever keep before our minds that fact—that Jesus is the solution of all human problems—and might look to Him instead of to ourselves for the way out and into the light, then indeed might we see some great problems solved in a single generation, or in the lifetime of the people who are suffering because of their unsolved problems.

Take the problem of capital and labor. It will not be solved in our day, and it will not because the two great parties who are interested in its settlement are not willing to settle it according to the gospel of good will to all. If the men who have money and the men who labor could only see that the way out of their difficulties is through doing unto others as they would have others to do to them, as Jesus taught, then we should soon be beyond strikes, as a means of solving the labor problem, we should soon be able to lay aside the power of money as a means of squeezing the life out of men in order to get the riches of the flesh for ourselves. Let us keep in mind that ill-gotten gain is ever a source of danger and ruin to the men who may wield such a power for their own enrichment. Absolutely the Golden Rule is the only way most of the disturbing problems of the human family can be solved and solved for the good of all—both sides, labor as well as capital. Almost everything else has been tried, but without success. Now let us take Jesus into our labor councils and let Him lead the way out of trouble into peace and good will to all on both sides, and then we shall see the Sun arise with healing in His wings and a new day shall dawn.

IMPORTANT ANNOUNCEMENT

At request of Bro. Riddle, we are taking charge of THE CHRISTIAN SUN one month ahead of time fixed for the transfer from Burlington, N. C., to Richmond, Va. Till July 1, THE CHRISTIAN SUN will be published at Burlington, but from June 1, it will be edited by the writer. As I cannot just now leave my work at Reidsville, N. C., I shall edit the matter for THE SUN in Reidsville, N. C., and send it to the publisher. Contributors sending in matter should send it not to the Publisher, but to the Editor CHRISTIAN SUN, Reidsville, N. C. All contributions and "News From the Field," should be sent so as to reach Reidsville by Thursday of the week preceding the time it is desired to have it appear. Even then in some cases we may not be able to get it in the paper till the week following, depending on what room may be left in its columns when the matter reaches the office. Send all advertising and subscriptions to the publisher at Burlington, N. C., till July 1, and after that to Prof. P. J. Kernodle, care Central Publishing Company, Richmond, Va. Please follow these instructions strictly and we will do our best for you.

Faithfully yours,

J. PRESSLEY BARRETT,

Editor.



NOTES

They say that it is not an easy task to transplant a flower from a hot to a colder climate, and this may be true of flowers, but it is not necessarily true of men, as is proven by the coming of our Brother Beougher from Florida to Graham, N. C. We are glad to hear good words of him and his work in Graham.



Dr. D. A. Long, the man who has been president of more colleges than any other man in the Christian Church, yet seems to be young enough to fill practically any place among us. He is active and would not fancy being classed as an old man. He was in the Suffolk Convention and as alert and active as most young men.



One thing in the Suffolk Christian Church attracted deserved attention and that was a fine oil painting of the late Rev. W. B. Wellons, D. D., who was the founder of the Suffolk church and its only pastor for many years. It is a life-size portrait of this distinguished servant of God, and as the Convention proceeded with its work, he seemed to be standing above and looking down upon the body at work. In his day he was a leader in the Convention.



No formal introductory editorial will be given in this issue. The editor-elect takes charge simply as an accommodation to Brother Riddle. He therefore will simply fill out the balance of his term, ending July 1, and then the formal introduction will be given in the first paper issued from Richmond, Va. Let contributors continue their matter as usual. Let articles be sent in at once. Brother Riddle had used up all of the matter he had on hand and therefore we have to use what we can get till we get started. Give us a little time to get everything to running smoothly.

CONTRIBUTIONS

SUFFOLK LETTER

THE Fancy Gap building, which is a beautiful combination structure for day school, Sunday school, and church, under the supervision of the Mission Board of the Southern Christian Convention, was dedicated at 2 p. m., May 31, 1922. As is well known to SUN readers, this work as a mountain school in Carroll County, Virginia, was initiated in the fall of 1920 under the leadership of Miss Iola Hedgepeth by the approval and support of the Mission Board of which Lieutenant-Governor J. E. West is chairman and Rev. Dr. J. O. Atkinson is secretary-treasurer. This Christian effort to help a neglected and remote mountain district by the Christian Church has been a responsive field from the beginning, and Miss Hedgepeth has put into the work her head, her heart, and her life, with gratifying results. The people in the local churches have contributed their thought, their prayers, their sympathy, and material help. Many boxes of clothing, donations of money, two organs, a big Bible, and faith in the work have encouraged the people in that vicinity as well as the leader and the Board.

The school opened with eight children and has increased to eighty-five. The Sunday schools have now an enrollment of nearly 200. The progress made by the children and young people in dress, in manners, in singing, and in aspiration, has surpassed expectation, and the parents are taking a commendable interest in the work.

The building which has been erected by the co-operation of the Mission Board and the community is a credit to both and surpasses buildings in many more advanced sections. It was storm-sheathed, double-walled, and well built on a piece of seventeen acres of land purchased by the Board, and one additional acre donated by Mr. Wash Edwards, who lives near the place. The building is divided into three rooms, heated by stoves, and well lighted. The main room contains about one hundred opera chairs, with platform at the end, and this room will be used for Sunday school and church. The other rooms are seated with regular school desks and chairs combined. One of these rooms can be opened into the main room, giving a seating capacity of about two hundred. The range of mountains in sight gives a grand landscape view.

The following persons went over to the service of dedication: J. O. Atkinson, G. O. Lankford, Mrs. W. H. Carroll, Mrs. Ada Teague, Miss Gladys Lankford, Miss Kate Wheeler, and this scribe. Miss Hedgepeth and her sister were already there. Miss Gladys Lankford, Miss Kate Wheeler, and Mrs. Ada Teague remained to assist in the work during the summer. These generous ladies are to work for their expenses and without pay. Day schools and Sunday schools too far away to attend the new building for the present will be conducted by these

good helpers in order to tie them up to the main school.

It rained all the night before the dedication, and off and on all that day, but more than a hundred people came with a bountiful basket dinner and radiant smiles. Dr. Atkinson had charge of the exercises and used Mrs. Carroll, who is President of the Woman's Board, Dr. Lankford and this scribe in public addresses during the forenoon and made one of his good addresses himself.

Then came the dinner which all enjoyed.

At 2 p. m. the dedicatory services were held, the good Doctor Atkinson having me preach the sermon and read the dedicatory service, and Dr. Lankford to make the dedicatory prayer. Dr. Atkinson then conducted the closing service, Miss Hedgepeth and her young people leading in the singing throughout the day.

We all regretted that Brother J. M. Darden was called back to Suffolk by wire and was thus prevented from attendance, which would have meant so much to the work.

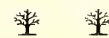
Two machines driven by Mr. Burroughs and Mr. Hawks conveyed us to and from the place from Mount Airy, N. C., and they proved themselves fine fellows and good drivers over wet and sometimes dangerous places.

Upon our return to Mount Airy, Brother W. E. Lindsay and his good wife received us into their fine new home and gave us Christian hospitality for the night.

We are now homeward-bound.

W. W. STALEY.

Greensboro, N. C.



ELON LETTER

THE 32nd Elon Commencement is now history. The active campaign to bring the 1922-23 student body together in September is already begun. How well we shall succeed depends upon many circumstances. We are learning now that running Elon is not a matter solely for its trustees and faculty. Elon's success or failure is the success or failure of the entire Church.

Chief among these circumstances this June will be the co-operation of our pastors and other Sunday school officers in the celebration of College Day. *The Bulletin* with program and suggestive helps has already gone forth to every pastor and Sunday school secretary. Co-operation will do the rest. I will send copies of this bulletin free to any who desire it.

Rev. C. B. Riddle has shown a fine spirit of co-operation for this new departure. There are perhaps fifty churches in our Southern Christian Convention who have never sent a student to Elon. Brother Riddle proposes to give free tuition to one student out of such a church for the next five years. This means he will dedicate \$325 in five years to bringing our College and our churches that have not sent a student to our College

closer together. A fine idea! Who will follow in his train? Let any interested prospective student write him at once. Let any one desiring to follow with a similar proposal write me.

The Board of Trustees at Commencement took high ground in three particulars. They decided to add space for thirty-two more girls in the Ladies' Hall. Last year board there cost \$9.15 a month. Next year we hope to reduce it to \$8 per month.

They decided also to reduce board in the College dining hall from \$225 to \$180. In the Men's Club last year the cost was \$15 a month. Next year we hope it will fall as low as \$12. In other words, we hope to keep expenses at Elon at a low point, the lowest-point compatible with high standards.

But the best thing they did was to provide that two additional professors in the Biblical Department shall be added by September, 1923. This means the College shall all the better serve the Church with trained ministers and lay-workers. Lieut.-Gov. West, of Virginia, is directly to be credited with this achievement. For years, almost single-handed and alone, he has stood for this, and now he has won his case.

Governor West delivered the Bibles to the graduating class on Commencement day, the first layman to perform this service. He spoke eloquently for the Church, the Bible, and the vital principles of the Christian life. How inspiring it was to hear this great layman plead for the Kingdom and its vital interests!

Does Elon face a new, a brighter day? Yes, but the Christian Church shall finally answer, the Christian Church in which this writer has the highest hopes, the sublimest confidence.

W. A. HARPER.



PUTTING FIRST THINGS FIRST

TO make the *Christian* more emphatic in the name of the Young Men's Christian Association was the purpose which led to the Conference on Religious Work initiated by the Religious Work Department of the International Committee. And the more than one hundred secretaries and leaders, representing all departments of Association activities, who came from all parts of the United States and Canada, will hold the days spent together at Lakehurst, N. J., as high hours in spiritual experience. They were hours portentous also for the future of the Associations, for all who shared in them will carry into their work a deeper sense of responsibility and a new desire to realize the supreme original objective of the organization—to win men and boys to Jesus Christ as Savior and enlist them for service in the church. The prayer spirit was contagious, the reports and discussions befitted the subjects in seriousness, the conclusions unanimously reached were weighty with possibilities of power.

The conference grew out of a widespread conviction that the distinctively religious work of the Associations has not kept pace with the growth of the work as a whole, and that this condition must not continue. In order to proceed intelligently, commissions had been appointed to study various subjects, such as the present

status of the religious work, the place of prayer in the Association's Christian Education and training, enlisting volunteer leadership, and the results and lessons of the pre-Easter evangelistic effort. The carefully prepared reports formed the basis of frank discussion. Difficulties in doing religious work today were admitted, but impossibilities were not, and it was agreed that busy secretaries must not be so busy with material and monetary affairs as to forget or neglect the primary object—the spiritual. Responsibility for religious work and atmosphere in local Associations was laid primarily on directors and general secretary, but each member of the staff was also held responsible in his own special zone. "When religious work is a dominant passion of the secretary, all of the work will be permeated with religion." That was accepted as final and the true ideal.

Especially interesting was the reiterated expression as to the need of close co-operation with the churches, both in planning and carrying out the religious work programs. "We recognize as a primary task that of co-operation with the churches in their work for men and boys." That starts one section of the conclusions unanimously adopted. The Associations may contribute methods of work, courses of study, facilities for week-day activities, and leadership for natural groupings of men and boys in the churches, but it is declared that "a program of religious work most effective in the community is accomplished only by constant counsel and co-operation with the representatives of the churches." This strikes the right note. Great mutual advantage must result from such co-operation, which would utilize the Associations as the agency of the churches for specialized community service, and unite all forces for the common good.

The conclusions further place strong emphasis upon Bible study and prayer as the most effective means to lead to decisions for Christ. The need of training in prayer life was disclosed by the questionnaire as to habits of prayer. Christian decision founded on an experience of a personal relationship to God in Jesus Christ is absolutely essential—the end to be sought by every worker as his first and greatest aim. And the decision must be followed through to open confession in church membership before his duty is fulfilled. It may be noted here that about 5,000 decisions were reported as a result of the pre-Easter movement, with about 2,000 additions to the churches.

After a frank diagnosis of religious conditions, it was the common opinion that the main objective of the Association has been preserved and even enriched with the spiritual experiences of the years. At the same time the need of far more attention to the development of the spiritual life in the Associations was vividly realized and made the subject of special prayer. Indeed, the forty-minute period of prayer following the Saturday evening report of the General Secretaries Commission on Religious Work was the climax of the sessions. The tests proposed for Association secretaries might well be studied by pastors and church members. And if the spirit of this conference could be carried into every church and Association to the last member, we should see the great day of universal revival, for which so many

have prayed, breaking upon a world that needs God, that is by all reports hungry for a knowledge of God, and that waits for a Spirit-inspired church to reveal Him through its faith and love and life.

HOWARD B. GROSE.



CIRCULATING TITHING LITERATURE

AS a representative of the Layman Company, 35 North Dearborn Street, Chicago, I am sending the following report of the number of pages of literature advocating tithing which that company has furnished to denominations and individual ministers and church workers for circulation in their churches during the five years commencing January 1, 1917, and ending January 1, 1922. The figures are as follows:

1917	10,817,000	pages
1918	8,901,600	pages
1919	17,374,000	pages
1920	21,996,700	pages
1921	21,968,000	pages
Total	91,058,100	pages

From January 1, 1922, to May 6, four months and six days, orders have been received which aggregate over 10,566,000 pages, making a total of over one hundred million pages.

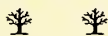
May 6 the Committee on Conservation and Advance of the Methodist church ordered 181,000 copies of seven pamphlets, over two million pages.

From January 1 to March 1, 1922, the Baptist Young People's Union of America, through its General Secretary, James Asa White, ordered a total of 3,170,000 pages.

During six months from September 1, 1921, to March 1, 1922, the Baptist General Board of Promotion, New York, and the state convention secretaries of nine different states, ordered a total of 1,699,400 pages.

Tithing literature is stewardship seed. The church or denomination that sows the seed bountifully will reap an abundant harvest of tithing stewards with a corresponding increase in church support and offerings for benevolences. My experience of more than forty-five years, especially during the last five years, abundantly proves this statement.

LAYMAN.



DR. J. O. ATKINSON

Dr. J. O. Atkinson is putting forth Herculean efforts to do certain things assigned him by the Southern Christian Convention. Among them are: First, Missions; second, to collect the remainder due from pledges for the Men and Millions Movement; third, to secure additional pledges; fourth, to continue the campaign for tithers.

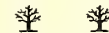
I urge the members of the churches of my charge to aid Dr. Atkinson in every honorable way, to make his work a success. It is our work, our cause. We cannot live and grow as we should unless we stand shoulder to shoulder and press forward in our work in prosperity and in adversity.

D. A. LONG.

ELON COLLEGE

This institution is the child of our Church. President Harper has, very wisely, called on all of its friends to send him all the money and students possible, to build up the good work of Christian education. I call upon the churches of my charge to look up and seek out the name and post-office of every high school graduate in their community and forward the same promptly to Dr. Harper; also report the names of any possible candidates for the Christian ministry. There are those, too, who expect to aid Elon with their prayers and in their wills. The following clause in the will is the thing: "I give and bequeath, to the Trustees of Elon College, Alamance County, N. C., the following, to be used as said trustees think wisest and best to aid the cause of Christian Education."

D. A. LONG.



THE CHRISTIAN CHURCH IN 1847

In J. Winebrenner's *History of All the Religious denominations in the United States*, published in 1852, Rev. David Millard, a prominent author and Professor in the Free Theological School, at Meadville, Pa., wrote the History of the Christians.

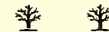
As to statistics, I quote the following:

"The statistics of the connexion, though imperfect, may probably be computed at the present time (1847) as follows: The number of preachers, about 1,800, and 30 licentiates; number of churches, about 1,800, including about 140,000 communicants."

Why such a decline in our membership? Let the Burlington Convention answer.

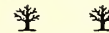
J. E. WEST.

Suffolk, Virginia.



A CORRECTION

In the SUN's issue for May 31 appeared an article by Lieutenant-Governor J. E. West. In giving the membership of white Christian churches for 1922 the figures should be 97,084 instead of 3,695 as published. The last named figures are for the colored membership, as will be seen by referring to the article.



Rev. Leon E. Smith, D. D., and the people of the Christian Temple, Norfolk, Va., are undertaking great things in the building of their new house of worship. Some one has said that Dr. Smith and his people have a "white elephant" on their hands in this undertaking. You may think that way about it, but you will do well not to tell Dr. Smith any such thing. The building is to cost \$200,000, and it is said it will be the handsomest church building in the city of Norfolk. That is saying a good deal, but we do not question the truth of the statement. While they have a great task on their hands and will need all the help our people can give them, we have but one suggestion to give them at this time, and that is: Be sure that the membership of the church keep the building of their own spiritual lives ahead of the building of that fine church, and then when the building is ready for dedication, they will have to dedicate only the new building, as the members will be already dedicated to the service of God.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

SUNDAY SCHOOLS CONTRIBUTING TO MISSIONS IN MAY

Berea, E. D. Taylor, Treasurer, 87c.; Wakefield, Thomas Hancock, Treasurer, \$3.74; Wadley, C. A. Welton, Treasurer, \$1.10; South Norfolk, R. D. Haley, Treasurer, \$10.64; High Point, Miss Alta Vuncannon, Treasurer, \$1.75; Berea, Mrs. F. N. Hall, Treasurer, \$5.00; Noon Day, Luke H. Huey, Treasurer, 80c.; Liberty, G. W. Eaves, Treasurer, \$2.30; Shallow Ford, C. A. Hughes, Treasurer, \$1.79; New Providence, Miss Lou Heritage, Treasurer, \$3.58; South Norfolk, R. D. Haley, Treasurer, \$6.61; Bethel, W. S. Johnson, Treasurer, \$1.82; Henderson, C. D. Horton, Treasurer, \$6.13; Reidsville, C. W. Gerringer, Treasurer, \$3.16; Richland, J. H. Abell, Treasurer, \$1.17; Beulah, M. L. Chadwick, Treasurer, \$1.41; Raleigh, R. C. Stephenson, Treasurer, \$10.00; Leaksville, Miss Rachel Huffman, Treasurer, \$1.37; New Providence, Miss Lou Heritage, Treasurer, \$5.00; Pleasant Hill, P. E. Coble, Treasurer, \$1.98; First church, Portsmouth, B. F. Collins, Treasurer, \$8.69; Winchester, Monis E. Cather, Treasurer, \$9.40; Berea, Mrs. R. B. Odom, Treasurer, \$21.00; Lillington, Ora Lee Greene, Treasurer, \$2.00; Hollaud, E. J. Norfleet, Treasurer, \$8.09; Durham, W. P. Perry, Treasurer, \$26.62; Ziou, T. E. Farrell, Treasurer, \$1.40; Dry Run, W. F. Ritenour, Treasurer, \$2.50; Linville, Miss Marye F. Kratzer, Treasurer, \$3.75; Burlington, C. V. Sellars, Treasurer, \$68.25; Eure Sunday school, Mrs. H. Clay Eure, Treasurer, \$8.00. Total, \$229.92.



IN THE HANDS OF CHINESE ROBBERS

(The following thrilling story of the treatment of missionaries in China will interest many of our readers and at the same time give a true idea of the sufferings of some of the men and women who go as missionaries of the Cross to proclaim the good news of salvation to the benighted ones in heathen lands. The account was written by W. H. Oldfield, South China, and was originally published in a secular paper. It sets forth in a most striking way life in foreign lands as experienced by men and women who go in the name of the Lord to call sinners to repentance.—Editor.)

ROBBED, kidnapped, bound with ropes and with eighty other unfortunate captives led into the mountains by a robber band but finally escaping unhurt under a brisk fire from robber rifles; thus ended an eventful day filled with excitement, danger and new experiences. It was a day however marked especially by God's protecting care and the deliverance which He alone could give.

We have travelled but little this autumn because the country has been so unsettled, but the time for the quarterly meeting of the Executive Committee was at hand and in response to a wire calling me to Wuchow I prepared to leave for that city. There was a long wait, but finally a boat was prepared to leave and I got on board and started for Wuchow. The first night we anchored at the market town of Loh-keo, which place has

not a savory reputation. We reached the town early in the evening, and I went on shore and posted a card home. I did not like the looks of the place or the people and said so to a friend who was with me. However, we spent a peaceful night and at daylight the next morning we "opened" boat and were off.

Crashing of Bullets

However, we had not gone more than three miles before we were set on by robbers and the firing began. There was commotion, of course, and as the bullets came through the sides of the boat most of the passengers left the upper berths and covered themselves with their blankets on the floor. At first I did not realize the danger I was in and so remained up in my berth. Another launch was ahead of us and was meeting the fire too but in descending a rapid the launch ahead went aground and closed the channel to us. The pilot tried to turn around and retreat, but in so doing the boat ran aground. The other launch got loose and was off, but we were stuck, and at the mercy of the robbers who poured a fusillade into the side of the boat; the side on which I was. The dust began to fly around my head as the bullets came whizzing through the boards. I was lying lengthwise of the launch and fearing lest I might get hit I got down on the floor with the others and squeezed myself in between a fat man and a thin woman and put my hand grip at my head for protection. A few moments later my berth was pierced by three bullets, two of which would have hit me had I been in the berth; one in the head and the other in the hips. The third bullet was too high to hit me unless I had had my knees up. A fourth bullet entered about two feet from my head and two more came whizzing through where I was lying. A bullet went through the left side of my open vest, just where my heart is usually, but I do not know whether this was done when I had the vest for a pillow, or after I put the vest on. I had so many bullets whistling around me all morning on the boat and then on the land, that I do not know just when the thing happened. The heel of my slipper which was under my pillow was also knocked off.

For half an hour the firing continued while the boatmen worked heroically to get the launch into deeper water, but in vain. She stuck fast.

The bullets came crashing through the sides of the launch causing splinters to fly in all directions. Some bullets fell with a sickening thud as they entered the heavier timbers, while others sang in a minor key as they sped unhindered through the sides of the boat. About four hundred shots were fired before the crew gave in, and abandoned themselves to the mercy of the robbers.

Bugles and Booty

A lull came in the shooting and the robbers called for small boats to bring them out to the launch. I got up to have a peep, and with that peep my heart sank. The shore was lined with robbers. They could be seen coming out of the grass away down the river while the murderous notes of their long bugles told plainly that it was a large band, well organized. Personally I would say there were about one hundred men, but others put the number up as high as three hundred. I saw the robbers would soon be on the boat so I quickly put my

watch in an inside vest pocket and a roll of bills down in the heel of one of my socks. Then in order to save a little clothing I hurriedly put on two vests, coat and overcoat and lay down again with the others covering my head, leaving only a peep-hole so I could see what was doing.

When the robbers reached the boat there was the greatest uproar; swearing, yelling, threatening, crying and pleading for mercy. Some of the boatmen, I think, were beaten and three others were shot. At first the robbers seemed to be busy in the rooms at the front of the boat; on the lighter that carried the cargo, and in the large rooms occupied by the women. At last, however, they began to enter the general room where I with other passengers was lying covered up with blankets. At first the robbers just went here and there and selected things they wanted, but before long they began to take blankets and coverlets, and my comforter was pulled. I got up.

The robber searched me a little, but while doing so he was attracted by something on the next passenger and so turned away from me. The ticks of my watch and the beats of my heart were in unison. Fearing lest I be searched again by others I quickly turned my pockets inside out and unbuttoned my two vests half way up so that it would appear that I had been stripped clean, and then with "I haven't got a cent" expression on my face, I stood with my hands dangling at my sides, watching the other passengers as their money and valuables were taken away from them.

When they started to take baskets and trunks I took my basket down from the nail on which it was hanging and placed it before me on the floor. I offered to open the basket but the robbers evidently thought I was too obliging to have anything worth while, and so shook their heads and passed on to others. The amount of loot taken was simply enormous. The opium alone was worth a lot of money. The launch contained over sixty cases of opium, each case weighing approximately 200 pounds and the greater half of this was taken by the robbers.

It was not long before kidnapping began. Men were tied up with ropes around their necks and arms, while women were taken unbound. Presently I was selected and I stepped out a captive. I thought I might be held prisoner for weeks and so asked if I might take my leather grip containing Bible, tracts, tooth brush, etc. This request was granted, but when the robbers saw the bag they made a grab for it. I quickly opened it for them and emptied the contents on the floor. But I held the grip in such a way that my purse and a roll of bills containing \$160.00 entrusted to me by a business man to take for him to Wuchow, was retained inside and not noticed by the robbers. Several of the robbers made a scramble for the loose silver that fell out upon the floor, and while they picked up the money I picked up some papers, tracts and my Bible, and put them back into the bag again. My captor noticed the tracts and asked me if I were a missionary. When I told him that I was he said he would let me go. I went back and stood by my birth feeling like Amalec, "Surely the bitterness of (kidnapping) is past."

Contending With Robbers

The robbers worked very leisurely and were fully two hours in carrying out their work. I was left alone for a long time while others all around me were tied up and led away. The tears of women and the pleading of men were all in vain. Entreaties were useless. The least resistance was the signal for the rattle of rifles and the brandishing of knives. It seemed as if everybody was being taken, and soon one fellow, rougher than the rest with a yell grabbed me by the collar. I told him I was a missionary and had been let go once, but he said he did not care what I was he wanted me. He started to bind me and I told him he did not need to do this as I would go quietly, but my request only brought forth harsher treatment and so I kept quiet and held out my arms to be bound. The rope was fastened around my neck and then my left arm was bound. The rope evidently was not long enough to bind both arms and so the right arm was left free. One or two thought they had better kill me as they had done three others on the boat, but the others thought better. The robber then drew his knife and looked me over. I knew what he wanted as I watched the performance on the other captives. Each prisoner had a small piece of his clothing cut off which the robber put in his pocket as an indication mark so that later when the captives were claimed each robber cut and I was told to stand aside, and wait for the small would know his man. A piece of my trousers was then bound to come to take me ashore.

All human hope had fled. I had been shown no preferences, but had been roughly handled and roped up like the others, and what was before me I did not know. I did know, however, "Man is immortal till his life's work is done," and that the God of Elisha who surrounded the trusting prophet with unseen chariots of fire could do the same for me. I quietly stood and waited for the next order. While waiting thus I whispered to a passenger to kindly pick up anything I might have left after the robbers had gone, and hand it over to our Mission giving them the details of the robbery and notifying Mrs. Oldfield that I had been taken.

I was still standing there when one of the robbers found a box containing two large Chinese cakes. When he began to eat I asked him for some, as I had had no breakfast. The robber broke off a great big chunk and tossed it to me. I divided it with other unfortunates like myself. Then later as we were going down the back steps of the boat the robbers stopped at the kitchen for some noodles, and I asked for a bowl too. I had to gulp the noodles down hurriedly for the robbers were urging us to be quick, and the small boat was back for another load.

The boatmen pitied me as they watched me being tied up and later led away, but they could not voice sympathy and were powerless to help.

As each boat load of prisoners and booty reached the shore the robbers and their captives started off on their journey. I was in the second last boat to land and there were five other captives tied up in the boat with me. While crossing the shore I busied myself by baling out the boat. We were landed on a small island and had to wade a long way to shore. I asked permission to take

off my shoes to cross the stream, but this was refused twice. I asked again and told the robbers that leather shoes when wet were too slippery to walk on the wet stones. My guard gruffly consented, but hurried me and told me to keep on my socks. Little did that robber know how glad I was to obey that order. He did not know that down in the heel of one sock was a roll of bills he would like to have had.

When we reached the shore I did not take time to put on my shoes, but walked in my stocking feet and carried my overcoat in one hand and my leather grip in the other. We followed the river for some distance and then turned among the hills and walked on paths seldom frequented by man or beast. We were being led deep into the mountains toward the robbers' den. What awaited us we did not know.



KEEPING THE PRICE PAID

The writer of the Hebrews said: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Two questions arise: Patience is what, and the promise of whom? The Bible contains more than one exceeding great and precious promise, with a view to our becoming Godlike; but there is one preeminent promise, called "the promise of the Father." It is a promise of power, of authority over unclean spirits, to cast them out. Its fulfillment in the lives of God's servants in the Bible days has meant their unity of heart, their enlarged missionary and evangelistic success, the purging out of the heaven of false doctrine, and the overthrow of Zion's foes. It would seem that this promise was never lightly entered upon. When the apostle prayed for its fulfillment in the church at Ephesus (Eph. 3) his prayer contained a preamble that they might first have a capacity to receive the promise—that they might be strengthened and enlarged on the inner man. When they tarried for it at Jerusalem nine days of self-examination and patient waiting intervened. So precious is the gift of the Spirit that he cannot be trusted with the people who take the promise lightly, who expect to enter with the appropriate preliminary meditation, with a hop, skip and a jump, as it were. The situation of a man possessed of the Spirit and not paying the price would be anomalous. God must have some practical guarantee as to our treatment of the trust before He commits the treasure to an earthen vessel. A man cannot enter into the fulness of the Spirit upon a mere syllogism of consecration and faith. The gift of the Spirit will move us out into a larger life of public and private prayer and the devotional reading of the Scriptures; it will open our purses in a liberality of which the tithe will be a minimum; it will provoke in us a wholesome mortification over any unwholesome conditions in the home or the business where our influence is supposed to extend, and set us to work to save them that are next to us, with an intelligence and presistance similar to that of a veteran general who lays siege to a fortified city. If there is room for it, the gift of the Spirit will put a new snap in our moral lives; more charity in our conversa-

tion, more patience in our dealing with the perverse, more modesty in asserting our rights, and more cleanliness in the habits of our physical persons. Since these things are to follow the gift of the Spirit, a condition where the individual refused to let them follow would frustrate the grace of God and create an abnormal situation. In response for the luxury and reward of this wondrous gift, the Spirit of God is entitled to a warranty deed to all his claims on us, before he moves in. We are his inheritance, and there is no better way to invite him into his inheritance than to grant him beforehand everything that we can anticipate his requiring; to grant it, not for a day, but day in, and day out, without a break. Often we begin to live for the power and invite the fulness of the Spirit into our lives, enjoying that spirit of prayer that usually attends such a state of mind, but break down because we cannot see quick results. We reason this way: Others who work for Christ do things that I would not do, and leave off duties that I would not neglect, and yet have more success than I; more of the divine seal upon their labors. This may seem to be true, and it may test your patience in seeking the power; but if you will be patient and keep the price paid there will, in God's good time, be such an accord with Him in your life that you will forget to compare yourself with others, and your life will enjoy a rich and charming success that is all its own. This is to be the case, not when we engage to keep the price paid for a day or a week or a camp meeting season, but forever; when the contract on our part becomes fixed and sealed it will be easy for us to exercise that faith which admits into our life God's seal, the Holy Spirit of promise.—*Way of Faith.*



THE NAME, WONDERFUL

The first of a series of names by which our Lord is characterized in Isaiah 9:6 is Wonderful, by which we understand that there was to be in Him and in His gospel certain facts beyond comprehension of human reason; things for which no earthly science could find an explanation: laws which belong to a higher realm than finite man is permitted to explore. Least among these laws, and merely incidental, were those laws which permitted our risen Lord to conceal His presence, to pass into closed rooms, to move without the ordinary facilities of locomotion, and to ignore the law of gravity in His ascension. We might class with these His power to set aside disease. Greater among these superior laws are those which He broke the power of the lower spirit world, took away the sense of guilt from the human heart, changed men's natures, in violation of every tenet of psychology, and dissolved the bands of death. In the latter case He literally originated life; a thing which every experiment of science has gone to prove impossible.

It was for these reasons that our Lord was to be called Wonderful. That He abundantly fulfilled them in the days of His flesh, all, even His enemies, will admit; but here is the question we would present to His church today: Is He still wonderful? If so, in what sense does He through His gospel agencies exceed the laws of hu-

man science and bewilder the rational minds? Does He still cast out devils? Does He still turn men from the darkness of guilt? Do men through the gospel get glimpses of the upper world with its higher laws? Is prayer answered in the healing of the human body and in the commonplace affairs of life? All this ought to be. All, I may say, without exception, should be sought after by us, that our Prince of Peace, our everlasting Father, our mighty God and Counsellor, might reveal to us His other name. The church may do without many of the things which prayer can bring: the mourner's bench bathed with tears; the hard sinner, turned in a day; the diffident daughter transformed into a prophetess; the sick man healed in answer to prayer; the drouth ended by intercession; business problems solved by appealing to Christ. Laws of mind and laws of matter may be adequate for dealing with temporal troubles, without calling on the Lord; there may be physic and spiritual resources to carry on the work of the kingdom without invoking the "sensational" and without encouraging the cataclysmic. But when we concede all this and surrender ourselves to a rationalistic order, when we turn the progress of the church into a kind of evolution, the supernatural will disappear. It will not be possible for the living Christ to move in our midst; for before He can move in the midst of His people and march ahead of His armies He must be known as Wonderful. There is not much wonderful about a Saviour whose activities are bounded by natural law and whose functions are prescribed by rationalistic preachers and teachers. We must have the Wonderful Christ or our interest, once spontaneous, shall become mechanical; and our native passion for a Saviour who exceeds the natural may decline into a disease, a distressing melancholia. The church that loses this name of the Master may still know God; but in its knowledge there will be the maximum of theory and the minimum of experience.

By His name Wonderful our Lord is fascinating to the masses of the world. It is thus, instinctively they know the Messiah ought to come. They run after every fad that pretends to meet this essential requirement; and the existence of "Christian Science," Mormonism, and a dozen-and-one minor movements, is proof that Satan knows how to take advantage of the situation. It is under this name Wonderful that those who are carnally wise and prudent despise Jesus most. That which is beyond the realm of analysis (as are all items of faith) is foolishness to our modern Greek mind, just as it was a stumbling stone to the blackslidden Jew. It is true as in the days of Beacon that a little philosophy inclineth men's hearts to atheism. How disgustingly sudden does the young student after taking a few semesters of science begin to foster a contempt for every phase of the gospel which challenges his comprehension of eclipses natural law. He escapes this snare only by being anchored in the wonderful Christ. Prior to this he was equal to any problem in the universe. He could define electricity and gravity; he could explain how a hundred million suns got fuel to maintain their heat through unmeasured ages, and what was the probable origin of life; he could almost write an account of the "first cause" in the evo-

lution of the universe. Limitless space was no problem to him, and his elastic brain was not dazed at the thought of an unbounded eternity of time. In such a mood there was no room for a spirit of real worship. Such a heart is filled with a pride that dries up its richer fountains of emotion. Happy is the man who before exposing himself to this virus of vanity gives full place in his heart to the wonderful Christ. Fortunate is the man who reaches that depth in philosophy where he can cease from his own thoughts and think God's thoughts; therefore he will find that the greatest of God's thoughts is Christ; that He whose name is Wonderful is the highest expression of law which the universe affords.

A wonderful Christ must be an experimental Christ. He cannot be wonderful till He exceeds the boundaries of our understanding; and, wherein He exceeds those boundaries, we lose Him entirely, unless we retain Him purely as an experimental fact. I must know that whereas I was blind, now I see; whereas I was condemned, now I am free; that I have found (not solved) the mystery of godliness; that in my inward cry for purity, born with my initial vision of Christ, has been answered by the Spirit through the blood, and that He abideth within. —*Way of Faith.*

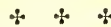
RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON, JUNE 11, 1922

Jeremiah Cast Into Prison.—Jer. 37:1 to 38:13

Golden Text: Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.—Jer. 1:8.



CHRISTIAN ENDEAVOR TOPIC, JUNE 11, 1922

Team Work: Helps and Hindrances.—Neh. 2:17-22; 3:28-46.



OUR CAMPAIGN FOR INCREASE

Next Sunday, June 11, marks the close of our six weeks' contest for a ten per cent increase in the membership of our Southern Sunday schools, together with increased offerings, and a higher average attendance. The report cards show that a great forward step has been taken during this period, and when all honors are received, we are confident that there will be many "Honor schools" to report. Very soon when all reports were received, the list of such schools will be published, together with the side which has done the best work during the contest. The enthusiasm of many of our schools in this Increase Campaign has been very gratifying. It is hoped that this may be just the initial step taken for bigger and better Sunday schools throughout the Convention. Only by an adequate program can the gains achieved be conserved and our Sunday schools become the mighty power for good which they can be in our churches.

THE VALLEY SUNDAY SCHOOL CONVENTION

The annual Sunday School and Christian Endeavor Convention of the Virginia Valley Central Christian Conference was held with the Mt. Olivet church in Rockingham County, May 17 to 19. In spite of rainy weather, the church was well filled at all sessions with interested and enthusiastic Sunday school workers and Christian Endeavorers. Visitors to the Convention were Dr. J. O. Atkinson, Field Secretary of Missions, and Miss Lucy Eldredge, Field Secretary of Religious Education.

The opening address, delivered by Rev. A. W. Andes, was uplifting and inspiring, a fitting beginning to a great Convention. The sessions on the second day included several helpful addresses, one by Dr. Atkinson dealing with the difficulties which have faced the Sunday school movement, and showing how really vital the work of the Sunday school is. Dr. W. T. Walters, President of the Conference, delivered the annual address, a stirring message on "The Church of Tomorrow." Miss Eldredge spoke on "The Greatest Challenge Before the Church," showing the importance of the religious teaching of our children and youth. Reports from all departments showed progress and made recommendations for an even larger work in the future. Many delegates spoke of the work accomplished locally.

The Thursday night session was a missionary service presided over by Mrs. Boyd Richards, of Winchester, Virginia, and addressed by Dr. Atkinson. On Friday, "Christian Endeavor That Wins" was the subject of an inspiring address by Rev. J. F. Morgan, of Winchester, and Rev. R. P. Crumpler spoke on "The Worship of a Little Child," calling attention ably to a part of our work which is so often overlooked. The closing address, "Forward March!" was delivered by Miss Eldredge.

By all present the Convention was pronounced a success. Harmony and a progressive attitude marked the business sessions under the leadership of the Valley's able president, Mr. Roy A. Larrick. Growth and progress all along the line are indications of his interest and untiring efforts. The banner was won this year by the Winchester Sunday school, with Leaksville a close second, and Bethlehem third.

Next year's Convention will be held with the Dry Run church during the third week of May.



For every one per cent increase in yield per acre in the United States, there must be a five per cent increase in the cost of production.

NOTICE

All matter intended for publication should be sent to Dr. J. P. Barrett, Editor, Reidsville, North Carolina. All subscription money and business matters should be addressed to THE CHRISTIAN SUN, Burlington, North Carolina, until July 1.

HAS SABBATH OBSERVANCE BEEN

"DONE AWAY"?

A member of our class drew my attention to the editorial on the front page of the Times of February 4. "Reading the Bible Like Any Other Book." After reading this article carefully a couple of times I cannot understand why, when writing of things that have been done away, you should have said that "among the things to which this rule applies are sabbath observance," etc. Won't you please explain in The Sunday School Times, so that there will not be any excuse and in order that people may know that our sabbaths must be kept holy, well spent, and not wasted?—A Missouri Reader.

What right has any one to say that "Remember the sabbath day to keep it holy" is no longer binding upon us? One would have just as much right to say that the commandments concerning murder, covetousness, and the like are no longer binding. May I thank you in advance for explaining this matter?—A California Reader.

The sabbath day instituted by God for Israel in the Ten Commandments, and fully explained as to its requirements in the Moasic Law, is not observed by the Christian Church today, nor has it ever been so observed by the great body of evangelical Christians since the time of events recorded in the Book of Acts. This is evident when we remember that the observance of the sabbath required by the Old Testament law given by God to Israel was the observance of the seventh day of the week (not the first day of the week, as most Christians now observe the Lord's day), and was commanded by God to be such a day of complete rest that, by His own order, a man was put to death for gathering sticks on the sabbath day (Num. 15: 32-36). That this Old Testament observance of the sabbath was "done away" when Christ fulfilled the whole law is recognized by Christians everywhere, and is what was meant by the editorial statement concerning the sabbath. It is interesting to note, by the way, that sabbath keeping is the only one of the Ten Commandments that is not restated (in harmony with the principle of grace) in the New Testament, after our Lord's resurrection, as a Christian duty. All the other principles of conduct in the Ten Commandments are either directly or indirectly taught in the Epistles of the New Testament. Sabbath keeping is not only not taught as a Christian duty, but Christians are specifically cautioned not to place themselves under law in this matter: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." (Col. 2: 16).

But that editorial statement did not mean that the Lord's people are not to observe the Lord's day, the first day of the week. This blessed weekly memorial of the day in which the Head of the Church, our Lord Jesus Christ, was raised from the dead that we might be saved and share in the new creation, is indeed to be observed out of thankful, joyous hearts by God's people everywhere.

There are fundamental differences, however, between the Christian's observance of the Lord's day in accordance with the grace-teaching of the New Testament, and the Jews' Old Testament law-observance of the sabbath day. A brief summary of the difference is given illuminatingly in the footnote on Matthew 12: 1 in the Scofield Reference Bible, in comment on the record of the criticism which the Pharisees made of our Lord's disciples when "Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and eat." Dr. Schofield's comment follows:

(1) The sabbath ("cessation") appears in Scripture as the day of God's rest in the finished work of creation (Gen. 2:2, 3). For 2,500 years of human life absolutely no mention is made of it. At Sinai the sabbath was revealed (Neh. 9:13, 14); made a part of the law (Exod. 20:8-11); and invested with the character of a "sign" between Jehovah and Israel, a perpetual reminder to Israel of their separation to God (Exod. 31:13-17). It was observed by complete rest (Exod. 35:2, 3), and by Jehovah's express order a man was put to death for gathering sticks on the sabbath day (Num. 15:32-36). Apart from maintaining the continued burnt-offering (Num. 28:9), and its connection with the annual feasts (Exod. 12:16; Lev. 23:3, 8; Num. 28:25), the seventh-day sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest to man and beast, a humane provision for man's needs. In Christ's words, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). Our Lord found the observance of the day encrusted with rabbinical evasions (Matt. 12:2) and restrictions, wholly unknown to the law, so that he himself held to be a sabbath-breaker by the religious authorities of the time. The sabbath will be again observed during the kingdom-age (Isa. 66:23). (3) The Christian first day perpetuates in the dispensation of grace the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath commemorates God's creation rest, the first day Christ's resurrection. On the seventh day God rested, on the first day Christ was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was a day of legal obligation, the first one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the New Testament but twice (Col. 2:16; Heb. 4:4). In these passages the seventh-day sabbath is explained to be to the Christian not a day into which he enters when "he also ceases from his own works" and trusts Christ.

Perhaps the fullest study of the whole question of the sabbath and the Lord's day, and the Christian's observance in the light of all the Scriptures, both Old Testament and New, that has yet been made will appear in a forthcoming volume by Lewis Sperry Chafer entitled "Grace" (to be published this spring by the Sunday School Times Co., at \$1.50). Mr. Chafer devotes fifty-six pages to a comprehensive discussion of the whole question because it is typical, and essential to a clear understanding, of God's marvelous grace manifested to us in the Lord Jesus Christ.—*Sunday School Times*.

NOTICE

THE CHRISTIAN SUN is now \$2.00 the year, and renewals and new subscriptions will be received at that rate.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

The Superintendent was so busy last week trying to get our beans, tomatoes, and sweet potato crop planted that he did not take time to write a letter for the SUN. We hope to get our crop planted in the next few weeks and then we will have more time to think of something to write.

The College Commencement exercises are over. The graded school has closed its session and Miss Brothers finished her work at the Orphanage school, so we will hardly know what to do to keep all the little folks amused.

Our Board of Trustees held their annual meeting in the office at the Orphanage on May 31, and were delighted to have with them Dr. W. W. Staley, whose suggestions were very helpful.

The children always look forward to the meeting of the Board of Trustees with a great deal of delight as we make it a rule to have ice cream on that day, and they enjoy it very much.

It was regretted very much by the Board that Brothers B. D. Jones, C. D. West, and J. M. Darden, members of the Board, could not be present. Brother Jones and West could not come and Brother Darden was called away after reaching Elon.

The Board had a very pleasant meeting, notwithstanding the regret and disappointment over the absence of the other members.

CHAS. D. JOHNSTON, *Superintendent.*



REPORT FOR JUNE 7, 1922

Amount brought forward\$8,845.03

Sunday School Monthly Offerings

(North Carolina Conference)

Palm St. Christian Church, \$4.50; Bethlehem, \$6.25; Shallow Ford, \$1.80; Morrisville, \$2.00; Christian Light, \$4.50; Zion, \$1.00; Henderson, \$6.34; Mt. Auburn, \$10.80; Ingram, Va., \$5.00.

(Eastern Virginia Conference)

Mt. Carmel, \$6.29; Mt. Carmel Sunday School class No. 6, \$1.00; Union (Surry), \$1.00.

(Virginia Valley Conference)

Mayland, \$1.93.

(Alabama Conference)

Wadley, \$1.25. Total \$53.66.

Easter Offerings

Liberty Sunday School, Halifax, Va., \$1.30; Mt. Zion, N. C., \$16.70; Berea Nansemond Church, Va., \$25.00; Holy Neck S. S. Eastern Va., \$53.00; Morrisville, Sunday School, \$3.05. Total \$89.05.

Special Offerings

W. H. Thomas (on support of children), \$25.00; A. F. Perkins, rent, \$12.50; A. M. Allred (on support of children), \$20.00. Total \$57.50.

Thanksgiving Offering

Pleasant Union Sunday school, \$12.00.

Total for the week\$ 222.21
Grand Total 9,067.24

CHURCH NEWS

LIBERTY, VANCE COUNTY, N. C.

Brother J. E. Franks is the able and highly esteemed pastor of this church. The third Sunday in May was Mother's Day and Memorial Day at Liberty. Brother Franks preached at Franklinton Christian Church, and I preached at Liberty. It was my first visit, though many members said they were glad to see and hear me, once more at Liberty, they took D. A. for W. S. Long.

Liberty is located in a cultured and progressive community. The membership is large and united. With such a Sunday school as that of which E. M. Newman, superintends, and Bro. Franks as pastor, it is no wonder that the large house had to be greatly enlarged recently. They are able to send Professor P. J. Kernodle many subscribers for THE SUN, and President Harper many students for Elon College.

D. A. LONG.

THE DANVILLE MEETING

Our meeting on Third Avenue, North Danville, Va., began May 14, and continued for ten days. It was a glorious meeting. The church was much revived, between thirty and forty professed faith in Christ, and twenty-one have united with the church, and I think there will be others who will join at my next appointment. It rained nearly every day during the first week, but the attendance was fine from the beginning to the close.

Rev. J. G. Truitt, just from Princeton Seminary, came to our assistance and did all the preaching twice a day from the time he came till the close. His sermons were fine; were clear, logical and forceful. While there he made many friends for himself. The church had just gone through some very severe testings, previous to this meeting, but now it seems to be in a fine condition. Our congregations have greatly increased, and the Sunday school has reached 193 in attendance. And for all of it, we give all the praise, honor, and glory to our Heavenly Father.

P. T. KLAPP, *Pastor.*

DR. J. H. BROOKS

DENTIST

Foster Building - - Burlington, N. C.

CALLED HOME

PATTERSON.—Mrs. M. Aleathea Patterson was born August 1, 1843 died May 25, 1922, aged 78 years, 9 months and 24 days. She was married to W. H. Patterson, October 14, 1863. To this union were born 12 children, sons as follows: Wm. G., Geo. H., Chas. T. and Hugh. Daughters: Mrs. Sallie Burgess, (dec.), Mrs. Susan I. Coward, Mrs. Anna Bell Craven, Mrs. Maggie Coward, Mrs. Stella Brown, Mrs. Minnie Freeman, (Thomas and Jimmie deceased). There are living 41 grand children, and 42 great-grand children, besides a host of other relatives. In these are included two brothers, J. R. and L. T. Parks.

Her remains were laid to rest by that of her husband in the cemetery at Parks Cross Roads of which church she was a life-long member. Many attended the burial and the floral offering was abundant.

It can truly be said a good woman has gone to her reward.

T. J. GREEN.

CAMPBELL.—Andrew J. Campbell, of Luray, Va., R. F. D., died of cancers on the face, Sunday, May 21, 1922 at the age of 77 years, 7 months and 29 days. He had been a member of Leaksville Christian church some five or six years; and clung to his faith and to Christ until the end. He is survived by his wife, two sons and two daughters (all of whom are members of the Christian Church); and by three brothers and one sister. The funeral services were conducted at his home, May 23, by his pastor, the writer of these lines.

R. P. CRUMPLER.

LOUIS BENTON. infant son of David and Minnie Campbell, died May 27, 1922. He was seven weeks old. The funeral was conducted by his father's pastor, R. P. Crumpler, May 29, 1922.

R. P. CRUMPLER.

EDGAR SAMUEL CARLTON

It is timely and fitting that the life of any great layman be given more than a passing comment in the religious press, because most of the Christians of America are layman, and because our young men and women can be greatly benefited by reading the record of man in the business world and who put the principles of Christianity first both in profession and practice. Accordingly I venture to offer a brief summary of the life of Edgar Samuel Carlton. Having visited at different times in his home, having been his father's pastor and the pastor of his people, and the church of his youth, and having lived with his aunt Mrs. M. E. Pierce, whom he loved so much to visit, I saw him from many angles and admired him from every one.

He was born October 1, 1866 in Callaway County, Missouri being the oldest son of the late Mary Ellen Farmer and Joseph W. Carlton. He died February 18, 1922 at his home in Richmond, Virginia. He was a steward in the Centenary Methodist Church, a trustee of Randolph-Macon College, a director of Planters' National Bank, Richmond, a director of the Richmond Chamber of Commerce and of the Dan River Cotton Mills, Danville, Va., and

American director of the Imperial Tobacco Company of Great Britain and Ireland, Ltd. He was never married and is survived by his father, and his sister, Mrs. T. S. Parrott, of Newnan, Ga., and three brothers, L. E. of Kinston, N. C., H. A., of Henderson, N. C., and P. J., of Richmond, Virginia.

When he was twelve years old his parents moved to Halifax County, Va., to the old home of his maternal ancestors. He loved the same fields, forests and streams that his forefathers,—and especially his grand father, Archer A. Farmer,—had loved as a boy in other days. Indeed the whole surrounding country is still fragrant with the name of his grandfather and that of his grand uncle, Pleasant W. Farmer.

His training was much the same as that of the average country boy. His earliest recollection of his mother was that of a pretty matron on bended knees. His father and mother taught him the sanctity of the church and the farm, the power of prayer and to love the Word of God. They taught him to shoulder responsibilities, to obey commands, to play fair, to be courteous, to shun deceit, to hate vanity, to hate thriftlessness and to keep clean. In these things he was an apt pupil.

On Sunday he went to Sunday school and at an early age he joined the church at Pleasant Grove, Va. Always religion to him was a reality. It was as real to him as his work or as his father and his mother whom he loved with unexcelled devotion. I must say here that his devotion to his home folks and his near of kin was a marvelous example of being steadfast and true to those whom God had given him, and for this God heaped upon him manifold blessings.

He went to Graham Normal College, and a business school in Lexington, Ky. Although his education was never complete his fine mind and his love for his mother and father made the very toil to which he turned an open book.

He could not have avoided work had that been his choice for it was a necessity and idleness was taboo among his people. It was characteristic of him to do his work well, at first on the farm and later in the factory.

In 1897 he entered the tobacco business in Danville, Va. There being no Christian church in Danville he advised with his mother about joining the Methodist Episcopal church which out of her good heart she advised him to do. In five years he was transferred to Richmond, Va. In six years more he became the American director of the Imperial Tobacco Co. of Great Britain and Ireland, Ltd. And in the thirteen remaining years of his life the man was much as the boy had been. Becoming a man of wealth and affluence he remained ever the unassuming son, the lovely brother and kinsman, and the same dear friend of his friends be they ever so humble.

One of his Richmond contemporaries writes for the press, "He ever showed a

CHAS. W. McPHERSON, M. D.

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BURLINGTON - - - NORTH CAROLINA

great interest in the church, and was a liberal contributor to all its enterprises. His benevolences to all charitable causes were large and generous." Another: "Mr. Carlton was one of nature's noble-men. Unassuming, quite, gentle, he made no effort at display of talent or success." The Richmond Times Dispatch describes him, as "a big figure in the business world." I love to think of him as he sat one summer evening quietly telling me some of the things that count for most in this good world of ours. He was just saying the old things over, but from him they seemed, new, warm and vital. He let me talk, too. He understood my dreams, he laughed, in that charming way of his, at my fears, and when I retired that night I knew I had talked with a great and good man.

JOHN G. TRUITT.

RESOLUTIONS OF RESPECT—
MORRISON

In the good providence of God, the Rosemont Christian Church has been bereft of one of its most loyal and faithful members in the person of Mrs. Nannie Rowland Morrison who passed from labor to reward on the morning of April 26, 1922. Therefore, be it Resolved:

First: That in her death we have lost a faithful co-laborer in all phases of religious work and a genial companion in the social circle.

Second: That we express through these resolutions, to the family, our deepest sympathy for them in their bereavement.

Third: That a copy of these resolutions be published in The Christian Sun a copy sent to the family.

MRS. W. C. HOOK,

MRS. B. F. GIBSON,

MRS. MARY E. GIBSON,

Committee, Missionary Society, Rosemont.

MISCELLANEOUS

PASTORAL VISITING*

Dear Brother:

I am not addressing this letter to any one preacher in particular, but to all the preachers in the district. Some may need the exhortation I am about to give more than others, but those who need it the least may possibly profit by it.

I want to say a few words about pastoral visiting. Every member of the conference when he was received into full connection was asked by the Bishop if he would "visit from house to house," and only after giving an affirmative answer was he received. Not all of us, however, have kept that vow as faithfully as we might. Some have been heard to say that visiting is now out of date, that the modern preacher is not expected to visit, that his business is to preach. I would not for a moment discount the great work of preaching, or the value of study as a means of preparing for the pulpit, but we have not yet come to the time when we can afford to dispense with visiting.

Some preachers may think that visiting is not necessary, but the people whom they serve do not agree with them. In my experience as presiding elder I have heard more complaints about preachers not visiting them than about their failings in any other particular. From half the charges in this district last year there came to me complaints to this effect. More often than otherwise when people ask for a change of preachers they do so on the ground that the preacher they have will not visit.

Now some people, I know, are unreasonable in their demands, and when that is clearly the case we cannot afford to be governed by their wishes. But as a rule, when the leading people in a charge offer this complaint there is some ground for it. The complaint comes generally not from the people who are neglected, but from them into whose homes the preacher goes most frequently. It is not a personal matter with them.

*The foregoing letter has recently been mailed by a presiding elder to all the preachers in his district. It is published here for the benefit of preachers outside that district.

They can see that the church is suffering because the people who need the most attention receive the least, and it is their interest in the church that leads them to ask for a visiting preacher.

What do we mean by visiting from house to house? We do not mean taking dinner at some good home on Sunday when passing from one appointment to another. We do not mean spending the night occasionally with some of our people when it is not convenient to get back to the parsonage. We do not mean visiting merely the sick, or those in trouble, however important that may be. We do not mean visiting only where we have been invited. Visiting from house to house means going from one home to another until all the homes in the charge have been visited, and then doing this again and again as long as one is on the charge. Following this plan one may easily on a small charge visit each home on an average once a quarter. On the larger charges one may by a wise use of his time visit each home at least once during the year. No pastor should be satisfied with anything less than this.

No preacher can do his best work on any charge who neglects pastoral visiting. He may claim that he needs the time for study, that his pulpit will suffer if he undertakes to do much visiting. I claim that pastoral visiting of the right kind will enable him to do better preaching and more effective preaching. If he has spent considerable time in the homes of the people during the week he will come nearer bringing to them on Sunday the message they need than he would if he had not come in touch with them, and he will be more than likely to have the people there to hear him. A sermon may be faultless from a literary or homiletic standpoint, but it will have been prepared and delivered in vain if it does not meet the needs of the people, or if it does not reach their ears. Good pastoral work helps wonderfully in getting the people to church, and in preparing both pastor and people for the hour's worship.

Then a visit in the home furnishes a splendid opportunity for the pastor to promote the various enterprises of the church, and to help the people in their spiritual lives. A word spoken here concerning the family altar, observance of the sacraments, attendance upon the Sunday school, Epworth League or missionary society,

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reading the church paper, contributing to the benevolences, or any worthy object that needs to be encouraged, will count for more than when spoken from the pulpit to the entire congregation. He who neglects such opportunities will necessarily fail in much that is expected of the preacher in charge of work.

Some preachers say that they just cannot visit. Then I say they ought to learn to visit as they learn to preach. There was a time when they found it hard to preach, but they did not give it up on that account. They felt that they had to preach, and they persisted in the effort. Now they find it much easier to preach than when they first began. If a man will make himself visit he will in time overcome much of his timidity or other obstacle in his way, and he will find increasing satisfaction and joy in this part of his work. Here is something for our young preachers especially to think about. Their future usefulness depends in no small degree upon their efficiency in real pastoral work, and they can afford to pay any reasonable price to acquire it.

❖ ❖ ❖

What notes sound the warning of a slippery sidewalk? Either C sharp or B flat.—*Kind Words.*

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❖ ❖ ❖

A professor says that sedentary work tends to lessen the endurance. In other words, the more one sits the less one can stand.—*Selected.*

❖ ❖ ❖

Hankins—"I had no idea you were going to marry that little widow."
Jenkins—"No more than I. The idea was hers."—*Wayside Tales.*

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

J. PRESSLEY BARRETT, - - Editor

Subscription Rates

One Year\$2.00
Six Months 1.00
Three Months50

In Advance

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

J. PRESSLEY BARRETT, Editor

PUBLISHED EVERY WEDNESDAY

The Great Gift

By REV. H. S. HARDCASTLE, *Student*
Yale Divinity School
New Haven, Conn.

JESUS came from a hated and despised race. His parents were humble and poor. The scene of His nativity was a stable, and His first cradle was a manger. His boyhood and youth were spent in a vile city. His active ministry was confined to less than three years. It was filled with misunderstanding, opposition, and persecution. It was ended by death on a cross, a symbol then of shame and disgrace. During His life-time He gathered twelve humble, unlettered men as His disciples, and one of these betrayed Him. The others forsook Him and fled.

Jesus made no material gift to the world. He built no monument nor reared any edifice. He composed no music. So far as we know He never wrote anything except a few letters or marks on the ground. There is no record that He ever gave away a farthing. And yet He is known as the Giver, the Great Giver. "How can these things be?"

Jesus' gift was spiritual. He gave men a new conception of God. Jesus never argued for the existence of God; He took that fact for granted. And He told men that God was a Father, that He loved them supremely, that He was interested in every detail of their lives, that He was long-suffering and merciful, and that He was seeking them out, and would welcome them into His Father heart.

Jesus gave men, also, a new conception of life. It was not "a cup to be drained, but a measure to be filled." It consisteth not in the abundance of the things that a man possesseth, but in the finer, eternal qualities of mind and heart. It was to be accepted as a stewardship, and its end was not in being served, but in serving; not in getting, but in giving; not in repression, but in abundant expression. Life, to Jesus, was real and earnest.

VOLUME LXXIV.

BURLINGTON, N. C., JUNE 14, 1922.

NUMBER 24

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

NOTES

Someone writes of *The Nonsense of Christian Science*—a most practical subject, though not a pleasing theme to the members and friends of that cult.

✦ ✦ ✦

Brethren, please get busy and let us see what we can do to put THE CHRISTIAN SUN in better shape financially. We can do it if we will, and we must.

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We have gained about seventy members since I came here, less than a year ago.—*Rev. Elisha Bradshaw, Second Church, Portsmouth, Va.* That is a fine showing for our younger church in that city by the sea.

✦ ✦ ✦

Let your articles for THE SUN columns come right along to the office of the editor, Reidsville, N. C. Remember that every issue of THE CHRISTIAN SUN gives you a fine opportunity to increase your usefulness. Pick up your best thoughts and put them in shape, please, and send them along for our columns.

✦ ✦ ✦

In this issue there is a message from Dr. W. S. Long on one of the most important lines of work which our Southern Christian Convention has taken in its history, and that is the establishment of a Theological Seminary in connection with Elon College. Be sure to give him careful reading, and then do your best to encourage the work.

✦ ✦ ✦

Lieut.-Gov. J. E. West is not only a man of ability, but he is in earnest in whatever he undertakes in church work, and he undertakes, too. If you can get him to undertake work, you may count on it being done. He came of good old Christian Church stock and he may be depended on till the going down of the sun. He is a hard worker and a wise manager.

✦ ✦ ✦

Our old friend and brother, Mr. John H. Stewart, Decatur, Ind., has become the Business Manager of *The Herald of Gospel Liberty* and all the publishing interests of the Christian Publishing Association, Dayton, O. He is a man worthy of the large confidence of our people and we look for good things to come from his work in the Christian Publishing Association.

✦ ✦ ✦

Rev. J. W. Holt's address before the Convention at Suffolk on *Law Enforcement, Backed by Moral Sentiment*, attracted much attention and was spoken of with high approval. Brother Holt was at home in discussing that theme, for he has long been a watchman on the walls against the liquor business, and now he is just as ready as ever to strike when he gets a chance.

✦ ✦ ✦

Rev. G. C. Crutchfield, pastor of the Palm Street church in Greensboro, has been greatly blessed in his work, and the Palm Street church knows how to appreciate a good article when it has it. If you do not believe it, you get your church to call Brother Crutchfield to be your pastor and see if you can get him. However, we warn you to be prepared for a disappointment.

Some of our church officials find themselves much handicapped in communicating with our Sunday school and church officers and even our ministers, and for the reason that in our *Annual*, those living in large cities do not give the street number. When our next *Annuals* are prepared, we urge those in charge to see that this error, or mistake, is corrected. Do not forget.

✦ ✦ ✦

Rev. H. Russell Clem, the new pastor at Greensboro, N. C., seems to be moving well in his work there. He did a fine work at Springfield, Ohio, before coming to North Carolina, and we expect good results in his labors in Greensboro. Brother Clem is a native of Virginia—from the Shenandoah Valley, if we mistake not, but he had been in Ohio for a number of years; but when two attractions put their powers upon him, he could not resist the temptation to come south, and he came.

✦ ✦ ✦

From away out in Ohio comes this encouraging word: "I cannot tell how glad I was when I learned that you are to be THE SUN's editor. One church paper is in safe hands." "Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Remember His "I will be with thee; I will not fail thee, nor forsake thee." Our Buckeye friend gives us good advice and we hope to cherish it and so make it a blessing to the cause we serve.

✦ ✦ ✦

Rev. Chas. H. Rowland, D. D., pastor of the Christian church at Franklin, Va., is still resting and recuperating. His health has much improved of late, and yet his physician does not think it is wise for him to return to his work just yet a while. His many friends will rejoice in the fact that he is gaining. He is spending his time in Central North Carolina, where they have perhaps the best drinking water in the South. Being out of his pastorate, he is as restless as a fish out of water, but we are hoping by the fall of the year to see him back in his work and able to do his full share as he has done for so many years.

✦ ✦ ✦

A note from Brother Riddle makes plain to our readers what relation his bookstore will maintain to the work and people of our churches in the Southern Christian Convention, as follows: "Proper adjustment has been made and I have agreed to continue to handle books, Bibles, church and Sunday school blanks, etc., as usual, for the convenience of the churches. However, the work is not to be financed by the Convention, but merely the Board of Publication is to recognize my office as a book depository for the Convention. The business in the future will not be conducted under the name of C. B. Riddle, Publishing Agent, but that of Church Supply House. I am not giving my time to this work myself, but placing it in the hands of a competent person who will conduct the work and be able to supply you, or any of your churches, with the usual needs. From time to time additional stock will be added and our facilities greatly increased. Whenever in need of anything along the line of books, Bibles, communion sets, and general church supplies, send your order to the Church Supply House, Burlington, N. C."



EDITORIAL

ONE HOPEFUL SIGN

MANY are the criticisms of the Church, as a whole, on the ground that it is so slow in the work it claims to do—the work which is considered its special mission to the world. Very much of this criticism is made in ignorance—men, and sometimes women, who really know very little of what the Church is undertaking to do, and less of what it is actually doing, for the spread of Christianity and the uplift of humanity.

Sometimes they try to compare the Church with other organizations as to the work they are doing, and generally to the disparagement of the Church, but the basis for such comparisons is ignorance—men are talking, not of what they know through actual investigation, but of what they have heard, or perhaps worse yet, of what they have fancied, while as a matter of fact the truth is not reached at all as to what the Church is doing.

We make bold to claim that the most active organization of benevolent and philanthropic character in all the world is the Church of Jesus Christ. We go a step further, and declare that we believe if all mere human organizations of this class were put together, they would not equal what the Church of Christ is doing. If you like, try it, and see what results you get. The benevolent and philanthropic work of the church will far exceed that of all social and philanthropic organizations in the country, and then include its spiritual work and you will be surprised.

To begin with put all the work of this class which the church is doing in a lump, and then get what all the social organizations of the world are doing, and you will soon see that the church leads the world. Do you believe it? If not; try it for yourself and be convinced. Take all the church is doing for the uplift of humanity and compare it with what all the various orders are doing for the same purpose, and you will get your eyes open to some startling facts.

The Church of Christ is the greatest benevolent, philanthropic and spiritual force in the world, notwithstanding its many defects, it is greater in fact than all of the lodges and social orders put together. Begin by including the work the church is doing for the saving of the world to the highest ideals of life. Include the building and keeping up of church buildings, the support of same, and the ministry, then its schools and colleges, its hospitals, its benevolent institutions, in all lands, its home and foreign mission work, in all its phases, and when you have summed it all up, you will see it is useless even to begin to count up the work of the lodges and social organizations of every kind—the Church safely outstrips them all, and is easily the leading benevolent institution in all the world.

According to these figures less than half of the people of the Americas are in the churches, as we have con-

siderably over 100,000,000 in population. Taking from that number 45,997,199, and we have in America 64,002,801 people out of the churches. These figures look quite well, but we fear they are above, rather than below, the number of actual church members. Then we know that a large per cent of those in the Churches are at least very uncertain as to their place in the column of actual Christians. Putting the situation at its best, we can easily see that the church has a great task before it in the matter of winning America to Christ. If the church members in America could be counted under the rule of the church in Korea, that is, count no one a member till he had shown his discipleship by winning at least one person to Christ, then we should hope soon to win America to Christ. May the churches of this country face this situation with a steady aim and push on to final victory in Christ.

If the ministers, Evangelists and churches would only get down to real soul-saving and not try to bring men and women into the ranks of the churches till they give some tangible evidence of real discipleship, we should see the churches greatly improved in its class of members and the cause of Christ greatly encouraged. Every time an unconverted person is pulled by some hook or crook into the membership of the churches, without regeneration, we believe a great wrong is done, not only to the individual himself, but to the churches, for an unregenerated church member is a dead weight in the church, and cannot possibly add anything of real value to the church militant. May we hope to soon see a reversion in this situation—may we soon see the day come when we shall count real discipleship as the only basis on which men and women can come into the church of the Lord Jesus Christ; we mean, of course, the visible Church, for, as a matter of fact, the humanly white-washed members are not even now in the Invisible Church of Christ. We are decidedly in favor of the churches of Christ in America making a great campaign to bring in actual converts, as far as it is capable of doing such a thing. As a matter of fact this will greatly increase the power of the churches of all denominations.



THE PRESSING QUESTION OF TODAY

ARE we to have a sweeping revival or not? The answer depends in a large degree on the wishes and attitude of the church members. We are drifting day by day and we have been drifting for a long while, but we do not get to any particular place in the divine life by drifting. We must do more than drift—we must go directly to the place of need and there put down our life in service after the Lord's way, and then we shall get somewhere, not in our strength, but in the power of God we shall begin to accomplish something. As a church we are too slack in our service and we are satisfied with any kind of service we may render. Indeed, we fear too many are satisfied with rendering no service in the salvation of souls at all. We shall never have a real sweeping revival from that sort of effort. We need to get down before the Lord and wait in prayer, crying unto God for the outpouring of His Spirit, not only upon ourselves, but upon the multitudes who are about us, but out of Christ and so out of the church.

Praying people, those who pray in faith, may have a revival when they need it, when they wish it. Prayer of the right kind may bring a revival from heaven when it is needed, and so far as we know there is no way to get a revival outside of the circles of prayer. Praying people have in other days been mighty in bringing a revival into a community and praying people may again be mighty in bringing a revival into a community. Is a real revival needed in your church? Then you and your fellow-laborers may get it by uniting in prayer and holding on until the revival is given—given down from Heaven. Keep in mind, revivals are not *worked up*—they are prayed *down from above*, and when that sort of revival is given it will mean something in the salvation of souls—and it will have not only good effects, but it will in a very large measure bring permanent blessings to your church and community. That is the kind of revival to pray for—pray and wait before the Lord till He gives it, and you will see quickly a marvelous difference between a revival which is *worked up* and a revival which is *prayed down* from heaven, and this is the need of the Church and the world today—a God-given revival, and then a new day in Christianity will dawn, a new life will appear, and new fruitage will come, the Church will be alive under the power of the Holy Ghost, and great things will come to pass in the Church of Jesus Christ—men and women will be convicted of sin and they will turn unto the Lord and they will become new creatures in Christ. A church which is composed of men and women who have been born again, born from above, will become a great power—great power for the bringing of a revival, for getting men and women by their heart strings and leading them into the fulness of life. The life which is in Christ Jesus will bring to pass a new day in the life of the Church and in the salvation of souls.

If we are to win men and women to the Lord Jesus Christ, as the Saviour of the world, we must not only make a profession of religion, but we must have the very Spirit of Christ. In other words, we must have the divine nature implanted in our hearts and lives, and then we shall see the Church putting on new life and becoming a real power for righteousness in the world. If the Christian people of this day could be brought to be a praying people, then we should see the dawning of a new day in the saving of the world.

We must have imparted to us the *divine* nature and this cannot be done by man. You may expect your pastor to give it to you, but he cannot do it. The divine nature can be given, so far as we know, only by the power of God manifested in Jesus Christ. In answer to prayer God can give the Church of today a great and sweeping revival. We should not expect Him to give us such a revival without prayer. Suppose He would give it to us without prayer, what would be the result? There really would be no revival, for while God is able to give anything in the way of a revival, we could not receive what He might give us, if we have not been much in prayer for it. The greatest revivals of the past have come in answer to prayer.

The great revival in Wales a few years ago was in answer to prayer. It is estimated that 100,000 souls

were won to Christ. Since the close of the great World War, Czecho-Slovakia, a country that was shaken in that war as with a terrible destruction, but when it was over some one went to praying for a revival and it came, and Mr. Sherwood Eddy, who was in that country, said that 200,000 people were brought to Christ. If the people of the Christian Church want a sweeping revival, they can get it through prayer—through a mighty coming together of the people in prayer, begging for the coming of a great revival. Shall we have it? Who will begin to pray?

“Revive Thy work, O Lord!
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear.

Revive Thy work, O Lord!
Disturb this sleep of death;
Quicken the smouldering embers now
By Thine Almighty breath.

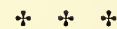
Revive Thy work, O Lord!
Exalt Thy gloriouse name,
And by the Holy Ghost, our love
For Thee and Thine inflame.

Revive Thy work, O Lord!
Send Pentecostal showers;
The glory shall be all Thine own,
The blessing Lord, be ours.”



NOTES

Mrs. C. B. Riddle, wife of Rev. C. B. Riddle, late editor of THE SUN, is in the hospital at Durham. The latest news from her is to the effect that she is doing well.



The last session of the Southern Christian Convention, which met in Suffolk, Va., made an important change in the management of the Men and Millions work. The enterprise is now managed not by the Campaign Committee, but by our Mission Board of the Southern Christian Convention. We appeal to our brotherhood to give every possible aid to the efforts of the Mission Board to bring success to this great movement. We cannot afford to neglect this enterprise, and for the reason that it gives promise of support for our most important undertakings. Dr. J. O. Atkinson, Secretary of Missions, will lead the work, and we sincerely wish that we may all get beside him to give this work support. Brethren, in some instances it may be hard for you to meet your pledges, but do your best to meet them by paying them just as fast as you can, in keeping with your promise. You made the promise and it becomes you as a Christian man to do your best to meet the same by paying. Remember, your promise was made to the cause of Christ, for that cause cannot be carried on as it should be without money. Do your best, brethren, taking the matter to God in prayer, asking Him to help you to discharge this debt, for it is a debt, in the best way possible. If you make an honest effort on your own part to pay your pledge, looking to the Lord for guidance and the means to pay it, we believe you will succeed in paying it. If you wish to know anything pertaining to your pledge, write to Rev. J. O. Atkinson, Burlington, N. C.

CONTRIBUTIONS

ELON LETTER

IT is not often that I quote from a personal letter in a public way. Since this letter in particular is symptomatic, I feel justified in quoting from it with all personalities omitted. Before quoting, however, permit me to say that the young woman who wrote the letter is one of our leaders in the Southern Christian Convention, and that the family whose daughter plans to go to another college is one of our most prominent. I trust every friend of the Christian Church will read this letter. The letter reads as follows:

"Some one remarked the other day that Miss —, daughter of Mr. —, is going to — College and that her father wishes some one would persuade her to go to Elon. She is a very talented girl and ought to be a leader in our church. She certainly would be with the training and atmosphere at Elon.

"It seems that the principal of her school is from — College and I understand that college has been talked the whole year.

"I cannot understand how parents, members of the Christian Church, can afford to send their children to other colleges rather than to their own Elon. Do what you can to change her mind. I will do the same."

Now may I say a few words relative to cases of this kind?

We shall never build up our Church while our choice young people go elsewhere for their higher education. The Church's system of education and College Day, which we are laboring so earnestly to make effective in our churches now, can never function properly under conditions like these in our local congregations. There ought never to be a question in regard to where our boys and girls will go to college. Our college is as much a part of our church life as is our local Sunday school. We should be loyal to it.

Out of Elon have come our ministerial and our lay leaders. There are a few exceptions for the laity, but the exceptions only serve to prove the rule. For our ministry there are no exceptions. In fact, in thirty-two years only two candidates for our ministry have during their undergraduate days completed their college courses in other colleges. One of them abandoned the ministry and the other is in the Presbyterian Church. If we are to have leaders, we must support our own college.

Now, as to the parental attitude, I thoroughly sympathize with the desire of parents to send their children where they will be satisfied, feeling that thus they will do a higher grade of work. Usually we are outnumbered in the community, and more young people of other churches are going to college from from our church. This makes it hard on our young people and on their parents to secure a ready and willing decision to patronize our own. This is the disadvantage of being small. It will keep us small unless we are able to be loyal at the expense of great sacrifice.

On this ground I appeal to our parents and our young people. We have great principles and we have a college founded on those principles, whose very atmosphere is permeated with them. The hope of our future is conditioned on our ability as a church to inspire our young people with these principles. Experience has demonstrated that we cannot do this, unless our young people entering college choose our own college as the training station for their life and its motivation.

Certainly it will require sacrifice to do it. But the magnitude of our sacrifice is the measure of our soul growth. I appeal to our people, our parents, our young people, to all, to make the sacrifice and to support our college loyally, that we may be able a generation from now to have for our Church a trained and devoted leadership second to none.

We love our Church. Let's prove our love by loyal sacrifice in support of our college and of all our Church's noble institutions. No matter what your life-work may be, our college has courses qualifying you for it. There is really no excuse for going elsewhere. Send for a catalogue and see that it is so. Be loyal, beloved; be loyal.

W. A. HARPER.

SUFFOLK LETTER

ONE can tell what kind of a preacher a congregation has, if one knows the people. "Like people, like priest." (Hosea 4:9.) The people make the minister. They call him. They pay him. They create the atmosphere which he breathes. They make the conditions in which he serves. They suggest, unconsciously, it may be, the character of his sermons. They are the soil into which he casts the gospel seed; and the wise planter puts into his field the seed adapted to the soil. The pastor must study his congregation and select his seed—his sermons for them. He is not a dictator, but a minister. He must not get his seed from doubtful sources. The Bible is the storehouse from which he must get his texts, his lessons, his inspiration, and his authority. No human standard is authority for his utterances. He may search the whole field of literature and art for illustration, comparison, and proof of the gospel among men; but "preach the Word" must be the standard for pulpit deliverance.

The time has come for the people to understand *their* obligation in preaching the gospel. Much is said about leadership in this day, but that does not mean that the people should depend on the preacher for the whole service. The congregation can make the preacher or ruin him. A prayerless, indifferent, illiberal congregation reflects its own spirit in a minister who is embarrassed in presenting the real claims of the church upon its constituency. It is sometimes said that the pastor says nothing about money for conferences and other purposes; and sometimes he is almost afraid to mention it. Most pastors would be glad to urge the payment of Men

and Millions pledges, if the subscribers would help him to feel that they want to pay those pledges. "They that feared the Lord spake often one to another." (Malachi 3:16), and God's people could make preaching powerful and payments easy, if they would do as well as people did four hundred years before Christ. Conversation is a powerful agent in creating public sentiment. "Let your conversation be as it becomes the gospel of Christ." (Phil. 1:27); "for our conversation is in heaven." (Phil. 3:20). The congregation can talk almost anything up or down. They can make the last sermon a blessing or a curse. It was perpetual speech that made the nation dry. The tongue is mighty for good or evil. The congregation speaks as well as the preacher. Their approbation or condemnation of the gospel is the great force in the community. The faith of the people, their daily life, their Sunday observance, their attitude toward social evils, their trade relations with one another, all enter into the preacher's messages. Sermons against dancing avail nothing while the congregation condones and indulges; but the condemnation of the dance by the congregation would make a sermon against it a power in the community.

It is not the minister preaching to the congregation, but the church preaching to the community to win all to Christ. A responsive congregation makes a fearless minister. There is no good reason why every congregation might not have a good preacher; but criticism behind his back can never help him. If he has faults, tell him. If he needs encouragement, encourage him. If he lacks fervor, build a spiritual fire around the pulpit. If he goes too slow, press him. Help to make your preacher just the preacher you want him to be, and you can do it.

W. W. STALEY.



TESTING TIME

The people of God are submitted to many tests of various kinds, but one of the most severe is such as came to Naomi, "in the days when the judges ruled, that there was a famine in the land." Like God's people today, she with her family was forced to decide the question: Shall I stay where God has placed me and trust Him, or shall I seek help elsewhere? They tried the latter course, with the result that the family was nearly wiped out. It always has been true, it still is true, that when God's people trust and obey, every need is met. It has always been true that when God's people have failed to trust Him and have allied themselves with the ungodly, chastisement has followed.

When Naomi decided to return to her own country and God's people, then the testing time came for her two daughters-in-law, for a life choice must be made. It meant forsaking their own country, their gods, and their own people, for a people, a country and a God they had not known, or staying with their own gods and their own people. Orpha decided to not break family ties or to give up her own gods. Ruth chose the better part, although her choice meant giving up her false gods, her own people and her own country, that she might be identified with the people of God.

It is just what Jesus said we must do if we would become His disciples. "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Jesus' "whosoever," as used here, is just as all-inclusive as His "whosoever" in John 3:16. If today the Lord has placed you where the work is hard and the outlook is discouraging, are you ready to trust and obey Him there? Or are you seeking to find a way out of it? If today the Lord is asking you to break family ties and to leave all for His sake, are you ready and willing to trustfully, obediently say, "Here am I, send me"? Chastisement or a blessing awaits your choice. The choice must be made. Will you not follow Jesus all the way and be blessed?

MINNIE LOHR.

Mt. Vernon, Ohio.



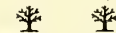
THEOLOGICAL DEPARTMENT

After years of waiting, we are promised such a department at Elon. That those who teach in other branches need special training is admitted. We require those who minister to our bodies to undergo years of special training under experts in the art of healing before we allow them to administer to our sick. We employ only well informed and skilled lawyers, physicians, and artisans, yet in many instances when we employ persons to minister to us in spiritual matters—which we all consider the highest and most important of all—we have persons often who are unqualified to minister to our spiritual necessities. If in secular matters we are misled, we may suffer loss; but the loss is only temporal: but when we are misled in spiritual matters, we may suffer eternal loss.

In fact, the minister of the gospel should be the best Christian and the best informed man in the fundamental doctrines of the Bible that he can be. He is a representative of Jesus, and, like him, should be "apt to teach" and clean in person and in speech. I rejoice in the prospect of seeing a theological department at Elon. For many years I have desired it, advocated it, and prayed for it. Will not some good man or woman endow this department, that it may be a permanent blessing? To my mind this is a great opportunity, and calls for a great hearted Christian to immortalize himself.

W. S. LONG.

Chapel Hill, N. C., June 3, 1922.



Recently there died in Pittsburgh the senior member of one of the largest retail clothing stores in the country. He began as many another merchant prince, with a peddler's pack. He came to America with nothing but health, a boundless ambition, and a determination to build his fortune on truth. But this was much. He said: "An asset that grew as we went on was this piece of advice from our father: 'Sell to others as you would buy for yourself. Good merchants make small profits and many sales. Deal fairly; be patient, and in time your dishonest competitors will crowd your stores with customers.'" This is good business philosophy for a Gentile as well as for a Jew.—*United Presbyterian*.



"The o-missionary church is dead or dying."

THE LORD REIGNETH!

A Sermon by REV. J. H. JOWETT, D. D., in The Christian Herald

"The Lord reigneth, let the earth rejoice."—Psalm 97.

THE Lord reigneth." Where shall we put the emphasis? Shall we place it here—"The Lord reigneth?" Yes, let the emphasis be first placed upon the lordship of God. The Lord reigneth; the sceptre is not in the hands of the evil one. Whatever appearances may seem to dictate, and, in spite of all evidence which suggests the sovereignty of the devil, the Lord is upon the throne.

Where, again, shall we place the emphasis? Shall we place it here—"The Lord reigneth"? Yes, let us vary the music by changing the emphasis. The Lord reigneth; He does not hold the sceptre loosely, giving part of His sovereignty to another; He never relaxes His hold of dominion, and, amid all the changing seasons, He pursues His sovereign will. Things are not governed by caprice. We are not the victims of blind, dead, indiscriminate chance. The apparent chaos is a cosmos. The spirit of disorder is not riotous in the universe. There is on the throne a ruler, a dominant Mind. "The Lord reigneth."

Now, what kind of man should this great evangel make of me? What ought to be the tone and disposition of my life? I think the Psalmist proceeds to give the answer. "Let the earth rejoice." The word *rejoice* is significant of movement, of nimble movement, of a certain busy activity of limb. It suggests the busy habits of birds on a bright spring morning. Watch the birds when the sun is up, how every fibre in their little bodies seems to palpitate with life. We, too, feel the influence of the sunny day. The bright morning makes all our members alert. We say one to another: "A bit of sunshine makes all the difference."

And here in my text the sun is up and shining; "the Lord reigneth," and we His children are to be as busy as His birds on the bright spring day. "Let the multitude of isles be glad." We are not only to be active; we are to be blithe. We are not only to share the birds' movements, we are to possess their song. The soul must not only be vigorous; its vigor must be set to music.

And now I am startled by the succession of the Psalm. The fact of the sovereignty of God should make me blithe and busy as a bird. But all this seems to be challenged by the words which immediately succeed: "Clouds and darkness are round about me." The darkness is the symbol of distress; and the coming of the clouds and the darkness will assuredly stop the singing of the songster and paralyze its limbs. Why should the Psalmist introduce the ministry of the cloud? It is introduced because the Psalmist knew that joy that is not touched with reverence is superficial or unreal. Joy is never at its sweetest until it is touched by awe. And, therefore, the suggestion of the mysterious dispensations of God is not intended to smother the song, but rather to deepen and enrich it. Every grace needs the

accompaniment of reverence if it is to be perfected.

But now, in order that the gathering clouds and darkness may not paralyze men, something is told us as to what dwells in their innermost place. "Righteousness and Judgment are the habitation of His Throne." My reverence must not be a craven fear. My awe must not crush me into despair. The ministry of the cloud may be inscrutable; yet the cloud itself is governed by the reigning Hand. The darkness may throw men into perplexity, and yet the darkness itself is regulated by the Lord of the noon-day. In the very midst of the cloud and the darkness there is the throne of righteousness and judgment. Therefore must my reverence be inspired with confidence, and not be stricken with cringing fear.

"A fire goeth before Him and burneth up His enemies." Surely this word will impair our confidence and cause us to tremble with dread? No, this word also is intended to minister to our hope. It is well for us that a fire goeth before us. We need the pure flame of His presence; we need the ever-burning atmosphere in which all defilement is consumed. The unclean child has need of the great Father's everlasting burnings! How much there is in me to be burned away! How greatly I require the discriminating flame! My Lord cauterizes my being, and burns away my sin. Therefore the fire need not alarm me; it is the merciful agent of my God. "His minister . . . the flaming fire."

"Come as the fire and purge our hearts
Like sacrificial flame."

The fact, therefore, of the reigning sovereignty of God should fill me with a busy and reverent spiritual activity, inspired by confidence and hope.

And now the Psalmist turns away to retrospect. He has proclaimed the sovereignty of God, and he now turns to the things of yesterday, to find the evangel confirmed. "His lightnings lighten the world." Who does not know the lightning interposition of God? Who has not known the season when the clouds and darkness gather about us, and it seemed as though we were alone, and suddenly God has leaped out like a lightning flash. Sometimes our Father comes like the dawn. Truth breaks upon us like the growth of the morning. But sometimes He comes as the lightning. He flashes upon us unexpectedly; the divine is obtruded when we least expect it. We had almost forgotten the divine. The nearness and the depression of the cloud had caused us almost to forget Him. Or we were wondering if He would ever return. And suddenly He appeared! It is a by no means unsuggestive study to collate from the Word of God the records of the sudden lightning appearances of the Lord our God.

"The hills melted like wax at the presence of the Lord." The divine suddenly interposes and the obstacles melt away. Have we not known the experience?

The difficulties towered in front of us like gigantic hills, and we saw no way over the tremendous heights. And then suddenly, half-unexpectedly, the hills melted, and the difficulties vanished away. Missionary literature abounds in such experience. There was the long, long wait in Rarotonga, when the difficulties appeared to be insuperable. And then suddenly God revealed Himself in melting power and the hills became a plain, and the difficulties passed away.

A young member of our church yearned to go into the foreign field, and the hills and mountains seemed to obstruct her way. Still she waited in prayerful expectancy, and one day, quite suddenly, the hills and the mountains melted, and her way was made plain. She went out into China, crowded her little space of missionary life with marvelous activity, and passed in the chariot of martyrdom into the presence of her Lord. But not only in the life of the missionary does one find the melting of the hills. Every Christian could produce confirmatory witness. God has suddenly interposed, and the difficulty has withered away, and the outsiders have seen the glory of the Lord, and His leadership and righteousness have been declared. It is the lightning interposition which confounds the ungodly. They are turned pale by the passing of the hills, and by the triumph of the meek and lowly in heart. *"But Zion heard and was glad."*

Now, in the face of this evangel, "the Lord reigneth," and with this corroboration from the witness of experience, what shall we do? The Psalmist supplies the answer. "Ye that love the Lord, hate evil." This is the foundation of everything. Our own experience will confirm the witness of history. If we make our groundwork here—"hate evil." The affection for the Lord has its equivalent in our recoil from the devil.

And what shall be our reward, if we are possessed by this love-hatred, this twin ministry, this mortifying grace? *He preserveth the souls of His saints.* We shall be kept by God. He will erect fences to guard us from peril. Sometimes the fence may be a hedge of thorns, but the hedge is upon the top of a precipice, and the pain it occasions is purposed to save us from death. *"Light is sown for the righteous."* We are not only to be preserved, we are to be illumined. God will give to us the light we need.

I know not what the morrow may bring. It is not given me to know the character of the road I have to travel. I do not know the problems that will confront me, the questions I shall have to answer. But God knows all, and the light I shall require is already sown for me. It is a beautiful figure, that even now the counsel is prepared, the light is sown, and when I need its harvest to illumine my judgment its ministry will be quite matured. *"And gladness for the upright in heart."* Then my light is not only to be sure, it is to be glad light, sunlight. It is to minister to the warmth of my heart as well as to the illumination of my mind. It is to comfort me as well as lead me. It will be a genial presence as well as a counsellor.



"The church must go to the lost or go to oblivion."

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

I hardly think we should become discouraged. The kind Master is good to us and blesses us more than we can ever hope to be worthy of. I realize that we cannot do our best when we are discouraged. When we look over our farm and see grass growing where the corn ought to have been planted several weeks ago and has not because of the continuous rains, we should feel discouraged but for the fact that we have never seen a year yet but that there was a time to plant and a time to gather in. We look forward to see that time this year.

The Master has blessed the children with the best of health and no serious sickness has come our way. Eighty-five little boys and girls have a happy time playing on our lawn and enjoying the fresh breeze. You would hardly think that as we have so many little children the birds would come to be our companions; but such is the case. The robin builds his nest in our yard and raises his young, the mocking-bird sits in our grove and sings his many tunes. It makes us feel happy as we are busy at work to listen to the mingling of the songs of the birds with the voices of our children. We do not allow the children to throw at the birds at all, but teach them to be companions to them. We are fond of the little children. We also like the little birds.

We have quite a number of children who are appealing to us for a home. We want to give them a place as soon as we can get funds enough ahead to keep us from getting embarrassed. We hope to get all the Sunday schools on the list of contributions this year. If your school is not on the list, help it to get on. The Eastern Virginia Conference leads all the conferences, as every Sunday school in that conference makes a monthly offering except three. If all of our Sunday schools would make a monthly offering it would help us so much.

CHAS. D. JOHNSTON, *Superintendent.*



FINANCIAL REPORT FOR JUNE 14, 1922.

Amount brought forward\$9,067.24

Sunday School Monthly Offerings

(North Carolina Conference)

Durham, \$11.03; Ebenezer, \$5.15; Berea, \$2.64; First S. S. Greensboro, \$15.00; Mt. Pleasant S. S., \$1.00; Ramseur, \$3.50.

(Eastern Virginia Conference)

South Norfolk, \$7.23; Union, Southampton, \$5.75; Oakland S. S., \$4.94; Wakefield \$3.00; Hebron, 77 cents; Antioch, \$4.00; Isle of Wight, \$2.50; Rosemont, \$10.95; Oak Grove, \$1.24; Peoples Church, Dover, Del., \$6.33; Elm Ave., Portsmouth, Va., \$5.64.

(Virginia Valley Conference)

Dry Run, \$3.10.

(Alabama Conference)

Beulah, \$1.13. Total \$94.90.

Special Offerings

Mr. and Mrs. A. D. Geringer, \$5.00; J. H. Jones (on support of children), \$30.00; Jr. Philathea Class, Edgemont Baptist church, Durham, (on support of child), \$14.00. Total \$49.00.

Total for the week\$ 143.90

Grand Total\$9,211.14

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR GREATEST MISSIONARY TASK

THE recent session of the Southern Christian Convention at Suffolk voted that the Mission Board take the place of the Campaign Committee in carrying on to completion the Men and Millions Forward Movement. The Campaign Committee felt that it had done the work for which it was created, and the Convention decided that the logical organization for completing the Movement was the Mission Board. Viewed in its larger light, this seems not inappropriate. Lieutenant-Governor J. E. West, Chairman of the Board, was the first individual to propose such a movement publicly, and from its inception has been an ardent advocate and most enthusiastic supporter of the same. Moreover, as all denominations are seeing and saying, such movements are wholly missionary. This was the original conception in the Methodist Centenary Movement, for the resolution creating that Movement reads as follows:

"The Centenary Commission should keep constantly in mind, as its goal, to make every church in Methodism dominantly missionary. By this we mean a church with a missionary passion which will be evangelistic at home and truly missionary in its outreaching to the ends of the earth; a church in which each member recognizes it as his sacred obligation to promote the world-wide plans of Jesus Christ."

This missionary note, so far as this writer has been able to find out, is dominant in every church that has put on movements akin to our Men and Millions. It is certainly the original conception in our own Movement.

We had had drives, campaigns, and solicitations for one enterprise and another, but in this Movement the object was to give every member in the Christian Church the opportunity of expressing his or her interest in and devotion to every enterprise and interest of the church. The Mission Board, as it assumes the task of carrying on the Movement, does so with the understanding,—

First, that it is to help, and stand in a position as assistant to every pastor and every church in the Convention;

Second, that every institution and enterprise of the church is to be cared for and developed to further usefulness and success through this Movement

During a history of more than one hundred years we have as a people stood upon a well defined platform known as our Five Cardinal Principles. During the period covering our history we have founded and are now developing seven enterprises:

1. Sunday schools and Christian Endeavor.
2. Religious journalism and publications, specifically THE CHRISTIAN SUN.
3. Missions, Home and Foreign.
4. Christian schools, particularly Elon College in North Carolina and our Bethlehem College in Alabama.

5. The Christian Orphanage.

6. The care of aged ministers, their widows and dependents.

7. The Convention itself, which promotes all these.

These are the enterprises or institutions through which we as a church express ourselves to the world. These are an expression of our church life and activities through which we share our common benevolence and through which our organized aims and efforts reach out into the world. Now for the Mission Board, the Men and Millions Movement has upon it the burden of caring for all these and at the same time affords an opportunity for each individual in the church to express not only through his love but his loyalty to each and all the interests and enterprises of the church to which he belongs.

This Movement is the first, and only, comprehensive co-operative effort we as a church have ever made. Some of us love foreign missions and are willing to make contributions thereto; some love the Christian Orphanage and are willing to help in supporting the homeless ones there; some love Elon College and the great work it is doing for us as a denomination; some love our aged ministers and their dependents, and wish to see them cared for in their declining years; but in Men and Millions we are permitted to express our love for all these and our devotion and loyalty to each. The Board wishes that each individual who pays a dime on his Men and Millions pledge might realize that in that act he expresses his love for the entire church and for all that the entire church is trying to do in the world. In other words, as the Board conceives its task of carrying on the work of the Movement it is the greatest missionary task to which our church has ever been called.

What a grave and unspeakable pity it is that there have been so many false rumors and misleading reports and conceptions of the Movement current amongst us. It has been said that in this Movement the few were trying to lord it over the many; that individuals were trying to force other individuals to make payments and pledges against their will and that certain interests, individuals or enterprises were trying to profit at the expense of others. Such rumors and scores of others of similar character were very hurtful to the best and noblest task the Christian Church ever gave itself to. The Mission Board understands that it is to give all our people the opportunity of expressing their interest in, devotion and loyalty to, all interests and enterprises of the church alike. The Convention decided upon certain methods and percentages of funds paid in and to be pledged. This division was made after due and prayerful deliberation and consideration for the needs of each. If its wisdom failed, as human wisdom often does, this should in no wise lessen our interest in the Movement and love for the objects of our care and benevolence which we have founded and developed during the one hundred years of our existence. The Mission Board desires to assist the pastor in increasing his church membership, in developing in the congregation a keener interest in the Christian Church and its enterprises; it desires to see the devotional and spiritual life so quickened and deepened in the local church that re-

vivals shall break out, that souls shall be saved to Christ, and that the whole church shall go forward in the work to which our church has committed itself. We believe that this Movement is more than a temporary event, ceremony or celebration: it is a revival Movement intended to express our denominational life and church activities more intensely at home and extensively to the uttermost parts. The Mission Board will certainly not apply any sort of force nor try to drive people to any deed against their will, but it will try with all its mind and strength to aid in every possible way in increasing interest in Kingdom service and in carrying forward the work of the Kingdom as our Heavenly Father seems to have committed it to us.

Brethren, sisters and friends, we ask you—for your co-operation and pledge you our co-operation in carrying forward this, our greatest Missionary Movement.



GOOD NEWS

Rev. W. C. Carpenter, Joppa, Alabama, who has been preaching at one of our newly built churches in northern Alabama, sends this very encouraging word: "We have organized another church here in northern Alabama and we wish to impress the importance of Stewardship and Tithing on the minds of all the members. Please send us more tithing literature. Some of our members are already tithers and we hope that all will sign a tithe pledge card." Our northern Alabama field is one of great promise and this is the third church we have organized within the brief period of less than two years. We have two nice substantial church buildings and the prospect is bright for another at an early date.



Rev. E. H. Rainey, who served so successfully as pastor of our Elm Avenue church, Portsmouth, Virginia, last summer, is this summer located at 622 Chesapeake Avenue, Ocean View, Virginia, as pastor of our new church at that place. Brother Rainey has spent the past year in Yale, and arrived after his examinations were over in time to hold services Sunday, June 4. Under date of June 5 Brother Rainey writes: "I arrived Saturday. We had a very good day yesterday. There were seventy-one present at our Sunday school and thirty at the preaching service. The people here seem very enthusiastic. We are already working toward unity in the community. We have arranged for union service next Sunday." Rev. O. D. Poythress, of our South Norfolk church, has rendered valuable service in starting the Ocean View church, and he is most happy to have Brother Rainey give all his time to the work of the pastorate there for the summer.



Mrs. C. E. Newman, writing under date of Virgilina, Virginia, June 1, says: "I am enclosing \$1.85, our Sunday school collection for missions last second Sunday. We voted to give one Sunday's offering a month to missions and also to have a mission superintendent." We are glad to have this decision from our good Union church Sunday school at Virgilina, and to add this name to the growing list of our Sunday schools giving one offering a month to missions.

IN THE HANDS OF CHINESE ROBBERS

W. H. Oldfield, Liu-chow, South China

(Concluded from last week.)

AS we walked along I could tell by the sun and the position of my shadow that we were traveling about northeast. I took mental note of the different landmarks, hills, trees, rocks, etc., so that I would know which way to travel if I ever got away. I did not expect, however, to escape very soon. All natural help was vain.

It was hard tramping, made the more so by our wet clothing, and as we were hurried along my bare feet were cut by the sharp stones that lined the rugged paths, and caused me at times to limp a little. But the pain was almost forgotten in the new sounds and scenes that greeted us at every turn, and the thought of the uncertain fate that possibly awaited us before our journey was ended. I confidently expected that the Lord would see me through, though whether or not I might have to spend weeks in captivity in the mountains I did not know.

The crowd of captives, bound with ropes around neck and arms, and the captors with their stolen booty, urging the captives to walk faster, striking them with stones or sword, presented quite a picture. I thought as I walked along that after passing through these experiences I would like to preach on the Babylonian captivity. The ropes around the captives' necks and my own especially reminded me of Dr. Mantle's illustration of the political prisoners in England. I forgot the illustration, but I remembered the rope.

The robber who was following me did not hit me, but he gave my grip some terrific cracks with an old-style executioner's sword, as he yelled, "Fai-ti," (hurry up). Soon I had a hole pounded in the side of my grip, and fearing lest my legs might get the next bang by mistake, I walked faster and got ahead of the next prisoner.

We had traveled for some time when we came to the foot of a high hill, the top of which was enclosed by a high earthen wall. We could see ahead that the robbers were occupying this hill, and also other smaller hills around it from the summit of which they could see all over the country and watch the roads running in different directions. Robbers laden with booty could be seen ascending the highest hill to the enclosure above. We could hear distant shooting to the north and thought perhaps the robbers were attacking another boat.

Soldiers to the Rescue and Robbery

When we reached the foot of the highest hill, one who seemed to be a robber chief came down, signal flag in hand, and consulted with our men as to what route we should take. We had a moment's rest, and then started off again. This time the robbers marched before and behind while the captives were kept in the center. But we had not traveled a great distance when bullets began to soar over our heads. Another halt was called and then we were hustled off the path and through the long grass to the right. We passed through a small corn field and as we did so bullets came crashing through the corn. It was then for the first time I realized that soldiers were coming to our rescue and that a fight was

on between them and the robbers. It was becoming evident that our crowd had to change its course and retreat. The retreat began, but every now and then we had to drop to the ground, as bullets were whistling past us every minute.

The running threw us into disorder, and consequently we were not as well guarded as before. The robbers threatened to shoot anyone who attempted to get away and I knew my chances of escape were slim. In the crowd a Chinese might dodge to one side for a moment unobserved, but not so a foreign missionary dressed in American costume. I knew therefore that an unsuccessful attempt to get away might mean instant death, so I kept close beside my armed guardians. I ran when they ran, stopped when they stopped, ducked when they ducked. They probably guessed by the way I yielded to them in everything that I was a married man! That yielding spirit, however, was all on the outside. Inside I had a few little thoughts which I was keeping to myself, and anxious for an opportunity to put them into operation. Finally after a run and a brief pause we started on again. I feigned to start with the rest, but didn't, and as the robbers were on the run they did not notice me for a moment. Grip in hand, I turned and darted backward through the long grass. When at last I poked my head up I could see the approaching soldiers, but in the distance, and in the excitement, they mistook me for a robber and leveled their rifles to fire. Down I went to mother earth and crept along a little further. Three soldiers ran toward me with rifles ready to shoot, but when they came closer and saw I was a captive they lowered their guns.

By this time the robbers noticed that several prisoners were escaping and they turned a brisk fire in our direction. The ground was stirred up around us by the bullets and the soldiers told us to run and they ran with us. When we had gotten out of range of the robbers' rifles, the soldiers grabbed us and searched us for money. My grip was opened and shoes, mouth organ and other things that the (first) robbers had missed were taken. I was then unbound, the rope taken off my neck and arms. Later the soldiers pitied me and gave me back my shoes. Five other captives escaped in a similar manner and after being searched and their few remaining things taken from them, we were all taken back by the soldiers to their headquarters at Loh keo, where we were given water to wash and something to eat.

The robbers could be plainly seen standing on the hillside, but the soldiers did not molest them further, as they said their own ammunition was insufficient. They therefore left the robbers with their other captives, and with the loot which they had recovered for themselves they returned in triumph to the shelter of their barracks and to the opium pipes which they had left behind.

The robbers were left on the hill-top in full sight of everybody. The hill could easily have been surrounded, and that crowd of robbers captured, but the soldiers said they had used up their ammunition and were outnumbered.

Diet before Duty

This is the biggest robbery that has occurred on the river for years. Kidnapping was on a large scale, about

fifty men and thirty women and girls being taken, while everybody on the boat suffered more or less. The captain alone of all the crew escaped. As soon as the robbers reached the boat they searched for the captain, but at the first sign of danger he had jumped out of bed, and partly by boat and partly by wading he got to shore under a brisk fire, and running to the nearest market-town three miles away, gave the alarm. However, it was early in the morning and the soldiers had not yet eaten their morning rice! This, of course, must be attended to first! Vegetables and meat were brought and the rice put on the fire to boil. When it was cooked all sat down to a hurried meal, while all the time three miles away men and women were being murdered, robbed, tied up, and led away to robber haunts in the mountains. The very hill that the robbers occupied could be plainly seen from the market-town where the soldiers were leisurely preparing for the rescue. Of course it would have been more dangerous to have attacked the robbers while they were looting; far safer to wait until they had gotten away with their booty and then fire a few shots from the rear!

Other military centers were also notified, but were alike dilatory. One walled city within eight miles of the robbery was notified by special messenger, and almost eighteen hours later the official arrived with his braves fully armed and anxious for the conflict!

Word was also sent to the city of Liu-chow. Here are stationed over two thousand soldiers. When the authorities heard of the robbery, the city was thrown into a state of excitement and a government gunboat, with maxim guns and a company of soldiers, were sent post haste down the river. They came within sight of the robbers, saw their fires burning on the hill top, knew that the passengers who had been taken captive a few hours before could not be far away, yet the soldiers turned unconcernedly away and enquired for the remainder of the opium which the robbers had not been able to carry away. Having secured twenty-seven cases of the drug it was placed on board the gunboat and all returned to the city proud of their noble rescue, anticipating the rewards that might await them for their deeds and gallantry!

Later soldiers were sent to the boat to secure the baggage left by the passengers, and carry back the loot that was piled up on the shore which the robbers could not carry away. This they did, but on the return journey one could see here and there the loads placed down upon the road while the soldiers picked out what they wanted and ran away and hid it for themselves before continuing their journey.

Families Broken Up

Many of the passengers lost their all. One gentleman of means who had recently retired from official life, with his entire family, was moving to Canton for safety. There were fifteen in his family and all of them were taken captive. The old gentleman and his wife walked until they could walk no further, and when crossing a stream fell down exhausted. The robbers pulled them up by the ropes about their necks and urged them on, but they soon fell down again. Finally they were left by the roadside and eventually found

their way back to the boat. Later two of the younger sons were released, but eleven of the family, mostly girls or young women, were taken away and have not been heard of since.

From another family out of a household of twenty-two only six escaped.

My own losses were not so heavy, owing to the fact that the robbers did not seem to care for American clothing. They took my heavy winter overcoat and other things to the value of about one hundred dollars. But later I received a small rebate, for while running with the robbers I saw a roll of bills in the path. I paused a second and looked at it, but money had little attraction for me just then. I thought, of course, tonight I will be bound hand and foot and probably searched again when my watch and the money in my socks will be taken from me. But another thought entered my head, and so, hastily snatching up the roll, I put it in my vest pocket and ran on with the others. When I got away from the robbers I counted the roll and found it contained thirteen dollars, Canton notes. It was enough money to buy something to eat and to pay my way back home. It convinced me as never before that thirteen is not an unlucky number. Praise the Lord!

During the hours of excitement and danger I did not feel any particular pain, but when the excitement was over, for days after, the arm that had been bound had a funny feeling which reminded me that I had been kidnapped. Wading the cold river and later streaming with perspiration as we were hurried over the paths and through the fields brought on such a dreadful cold that for days I could not speak above a whisper. But my heart bubbles over with joy as I think of the great deliverance God has given, and of possible future years of service in this interesting field, should the Lord tarry.

People who think missionary life is hum-drum ought to come to South China, to the wilds of Kwangsi. Here there is enough excitement and danger to satisfy the most venturesome. But though—

“Oft in danger, oft in woe
Onward Christians, onward go,
Let not fears your course impede,
Great your strength if great your need.”



The pathfinder is one who blazes the trail. The camp follower is one who devours that to which he has no right. He is the parasite of the camp. Yet the scorn of his own generation has been visited to a greater degree upon the pathfinder than upon the camp follower. Socrates was a pathfinder of truth and they caused him to drink the hemlock. Paul was a pathfinder and they called him a fool. The book of the martyrs is but another title for the book of the pathfinders.—*Exchange*.



To one who asked George Muller the secret of his service, he said: “There was a day when I died, utterly died”; and as he spoke, he bent lower, until he almost touched the floor; “died to George Muller, his opinions, preferences, tastes, and will; died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God.”

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JUNE 18, 1922.

The Downfall of Judah. II Kings 25:1-21.

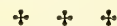
Golden Text: Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

Topics for Thought and Discussion: God's Punishment of Disobedience; Results of National Disobedience to God;

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read.
This is the better way.”

—Susan Coolidge.

“Eddystone's lighthouse perished once because it was built of wood, and burned. Sailors upon the sea were wrecked because the light failed to shine. Judah was God's lighthouse in the world. Judah was God's people. To the Jews was given the word of revelation to be their guide in a dark world, and to guide others. But Judah fell because she forgot God, and the world lost for a while the light of the knowledge of His word.”—Westminster Teacher.



CHRISTIAN ENDEAVOR TOPIC FOR JUNE 18, 1922.

Cultivating Contentment. Phil. 4:10-20.

“God bless the heart of sunshine
That smiles the clouds away,
And sets a star of fresh-born hope
In some one's sky each day.
God bless all words of kindness
That lift the heart from gloom.
And in life's barren places
Plant flowers of love to bloom.”

—A. H. G.



OUR GROWING SUNDAY SCHOOLS

Reports from our Sunday schools received up to this date show that the schools reporting have enrolled 605 new members during the past month. Reports by Conferences are as follows:

North Carolina, 30 schools reporting 255 new members.
Alabama, 4 schools reporting 21 new members.
Valley of Virginia, 14 schools reporting 144 new members.
Eastern Virginia, 11 schools reporting 91 new members.
Georgia-Alabama, 5 schools reporting 94 new members.

This makes a total of sixty-four Sunday school secretaries who have mailed in the report cards furnished them. It is hoped that many more will send in the cards giving the report of the work of their schools during the contest, or at least the attendance and gains achieved on the final Sunday, June 11. No doubt many schools have been working and gaining new recruits during these last few weeks, but have been delaying sending in the cards. We want to hear from every school, before we publish the list of honor schools. Al-

though June 11 was set as the closing day of the contest, it is to be hoped that that day will see only the real beginning of our work of increase, and that every new member enrolled will be trained to become a working member of our great Sunday school movement.



FROM OUR RELIGIOUS EDUCATION LETTER FILE

Since the Sunday school contest between the different conferences started, our school has increased one hundred per cent. When the contest first began we had eighteen pupils on roll. Last Sunday, May 21, 36 pupils were on the roll, and including four teachers and the superintendent our school has a total of forty-three. Our superintendent appointed a committee to see about organizing a Home Department and a Cradle Roll. We are going to make an effort to enroll every church member and as many others as possible within reach of us in some department of our school. We now believe that we can increase 200 per cent instead of only 100 per cent.—*Pressley Ingram, Secretary Christiana Sunday School, Alabama Conference.*

(Note.—Mr. A. L. Jennings is superintendent of this growing school.)



I am glad to report a Christian Endeavor Society at New Hope with a roll of twenty-one, with Hubert Liskey as president and Miss Laura Estep as secretary.—*Miss Wilda Liskey, New Hope church, Valley of Virginia.*



Our Christian Endeavor Society is doing fine. Several more young people are taking part on the programs and we expect them to become members soon.—*Miss Annie Huey, Noon Day church, Alabama Conference.*



Our Christian Endeavor Society is growing. Five new members joined last Sunday night, making a total of eighteen active members now. Our Sunday school is growing. We are going to have to make about three more classes, as we have so many new members. We are having a contest in the Sunday school. One side is the Blue and White, the other the Red and White.—*Miss Lillian Hand, Vanceville church, Georgia-Alabama Conference.*

(Note.—Miss Hand also writes of a very fine Mother's Day service, held at the Vanceville Church last month. An inspiring program was rendered. This church is doing a splendid work, and is advancing along all lines.)



We are in our new home, and the Lord is giving us a blessing. We have organized a Baraca Class and are expecting great things from it. We have twenty-five charter members, with ten present on a rainy day.—*W. M. Crowder, East LaGrange, Georgia-Alabama Conference.*



In the recent contest our ten per cent increase quota was sixteen, and to date we have enrolled thirty-three new members with several to come in next Sunday. During the month we have had an average attendance of eighty-five per cent, and our offerings have increased twenty per cent. We do not intend to stop because

we have more than reached our quota and have made every requirement of the campaign. This campaign has been a wonderful help to us and has caused us to grow larger in many ways.—*Nelson F. Richards, Superintendent of Winchester Sunday school.*



MEETING OF BOARD OF RELIGIOUS EDUCATION

The Board of Religious Education of the Southern Christian Convention met in special session at Elon College, May 30 and 31. On the 30th the Board met with the Mission Board to consider ways in which it could best co-operate with the Board in forwarding the interests of the Men and Millions Movement. Following this meeting, the Board met for the purpose of organization, and the following officers were elected:

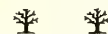
Chairman, Rev. W. T. Walters, D. D., Richmond, Va.; Vice-Chairman, Rev. R. F. Brown, Columbus, Ga.; Recording Secretary, Miss Lucy M. Eldredge, Richmond, Va.; Treasurer, Mr. C. H. Stephenson, Raleigh, N. C.; Publicity Secretary, Mr. P. T. Hines, Raleigh, North Carolina.

On Wednesday morning, May 31, the Board met with the members of the faculty of Elon College to consider the possibility of holding the Chautauqua and School of Methods at Elon College this year. Members of the Board present were Dr. W. T. Walters, Rev. R. F. Brown, and Messrs. Stephenson, Hines and Holland. Members of the faculty were Dr. W. A. Harper, Dr. J. U. Newman, Dr. N. G. Newman, Dr. T. C. Amick, Professors Kennett, Brannock and Hook, and Dr. Wickler, with Dr. Atkinson and Mr. Williams from the Mission Board also present. It was decided, after much discussion, to hold the Chautauqua and School of Methods at Elon College, the week preceding the opening of school, August 28 to September 4. The following program committee was elected: Dr. W. T. Walters, Dr. W. A. Harper, and Miss Lucy Eldredge.

It was voted that the Board of Religious Education endorse heartily the Men and Millions Forward Movement. The resignation of Mrs. Boyd Richards, of Winchester, as a member of the Board, was accepted, and Mrs. J. W. Patton, of Elon College, was elected to fill the vacancy.

It was voted to re-elect the Field Secretary for another year, or until July 8, 1923.

Reports were read and approved, and much time was given to discussion of plans for future work.



If one can envisage the influence and meaning of a Buddhist temple upon the people of its community, he can grasp something of the task ahead for Christian missions in Japan from the fact that there are 80,000 such temples in that country. It will take a long-drawn-out campaign of sacrifice and service, both at home and abroad, for Christianity to make full conquest of that great nation. And yet there is no cause for discouragement when one remembers how much greater, at one time, were the odds against the Christian missionaries in Rome, in the forests of Germany, and in the English Isles—in all of which the Cross of Christ was gloriously victorious.—*Exchange.*

CHURCH NEWS

MEMORIAL DAY AT MOUNT BETHEL AND BEREA

On the third Sunday in May a large crowd of members and friends met at Mount Bethel for an all-day memorial service. The service was one of the best held in years at Mount Bethel.

The church has just been painted, and the many pretty flowers made the church look very beautiful for the services.

Both sermons were delivered by the pastor. The music was made the feature of the day. Friends from Reidsville assisted in the musical program.

Fathers, mothers, friends and loved ones met last Sunday at Berea to renew their humble tributes to those sleeping.

The service was made very personal; several friends and members took part in the service, making some very helpful remarks on memorial day. Rev. Frank Isley, in his sweet and pleasing way, gave some helpful thoughts preceding the morning sermon by the pastor.

Plans are being made for our revival meeting, beginning July 2.

Praying for the work, we are hoping to carry our part of the banner.

WM. T. SCOTT.

Box 825, Greensboro, N. C.

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PLEASANT HILL—ALAMANCE

We had all-day services at Pleasant Hill yesterday. Dr. J. O. Atkinson preached in the afternoon. It was a strong and forceful message. The pastor preached at the morning hour. The audience was large and very attentive. The song service was excellent. In addition to the local choir, led by Brother D. H. Isley, there was present a quartet from Greensboro, consisting of Prof. E. C. Hamilton, Messrs. Fred and G. C. Swilling, formerly of Rome, Ga., and Wister E. Ruth. They sang several pieces which were much enjoyed.

The singing by the local choir and congregation was very good, and the trio by three of our Sunday school scholars, Madge Teague, Gertrude Jones and Alene Lasley, and the quartet by Pauline Carter, Hazel Lasley, Beatrice Lasley and Gertrude Thomas delighted the audience. From the church we went to the cemetery, led by Dr. J. O. Atkinson and Rev. Walk-

er Fogleman. There Dr. Atkinson offered prayer and friends placed flowers upon the graves of the sleeping dead.

The claims of THE CHRISTIAN SUN were presented and Brother Paul E. Coble was named as the local representative to secure subscriptions and names of those desiring sample copies. As I think of the day now, it impresses me as a great and good day of Christian service.

P. H. FLEMING.

June 5, 1922.

CORRESPONDENCE

WHO NEEDS SUCH A MAN?

DEAR DR. BARRETT:

I wish you much success in your work as Editor of THE CHRISTIAN SUN. If at any time I can be of help to you please let me know.

It must be a joy to you, notwithstanding the responsibilities, to take up again the editorial pen and serve in that field where you have served so well before.

I am very anxious to devote full time to the pulpit and the pastorate; but the way seems long in opening. I am asking that the Master's will be done. I am getting on well with my work, and it is a great field of service; but I want, if it is the Lord's will, to devote all my time to the pulpit, pastorate and pen. As it is now, I have church work and am Superintendent of Public Welfare for my county. The work is large and the field is great; but deep down in my heart, there is a longing for full time service in pulpit and pastorate.

P. H. FLEMING.

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DECORATION DAY WITH MARINES IN HAITI

May 30 being an American national holiday, and set apart for memorials in honor of dead heroes, the First Brigade of the United States Marines in Haiti so observed it.

At Port au Prince, services were held as follows: At 9 a. m. several different organizations formed platoons at the Barracks, and, to the music of the band in the lead, marched to the cemetery where the bodies of five Marines lie at rest side by side. Arriving at the cemetery the troops were arranged in column formation facing the graves and the civilian attendance was gathered in silence

close by. The Chaplain offered a prayer. This was followed by the Star Spangled Banner by the band, an address by Captain Fogg on the history of Decoration Day. The squad fired three volleys and the trumpeter sounded taps while everybody stood at attention. Three planes circled low over the cemetery and dropped flowers. It was a very impressive and fitting ceremony.

The five marines buried here were killed in action during the uprisings in 1915 and 1916. For necessary reasons their bodies could not be taken home at that time. It is understood that a movement is on foot now to locate their families and transfer their bodies to their homes.

The afternoon of our holiday was spent in celebrating on the Champ de Mars (park and ball field) by giving field events and a baseball game. Events consisted in the 100-yard dash, wheelbarrow race, 100-yard backward race, barrel boxing, tug of war; and the baseball game was between Headquarters Detachment and the Fourth Air Squadron. These sports were enjoyable. A gentle breeze fanned us and made the burning sun bearable. The day was well spent and served as quite a recreation to all.

H. E. ROUNTREE.

Chaplain's Office, Marine Barracks, Port au Prince, Haiti, May 31, 1922.

Church Supplies

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Burlington - - North Carolina

CALLED HOME

HILL.—Jackson Farmer Hill was born September 6, 1857 and died May 21, 1922. Aged 64 years, 8 months, and 15 days. He was twice married. His first wife lived only a few years. He was then united in marriage to Miss Ella Reese, December 24, 1893. He leaves to mourn their loss his dear devoted companion and five children, viz: W. W. Hill, Girard, Ala.; Mrs. B. K. Ward, Girard, Ala.; E. E. Hill, Indian Harbor, Ind.; A. A. Hill, Girard, Ala.; and O. O. Hill, Girard, Ala.

He united with the church when he was quite a lad and was always faithful and loyal to his church. He contributed to its finances and labored earnestly for its success. There was not a person in the Christian Church who loved the Church more than Brother Hill loved it. He has been a member of the Georgia-Alabama Conference for 30 years. During this period he has served the Conference in the capacity of Secretary, with the exception of two years. He was Secretary of the Conference at the time of his death. He loved this work and made a fine Secretary. He was also Secretary-Treasurer of the Georgia and Alabama Christian Missionary Association. For about thirty years he was a deacon in the Beulah Christian Church and was ever interested in the welfare of his church and backed up the pastor in all of his worthy undertakings. He was also a Past Grand Master of the Odd Fellows fraternity and was held in high esteem by his brother Odd Fellows.

For many months he suffered great agony, but never murmured. He was patient in waiting for the will of God to be accomplished. His faith was unchangeable, his love for his home, his family, his church, and his God was abiding, and his character unimpeachable. Indeed a great man has fallen.

The funeral was conducted from his church by Rev. H. W. Elder, assisted by the writer and Rev. P. L. Duke. The interment was made in the Pine Grove cemetery with appropriate services by the Odd Fellows fraternity. May the lonely companion and the grief-stricken relatives look to Him who is able to heal broken hearts.

R. F. BROWN.

RESOLUTIONS OF RESPECT

Mrs. Cordie Hornaday Harden

Whereas it has pleased our gracious Heavenly Father through his Divine providence to call from time into eternity and from the visible fellowship of the Graham Christian church, Mrs. Cordie H. Harden, to her eternal reward; Therefore be it Resolved; First: That we be perfectly resigned to the will of Him who does all things well—who has promised to care for husbands and children who put their trust in Him.

Second: That we have lost a good citizen, a friend to the needy, a conscientious, consecrated Christian and member of the Church, a devoted wife and mother worth of every ones imitation and respect.

Third: That we express our deepest sympathy to the members of the family who are left behind, and assure them that

their grief is our grief and their loss our loss and will ever cherish in loving remembrance her faith, devotion and labors of love.

Fourth: That a copy of these resolutions be sent to the family, sent to the local paper, The Christian Sun and spread on the church records.

Committee:

J. N. H. CLENDENIN,
R. H. FARRELL,
E. L. HENDERSON,
W. R. HARDEN,
C. E. ROBINSON.

RESOLUTIONS OF RESPECT—LEWIS

Resolutions adopted by the Philathea Class of the Suffolk Christian Church Sunday school on the death of Miss Mary Lewis.

“In the midst of life we are in death,” has again been taught us by the sudden departure of our beloved member, Miss Mary Lewis, who died on April 19, 1922.

Bowing submissively to the will of our Heavenly Father who doeth all things well, Therefore, be it Resolved by the Philathea class of the Suffolk Christian Church Sunday school as follows:

First:—That we as a class have sustained the loss of a faithful and loyal member.

Second:—That we extend our deepest sympathy to her family in their bereavement.

Third:—That these resolutions be recorded in our minutes, a copy sent to the family, and a copy sent to the Christian Sun for publication.

MRS. J. E. WEST,
MRS. W. H. ANDREWS,
Committee.

THOUGHTS ON THE HOME

THE HEART OF HOME

Oh, Home is a wonderful thing!
In all the world so wide
There's never a place
With half the grace
Of the spot where our own abide!
And always we see it clear,
Wherever we may roam,
For Home is the Heart
Of the world's great mart—
And love is the Heart of Home!

Oh, hard may the struggle be,
Against the wind and tide;
The waves may dash,
And the thunders crash,
As the world's rough sea we ride;
But ever we gain toward the shore
Where a light shines over the foam,
And Love's own strength
Shall win at length,
For love is the Heart of Home!

—Minnie Leona Upton.

It is possible to have a lovely home even in an unlovely house. To Adam Paradise was home: to the good among his descendants home is Paradise.—*Hare.*

Almost anyone can be courteous and forbearing and patient in a neigh-

bor's house. If anything go wrong, or be out of time, or disagreeable there, it is made the best of, not the worst; even efforts are made to excuse it, and to show that it is not felt; or, if felt, it is attributed to accident, not design; and this is not only easy, but natural, in the house of a friend. I will not, therefore, believe that what is so natural in the house of another is impossible at home; but maintain, without fear, that all the courtesies of social life may be upheld in domestic societies.—*Ibid.*

A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.—*Dr. J. Hamilton.*

As long as our Christian life consists simply in outward appearances, our homes will see our worst side; when our lives are an expression of the indwelling Christ, our homes will see our best side.—*Laura Moore.*

Have you ever placed a single drop of ink in a glass of clear water? Then you know how that one drop pollutes the whole glassful. Have you ever seen how one angry word spoken in the home at the beginning of the day can poison and ruin the peace of the family for that whole day?—*Henry Park Schaffler.*

It is just as easy to keep a calm house as a clean house; a cheerful house, an orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weakness, as well as each other's wants; each other's tempers, as well as each other's health; each other's comfort, as well as each other's character? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that so many homes are unhappy.—*Phillip.*

A late writer says, “I am one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families in which I made my home in the course of about nine years, there were only three that could be designated as happy families. The source of the trouble was not so much lack of love, as the lack of care to manifest it.” It is in the discharge of the quiet

duties of the family, in the unostentatious charities, and the unromantic heroisms of the home, in the trifling services rendered almost without thought and received almost without recognition, that most of us have to do the will of God.—R. W. Dale.



Not one of us can determine into what home he shall be born. There are two determinations we can make, however. (1) We can determine how we shall conduct ourselves in the home. By being loving and loyal, forgiving and thoughtful, unselfish and helpful, we can have much to do with making it an ideal home. (2) And we can also determine what kind of a home we ourselves shall establish in later years. We can cultivate ideals about that home, and when it comes to the choosing of a life companion we can seek for one who is worthy of those ideals, and who will help to make it a Christian home.—Jason Noble Pierce.

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BURLINGTON - - - NORTH CAROLINA

CRUSADING IN THE WEST INDIES

I have read with a deepening sense of our opportunity and of our obligation Rev. W. F. Jordan's book, "Crusading in the West Indies." It is a well-conceived and sensible book, based on twelve years' experience in the countries to the south of us, and sympathetic with those countries.

It is characteristic of the man that he finds in these neighbors of ours many admirable traits and qualities. Being a lover of men at heart and believing in the efficacy of good literature, the Bible first of all, to uplift and inspire to noble endeavor, Mr. Jordan has really written a spiritual autobiography of his experiences as missionary and representative of the American Bible Society.

The book is suited to delightful personal reading and also for mission study groups. I hope it may have a large distribution and await with keen anticipation its companion volume, "Crusading in Indian America," soon to be printed by the Fleming H. Revell Co., who have printed this charming book. The price is \$1.75 net. W. A. HARPER.

DR. J. H. BROOKS

DENTIST

Foster Building - - Burlington, N. C.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

J. PRESSLEY BARRETT, - - Editor

Subscription Rates

One Year\$2.00

Six Months 1.00

Three Months50

In Advance

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

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

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

J. PRESSLEY BARRETT, Editor

PUBLISHED EVERY WEDNESDAY

Prayer

By REV. W. M. JAY

Holland, Va.

NOT all of prayer is petition or asking; much of prayer should be that of praise and thanksgiving. We must also realize that though God knows our needs before we ask Him, we have been taught from the Word to ask and it shall be given. Every good gift is from above and cometh down from the Father; some of these gifts which are essential to the continued physical existence are supplied in abundance, as air, sunshine and water. But many of these gifts are to be had only by paying the price. They are abundantly available but only receivable by paying the price for them, which is in the reach of all. The price is simply *the asking*, which shows that, at least, they are desired, appreciated, and valued.

There is an abundance of free literature of high type today, and the donors know that the people have need of this literature before they ask for it, yet its distribution is restricted to those who do ask for it. God knows that the sinner has need of the pardon of his sins before he asks for it, yet pardon is not granted till it is sought and asked for. It is not divine economy any more than it is human economy to bestow precious gifts where they will be trodden under foot. Neither does all benefit come from answered prayer, for much strength and courage is received from the seeking and asking.

Every heart has burdens and sorrows and secrets of the inner life that it cannot whisper into the human ear, but it brings a comfort and a joy to talk them over with Him who knows all, even before we tell Him. Not that our Heavenly Father needs the information, but that we need the comfort and strength and joy that comes from the experience—"Jesus and I talked them o'er." We need to pray for our own good.

VOLUME LXXIV.

BURLINGTON, N. C., JUNE 21, 1922.

NUMBER 25

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

NOTES

Honorable William Jennings Bryan has been elected president of the National Evangelistic Committee, and will visit most of the big cities of this country and speak, seeking to awaken an interest in the work of that committee. Mr. Bryan has had great success in speaking as a statesman, and we wish for him even greater success in speaking as a Christian worker.

* * *

Rev. J. M. Roberts, pastor of the church at Isle of Wight Court House, in the Eastern Virginia Christian Conference, along with a number of other churches, is pronounced a good preacher. We do not see why he may not be released from the farm and given all-time preaching, not only on Sunday, but for his whole time. Try him and see if you do not get help from his preaching.

* * *

We wish to express our high appreciation of the many good words of approval of our relationship to THE CHRISTIAN SUN. Your good words of high regard help in a difficult task. May we ask that your good words be now supplemented by your prayers, that we may rightly and wisely sense the real spiritual needs of the people and may do our best to serve these needs and then have the courage and wisdom to do the things which may be pleasing to the Lord our God.

* * *

Rev. P. H. Fleming, D. D., Burlington, N. C., is a busy man, serving as pastor and then as the Welfare Officer of Alamance County. No doubt he loves the work of looking after the welfare of the people of his county, but we are quite sure he would like it better if he could give his whole time to the direct work of the church. If you wish to test what we say about this matter, then give him a call to a field which will command all of his time and energies, and see what will happen.

Be sure to read the announcement in this issue from Doctor Walters concerning the Chautauqua. It is to be moved this summer from Ocean View to Elon College, where it is expected that a large number of our people will be in attendance. Let it have your special attention.

Who are the Fundamentalists of whom so much is being said in the papers nowadays? They are such men as Rev. W. B. Riley, D. D., pastor of the First Baptist church of Minneapolis; Rev. W. H. Griffith Thomas, D. D., Philadelphia; Charles G. Trumbull, of the same city, who is editor of the *Sunday School Times*; Rev. J. C. Masee, D. D., pastor of the Tremont Temple (Baptist), Boston; Rev. A. B. Winchester, D. D., pastor of Knox Presbyterian church, Toronto; Rev. Cortland Myers, D. D., of Boston, and many others in different parts of the country. As may be easily seen, these are leading men from the various denominations. They have banded themselves together in defense of the fundamental doctrines of the Christian faith. But keep yourself posted as to what they are doing.

Rev. M. W. Butler, so well known in the South as one of our hard working pastors, is now pastor of the First Christian church at Muncie, Ind. He has been there for a year or two and is actively engaged in a long and a strong pull to bring that church to its best. His many friends will be glad to know that he is so well and so actively engaged in the Master's work.

* * *

Rev. Prof. W. C. Wicker, D. D., of the Chair of Education in Elon College, says he has not missed a single class recitation in (if we mistake not) nineteen years on account of sickness. That is a fine record, both for his health and his relation to the college. It is indeed an enviable record, and we wish he may be able to maintain it for nineteen more years and then some.

* * *

President Harper is laying himself out for a summer of hard work for Elon College, and he needs the help of our pastors and all Christian workers. Will you not lend a hand, and do it promptly, that this good work may get the support of the public and especially of our church in your community. You may hesitate, but you need not—only put your hand to the plow and do not turn back, but go forward, and as you go, talk of Elon and its work.

* * *

Rev. W. D. Harward, D. D., is a preacher of unusual ability. He is well qualified, not only by his educational advantages (he is an honor graduate of both Elon College and the University of North Carolina) but he has had fine advantages in the actual work of a pastor, in both city and country work. If you are looking around for a pastor, send for him and hear him preach the Word, and we believe you will desire to call him from his present field in Dendron, Va. His wife is a sister of Rev. D. P. Barrett, Ponce, Porto Rico, and a good and practical church worker.

* * *

We hear a good deal of Judge J. F. West, of Lieutenant-Governor J. E. West, and of C. D. West—they are highly esteemed by our people, and rightly so; but it may be well to know that these are not all of the "West boys." Oh, no! There are two others who are not so much before the public as those named above, but they are solid and highly useful characters in their spheres. They are Robert T. West and John W. West, both of Waverly, Va., and they are like their worthy brothers in the church—they are just as dependable and as true as steel to the work of the church. We have known them all since they were children, and we have known them to love and honor them, every one of them, including an only sister, Mrs. Watson, since the days of their childhood. They had a good beginning, for their father and mother were of the cream of human society. It must be a matter of supreme joy to parents to look down from their heavenly home and see that of a large family of children left here, every one of them has been true to the teachings of the now sainted father and mother, the late Brother and Sister H. T. West. God bless their memory! They were noble souls and friends as true as steel.



EDITORIAL

IS A DOCTRINAL STORM COMING?

NOT coming, but already here. That is the way we see it, but lest some of our readers should think that it is only raging in our brain, we will show it otherwise. For a number of years many leading men in the several denominations have been apparently drifting from the faith of their fathers under what is known as the new theology. The drift has been so strong that a number of the conservatives have gotten together to see what they can do to stem the tide of Radicalism, as it is now presenting itself in the church. They have organized for the purpose of counteracting the work of these Radicals. A body known as *Fundamentalists* has been formed and they are making a noble fight for the preservation of the fundamental doctrines of Christianity, and strange to say, the Radicals are taking exceptions at this act, and they are beginning a great battle against the Fundamentalists. The stir is shaking the various denominations. Of course something will come out of it—it always does when there are strong men and women behind the work, and that is true in this case—strong men and women are marshalling their forces for the fray.

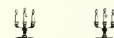
As a rule the religious papers are taking sides, either with the Radicals or with the Fundamentalists, and the end is not yet. Indeed, the end cannot come till something happens. The church itself must get a new grip on its own life and must come to show that it is serving the Lord more acceptably under the one or the other of these parties. It really looks as if it has gone about as far as it well can go under the lead of the Radicals. Now, if the Fundamentalists can bring the church back to its old stand for truth and righteousness, then that will tell a mighty story in behalf of their cause. We believe this is the only way we can establish the fact that the Radicals are out of the truth line and that the Fundamentalists are right. When their seed-sowing shall bring a harvest and sweep the church back to its old foundations, then we think it will be time for the Radicals to drop their colors and get back into the right line.

There can be no doubt, we think, that recent years have witnessed a great upheaval in doctrinal matters, and many have gone far astray from the old paths—they seem to have gotten outside of the old bulwarks of truth. The drift has been large and heavy. Now the day has come when it must subside or it will go on to the hindering of the present life of the church. This must not be, and so of necessity there must be a break somewhere, and we believe the break is coming with the Radicals—error always must in the end do the breaking, as fundamentals cannot break because they are of God—that is, insofar as they are real fundamentals. God

is the strength of doctrines which are fundamental, and therefore error cannot break them.

The Christian Register (Boston, Unitarian), sees ahead of us great dangers in the way of these Fundamentalists. Because the Fundamentalists stand for the inerrancy of the Bible, the Second Coming of Christ, the Supernatural Birth of Christ, the Vicarious Atonement, and the Bodily Resurrection of Christ, they see danger ahead. These are the five strong points the Fundamentalists are emphasizing and standing for, and we could wish they may stand till the end. If these great doctrines of the Christian Faith are to be surrendered in order to satisfy the Radicals, we may as well surrender everything the Church of Christ has taught and held dear in the past, for if the inerrancy of the Bible, the Second Coming of Christ, the Supernatural Birth of Jesus, the Vicarious Atonement, and the Bodily Resurrection of Christ be lost to the church, then for what shall the church stand? It is high time, as it seems to us, that the people who hold to the Christian faith were on the alert to save the fundamentals of Christianity to the church.

A new day is dawning. The men who are holding the vitals of Bible Christianity are just beginning to fully awake to the situation now confronting them. They see, as many have seen for years, that the modernist, or, as we have called them in this article, the Radicals, are practically trying to sweep these columnar truths of Christianity into oblivion, but the Fundamentalists, as they get aroused over this situation, are organizing to resist this awful work that is being done in the name of scholarship. We have great respect for scholarship, when it respects itself, but when it loses its sense of self-respect and plunges headlong into infidelity, then it is high time that this class of scholarship should be made to feel its own littleness and find its place outside of the pale of the Christian faith. The issue is confronting the church today in such boldness as was perhaps never known since Christ came and died for our sins. It therefore becomes every lover of Bible Christianity to awake and get to his post of duty to resist this effort to break down the stronghold of truth. Let prayer be offered for divine guidance in resisting this onrush of error.



THE GROWTH OF THE CHURCH AS A WHOLE

THE Federal Council of the Churches of Christ in America gives out to the public a very remarkable report of the Church in America, as a whole, as to her gains during the last five years. It claims that every day during the last five years the various church bodies have gained, in the aggregate, 2,173 members; they have averaged the establishment of three congregations daily for the same time; that an average of four and one-half persons have been added to the ministry per day for the same years.

The total membership of all of the churches in America at the time of making the last estimate, or rather, compilation of figures, is 45,997,199, making an increase over the year 1916 of 4,070,345, indicating a clear gain of over 1,000,000 members during the last twelve months. Of the 45,997,199 church members, the Roman Catholics

have 17,885,646, but that includes the entire Catholic population, including all baptized persons in the Catholic Church, whereas Protestant bodies count only actual communicants.

The thirty bodies composing the Federal Council of Churches have 19,933,115 members. They have 142,472 congregations, with 113,761 ministers. Their gain in membership during the last five years is 1,245,395. The total constituency of the bodies composing the Federal Council of the Churches of Christ in America is 55,812,722, and that makes a gain over the 1916 census figures of 3,448,618.

For the first time the Baptist churches go ahead of the Methodist in total membership. They now have 7,885,250, as against the Methodist membership of 7,707,991. The Lutheran bodies stand third with a membership of 2,466,645, and the Presbyterians stand fourth with a membership of 2,384,683. That is a brief but comprehensive presentation of the present state of these denominations in the United States. Of course, there are many denominations not included in this last paragraph. However, in the second paragraph above all the denominations, as we understand it, are included.



POISONS FOR CHILDHOOD

IT is a fine thing to live in the greatest day in the world's history—a privilege which none of us perhaps would willingly exchange for some day having less advantages, and yet the berry bush has its thorns which make gathering the berry hazardous for the hand. It is even so in the day of the greatest civilization the world has seen. We have reached a high state of progress in the affairs of men, but like the berry tree, our present civilization has its thorns and they strike at the very centers of our modern life. The scratch of the thorn may be annoying only for a little while, but not so with the thorns of modern civilization—they prick the vitals of modern life and leave a blighting effect, perhaps for generations yet to come. With such a situation confronting human society to-day, we need to "sit up and take notice," and if by any means in our reach we may be able, we ought to see that this moral poison is removed.

The masses of children today are left exposed to certain evils which, in some measure at least, grow out of the complex conditions of modern society. A great portion of the children of our American homes are today reared in the very stench of an evil atmosphere, so that it is practically impossible for the average child, without special help, to come to manhood and womanhood with anything like a strong and healthy environment. Our cities and especially certain streets are packed with humanity, and in this packing house of poison and filth, the dear children are compelled to push their way to the adult age, not even having a chance to get the help of good literature to add, if possible, a bit of uplift to their heavily burdened conditions.

Take a child in a city home. He may not be deprived of literature to such an extent as are many in our country places, but the literature he gets is often much more harmful than none would be. If he has any books at all, they are not likely to be of a kind that will lift


him in the moral scale of human life. If he has a book at all, it is more likely to be a dime novel than otherwise, and if he has no book at all, he will likely pick up, or have one thrust upon him in the home, papers which have no moral worth, but quite the contrary, often what he reads will be reeking with moral poison, so adding nothing whatever to the purity of his life, but quite the contrary, a positive hindrance to the development of the life that ought to be helped to come to its best in young manhood, or in young womanhood. While these conditions prevail more largely in city life, they prevail all too largely in the homes of our country people. Reading these dime novels and other kinds of literature no better, the average child has a poor chance to develop, except in a downward way.

It is true that our country and city boys and girls have the help of our public schools, but are they always helps to moral development? It is indeed very doubtful, since many of the public school leaders seem to have a thought that the chief work of the public school is to open their doors to almost everything that comes along, at least in a large degree. First, some one has conceived the idea that the dance makes children graceful, and therefore, the dance must have a place in public school education. Then if anything could make it worse, it seems to be a fact that nothing could come nearer to serving the evil purposes of lower ideals than the fact that the authorities in many instances have removed the Bible from the public schools. They have made it an offense to read, or to teach, the Bible in the public schools. Thus they not only crowd the school with things which tend to drop the moral standing low, but they remove the one great moral bar to the introduction of these evils, and of course the last state of the public school children has a chance to be much worse than the first. We are told by the Boston *Evening Transcript* that the histories which our youth are studying are devoted in a far too great an extent to the record of crimes of public characters in past ages. This of course but adds to the dreadful situation now confronting our American children. Every drop of this kind of moral poison makes it yet more difficult for the teacher with good intentions and high moral purposes to accomplish anything in the way of permanent good for the children.

Beyond all question, our children are the hope of the future of our country, and every time we allow childhood to be thus tampered with by the introduction of evil to their pathway, by so much are we making it harder for the future to withstand the oncoming rush of evil to which unprotected youth are so easily exposed, and if possible, more easily damaged in real character. Children should be fed morally, as well as intellectually and physically, on the best food obtainable, but there are many who seem to think never a moment of this great and pressing need of the boys and girls who are to constitute the moral stamina of the next generation. It should be the highest aim of parent, teacher and friend of our boys and girls to keep out of their reach all sorts of moral poison, and when a public school helps to feed the boys and girls in its care on these common poisons in human society, well, at least better teachers should be secured, those of high moral ideals.

CONTRIBUTIONS

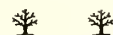
SUFFOLK LETTER

UPERSTITION is an unreasoning belief, but facts are stubborn things. That the 13th is unlucky is of the nature of superstition; but two historic facts disprove the claim. This country was composed of thirteen original colonies, and yet it has grown into the greatest nation. That is the *first* fact. Yesterday, June 13, four preachers had the time of their life at "Jack's Camp." That is the *second* fact. Therefore, the 13th as unlucky is a fallacy and the old superstition is untrue. But the fact is larger than stated above, and would not be understood without elaboration. The reader does not even know about "Jack's Camp" without explanation. Well, "Jack's Camp" is a place in the woods, beside a pond, in Isle of Wight County, Virginia, near Zuni, on the Norfolk and Western Railroad which crosses the Blackwater river at that point. It is the property of J. M. Darden, better known as "Jack." This man was the first to give a \$5,000 check to missions in 1918. Mr. Darden has a neat house with a stove and six cots, a kitchen with oil stove, a garden, little orchard, a splendid artesian spring of good water, and the heart of a natural and well trained host. Here is where he goes for rest and recreation from a strenuous business life; and here he entertains his friends with country hospitality. It is shut in from the bustle of the city, the dissipation of fashionable resorts, and the irritation of office life. It was to this haven that "Jack" invited Doctors J. O. Atkinson, C. H. Rowland, I. W. Johnson, and this pencil-pusher, to spend the 13th of June mentioned above. They accepted. Dr. Atkinson had lectured for Pastor Fuller and his people the night before at Ivor on his trip to Porto Rico; and Dr. Johnson and I left Suffolk in his Ford at six o'clock a. m. and reached the camp at 7:15. We found Dr. Atkinson rowing a boat in which Dr. Rowland stood erect, now very much improved in health, casting his minnow for bass; and "Jack" held up a big one and said: "See what Rowland caught." Those who know Dr. Johnson can see how quick he and I were in a boat, lines unwound, and paddles splashing toward the deep. When the call came for breakfast we were soon in the kitchen by the table loaded with a good breakfast, fish piled upon fish, and the reader can imagine what followed. To say all in a word, the day was spent on the water, on the cots, and by that table where Frank and Grace served; and Jesus makes it plain that the highest thing in life is to serve. The kitchen is too often forgotten in the dining room, but in this case kitchen and dining room were one—sure enough old country style.

A more agreeable group could hardly be found, and a better day for recreation could hardly be planned. The day was ideal, the host was unrivalled, the hospitality was Christian, and the guests were unanimous in grateful appreciation. It was a day of ministerial asso-

ciation in God's own forest, with man's added welcome and provision, and all apostolic in love for the lake. They fished "all day" and took something, and therefore beat those who "toiled all night and had taken nothing." If ministers could be together more, apart from the human world that weighs upon their being like children upon a mother, it would create a fellowship and unity of spirit and judgment that would shorten and sweeten many a conference discussion. Such a day is recreation, not dissipation. There is nothing coarse or unclean in such a day. After such a day sleep is sweeter, digestion is better, mind is clearer, and work is a delight. What this busy age needs is recreation, I had almost said mental regeneration. Violin strings must relax or lose their resonance; man needs relaxation as much as violin strings, and "Jack" Darden gave it to us.

W. W. STALEY.



ELON LETTER



HAD occasion last August to speak appreciatively in this weekly letter of the support the *Burlington News*, Mr. O. F. Crowson, Editor, was giving Elon. Mr. Crowson last summer secured letters from some two dozen leading citizens of Alamance County, praising Elon in highest terms.

Since then Mr. Crowson has begun to publish, in addition to his long-established semi-weekly, the *Burlington Daily News*. In the issue of Tuesday, June 6, of this growing paper, the following editorial appeared:

"GOING TO COLLEGE?"

"We hope so. The only way to build up our County is to increase the general intelligence of our people. More than one hundred boys and girls from our best homes have finished our various high schools this year. We hope every one of them will go to college. It is the logical and sensible thing to do.

"Out of every one thousand of our population, only 111 finish high school. Thirty-eight of these enter college and fourteen graduate. Only 1.4% of our population is college bred, but this small percentage supplies more than 90% of our leadership. One man in 10,000 without a college education gets in Who's Who, but one college man in forty appears there. A college education, in other words, multiplies life's chances of permanent achievement 250 fold. We submit there is no better thing for the parents of these Alamance County high school graduates to do than to send the boys and girls to college—send them no matter what the cost may be, no matter what sacrifice it may entail. Give the boys and girls a chance.

"And we want to advise one other thing: Give the college right at our door every consideration in deciding where to send the boys and girls. Elon College is an A-grade college, so rated by the State Department of Public Instruction. Many of our leading citizens in all the walks of life received their education there. There

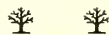
is no better college. And remember when you build up Elon College you build up Alamance County, the county where we live and which we hope shall lead the whole list of North Carolina counties not only alphabetically, but in every other way."

This kindness on the part of our county's only daily newspaper, the editor a leading layman in the M. E. Church, is highly significant of the estimate Alamance County, irrespective of denomination, places on Elon College. To one acquainted with the leadership of this county, the persons who attended our recent Commencement speak volumes for the recognition of Elon as a community force.

Beloved, if our friends appreciate us in this signal way, how should we bestir ourselves to continue to merit so high an opinion of our place and worth? Let us thank God, take courage, and press on to better things.

We are grateful, Brother Crowson, and kind Alamance friends. Elon is with you, shoulder to shoulder, to put Alamance County where your vision thinks she should be—first in the alphabet of North Carolina counties and first also in moral and spiritual leadership for the state.

W. A. HARPER.



INAUGURATION OF THE PRESIDENT OF HAITI

MAY 15, 1922, was an epoch-making day in the history of Haiti, in that the new president of the republic assumed his duties with inaugural formalities. Hitherto the presidents of Haiti have left the palace informally, with terms unexpired. Their passing out was due to revolutions or interior dissatisfactions of certain classes. Some abdicated, some were kidnapped, and some were murdered. One went up with an explosion that carried away the palace. Never before in the history of the republic has a change of presidents been made in peace and tranquility, with such formalities and amidst such popular applause.

The day was made a big holiday. Everybody "knocked off," closed up and turned out. The parks, streets, and every available space in close juxtaposition to the palace was a seething mass of black humanity, vehicles and horses. The palace was elaborately decorated and adorned with flying flags and flowing furbelows. The Gendarmerie (Haitian Army) within the gates presented arms in spectacular array. A company of two platoons of the United States Marines presented without the gates and looked rather ominous in the background. Several thousand of people—a living stream—poured into and out of the palace portals to bid the retiring president adieu and the incoming one God's speed. By noon the entire celebration was over and everything settled down, apparently, to normal conditions. The brevity of it all was refreshing. The sun was hot and conditions were sweltering. But for reasons more expedient, perhaps, to the two presidents and their retinue, brevity was wisdom and would probably preclude further anxiety.

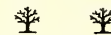
The president-elect, Monsieur Borno, first went to the cathedral, where prayers were said for him and his administration (a comendable precedent). Thence, in

the presidential carriage, drawn by two fine steeds, preceded by his heralds on foaming chargers and the mounted guard, accompanied on either side by his escort, and followed by the Haitian Army in march formation, he proceeded to the palace, where, with formalities and expedition, he was invested with the authority of President of the Republic of Haiti. The retiring president, Dartignave, wished him God's speed, stepped into an auto, and was rushed to the dock, where he boarded a United States vessel awaiting him and was soon on his way joyfully to his old home in the southern part of the island. The official function of this transfer did not take longer than twenty minutes, perhaps. All salutes were presented with the firing of twenty-one guns, presenting of arms and playing the national airs. Thus a new period in the history of Haiti was begun.

Dartignave is the first of the Haitian presidents to complete his term of office. Every one seems satisfied that it should be so, and there seems to be complete harmony among the people with the present administration. It is hoped that all his successors may be so honored. It portends better conditions among the people of the republic, and speaks well of the value of American service with this government.

H. E. ROUNTREE.

Marine Barracks, Port au Prince, Haiti.



SUBMISSION TO GOD'S WILL

Lord, do with me as Thou wilt that the people may come to know Jesus. As I sit in my study tonight and think how deceiving the devil is, and how, through deceiving, he overcomes the people, because, somehow, they do not know how to trust Jesus, I feel that I would like to rush out and tell the people everywhere of Jesus' power to save.

I am fully convinced that the devil was never more deceiving than to-day. Therefore the world was never in greater need of real gospel preaching than now. The spirit of abuse is not needed, but the spirit of love. With Jesus and Him crucified plainly preached as the only hope of salvation, the mists of sin may be removed and the freedom of life in Christ be given to the needy.

From the felt day I felt called to preach, I was impressed that God will thrust me out into the revival work. I have never felt any other way, and yet I realize that I am now getting some of the best training I have yet received. I am learning something of the pastor's problems. I do not feel that any one would be justified in undertaking the evangelistic work till he knows something of the pastor's problems.

To-night I am saying to the Master: Lord, do with me as Thou wilt, only let me help to make known to the people what a wonderful Savior Jesus is.

Brother ministers, may God help us to hold up Jesus to a lost world very plainly in all of our teaching and preaching. If we fail to do our part God will hold us responsible, the people will be lost, and in the Day of Judgment they will cry out against our unfaithfulness. But if we do our part, we shall hear the welcome words: "Well done, good and faithful servant." Let us be faithful.

ELISHA BRADSHAW.

Portsmouth, Virginia.

THE CHURCH

By Rev. Elisha Bradshaw, Pastor Second Christian Church
Portsmouth, Virginia

THE Day of Pentecost was the birthday of the Christian Church before they had been individual followers of Jesus. Now they became His mystical Body, filled with and enlivened by the Holy Spirit. On the evening of the Day of Pentecost the over three thousand members of which the Church consisted were: (1) Apostles; (2) Previous Disciples; (3) Converts. In Acts 2:41 we have indirectly exhibited the essential conditions of the church communion. They are: (1) Baptism—baptism implying on the part of the recipient, repentance and faith; (2) Apostolic doctrine; (3) Fellowship with the Apostles; (4) the Lord's Supper; (5) Public worship.

The real Church consists of all who belong to the Lord Jesus Christ as His disciples, and are one in love, in character, in spirit. Christ is the Head of all, though as the Body of Christ it consists of many parts or members. As we study further on the subject, let us search the Scriptures, that we may see what they say. Ephesians 1:22: "And hath put all things under His feet, and gave Him to be the Head over all things to the church." Colossians 1:18: "And He is the Head of the Body, the Church, who is the beginning the first-born from the dead, that in all things He might have the pre-eminence." Dear friends, I feel that we have looked at (or some of us at least) the house to which we went as the church. But according to Scripture, this is not the church, but only a place we meet to worship. We may build a house to cost a million dollars, or with a steeple a thousand feet high, and fill it with people; but if the worshipers had not been born of the Spirit, and the Spirit of Christ did not reign in their hearts, and He was not the Head of the Body, it would be no nearer a church than any other club or organization. There are many churches today that are very little more than a club or society, because Jesus Christ has not been given the right-of-way, because He has not been made the Head, and His Spirit does not rule and reign in the hearts of the people. Many churches think that if they have raised a large amount of money, kept up in attendance, built a new house, or have the necessary organizations, that they are on safe ground. But we may have all of these things and then be like the church at Laodicea which had much riches and thought she lacked for nothing, but God knew her troubles and said that He would spue her out of His mouth. May the Holy Spirit help us to know if we are to be a member of Christ's church, we must be made a new creature in Christ Jesus, and that the true church is a body of believers saved by the shed blood of Jesus Christ. May God help us to see, as never before, what it means to be a member of this church, with Christ as its Head and the only door through which we can enter.

The church is the Body of Christ. "Now are ye the body of Christ and members in particular"—1 Corin-

thians 12:27. Every believer is a member of Christ's body and as such has a definite ministry. 1 Corinthians 12:12: "For as the body is one and has many members and all members of the same body being many are one body, so also is Christ." 1 Corinthians 12:13: "For by one Spirit are we all baptized into one body, whether Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." 1 Corinthians 12:14: "For the body is not one member but many." We are many members of different gifts and talents, but the same Spirit. Some one has said that we find no two people alike, and we are different in looks and actions, size and shape, and have different gifts and talents, but the same Spirit. Romans 8:9: "He that hath not the Spirit of Christ is none of His."

Every one that has been born into the Kingdom and become a member of the body of Christ, which is the true church, has that same Spirit of love, mercy, meekness, humbleness, kindness, forgiveness, and lives a real life of helpfulness to others; in short, is a new creature, old things of self have passed away. 2 Corinthians 5:17: "Therefore if any man be in Christ Jesus he is a new creature, old things are passed away; and, behold, all things become new." Galatians 6:15: "For in Christ Jesus neither circumcision nor uncircumcision availeth anything but a new creature." Colossians 1:13: "Who hath delivered us from the power of darkness and has translated us into the kingdom of His dear Son, Christ, exalted to be the Head of His body, the church." Ephesians 1:22, 23: "And hath put all things under His feet and gave Him to be Head over all things to the church which is His body, the fulness of Him that filleth all in all." The New Testament speaks sometimes of the church, sometimes of the churches, sometimes of a church. There is only one true Church, but there are local churches in different localities to suit the convenience of the people. In these local churches there are members of different gifts, talents, and capacities; as in 1 Corinthians 12:4, 5: "Now there are diversities of gifts, but the same Spirit, and there are different administrations, but the same Lord." We are taught in the Word of God that where one member suffers, all members suffer. Let each one of us ask ourselves the question whether or not we as professed members of the body of Christ are living such lives as to keep this body pure and holy, that it should be a body of people with Christ as its Head, be a light to those who see it. I do not understand how the standard of the church and its membership was ever brought so low, when we have had God's Word to go to as a guide. The desire and prayer of my life is that the church of Jesus Christ should come to its own in Jesus' name as a body of followers bound together by His Spirit with Him as its Head. For I know then that it would be a mighty power. Christ said that we should be as a light set on a

hill. The church should be a great lighthouse, and every member should be a light as he moves about in this world of sin; a light to light men to Jesus. You may go on the rocky coast and you will see lighthouses here and there. But in addition to that, you will see all along the way little lights giving out their lights to the passing ships. What if these smaller lights should fail to give out their lights, the ships would lose their way and be dashed to pieces on the rocks. When my wife and I were on a ship going from Washington to Norfolk one night last summer, as we were out on deck I saw many of these little lights, and I was very much impressed with their importance, and I was impressed really as never before with the importance of each one of Christ's followers having his life fully surrendered to Jesus, that his light might be giving out light to light men to the true Light.

Each one has his part in this body of Christ—church—and when we fail to be governed by the Head the whole body will suffer, and some one will fail to see the light. Friends, there is a longing and emptiness in the human heart today for something they have not, as never before. And many do not know just what it is. They have tried to find it in money, education, society, amusement, all kinds of worldly pleasures and secret orders, and some even church service, work and organization, but if you have not surrendered to Jesus Christ you have not found pardon, peace or joy. We have been looking at one another and not at Jesus. We have been looking to works and not Jesus. We have been looking at the failures of men and not at Jesus. Not at Jesus who has never lost a patient that trusted Him. We have been looking at the church and been discouraged at its failures to meet the need and fulfill the promise of Christ to bear much fruit. You say, Has not the church been a light and borne much fruit? Yes, but far too dim a light and too little fruit. You can no longer trust the teaching that goes on inside a building because it has a steeple on it and is called a church. Every church should be a great lighthouse in the community in which it is located, and a great soul-saving power in the name of Jesus, going out in His name to rescue men from sin in His name. Many of the so-called churches have not rescued a soul in a whole year, and some even in years. Still we pray, "Thy kingdom come," without putting forth any effort to bring it about even in our own lives. Why? Simply because we have failed to trust, obey and follow the teaching of Jesus Christ who is the Head of the true church. For an individual to be identified with this church should be sufficient guarantee for him to be trusted. To do the right thing under all conditions and matters of business, and to take the right stand against all kinds of amusements and all moral questions. Not only one that can be trusted in business and on the moral questions in life, but one that is continually trying to lead others to Christ by his example and teaching. The church has the command to go preach the gospel, but after over nineteen hundred years what have we done, and oh, how we have failed in the task, not because the provision for the redemption of man is not sufficient in Jesus and not because we have not the men and

means, but because we have not followed the instructions of our Lord and Master. In thirty-one days in the time of the late war there was more money spent for war purposes than had been spent in one hundred and fifty years for the spread of the gospel of Jesus Christ. Why have we failed? Because we are cut off from the power that sustains us, trying to do things in our own way. Those little lights along the rocky coast could not survive within themselves. There was a great power house somewhere back of them, and if they had been cut off from the power supply, they would have failed to give out their light. Here lies our trouble. John 15:4: "As the branch cannot bear fruit of itself except it abide in the vine, I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned."

The conclusion: Friends, I have just started on this subject. There is so much that might be said, and truly said, but at the close I am glad that I came come to you with a message of hope, for I myself love the true church with my whole heart, soul, and mind, and I feel that you really love it also. And I am glad that our Captain or Leader, Jesus Christ, the Son of the living God, still lives today and has lost none of His power. That as He defeated Satan in the wilderness and caused him to walk away in shame, so He can defeat him today and give us victory. That, as in Heb. 7:25, "He is able to save to the uttermost." There is not a backslider nor an unconverted man He cannot save, if he or she will believe and trust in Him. There is not a dead church He cannot revive, and make a great soul-saving organization, if its members will give Him His rightful place.

His instructions are plain and simple in Matthew 4:19, when He called His first disciples. His very simple instruction were to "Follow me and I will make you fishers of men." May God send the Holy Spirit to help us hear and accept this call today to become a member of this body, with Christ as its head. My friends, the door is thrown wide open today, but there is only one door and that is through faith exercised in Jesus Christ. Then we become members of this body and real branches in the true vine, and will bear much fruit. We will be one in spirit, hope, and love. This is the only church that will endure to the end. Matthew 15:18. This church is built on the solid rock, Jesus Christ, and all the gates of hell shall not prevail against it. Nothing can altogether overthrow and destroy it. Its members may be oppressed, imprisoned, beaten, beheaded, burned, but the true church is never altogether extinguished. It rises again from its afflictions; it lives on; when crushed in one land it springs up in another. The Pharaohs and Herods and Neros and thousands of others have labored to put down this church and slay many and then go to their place, but the true church outlives them all. This is the church that will stand the test and will be glorified in the end.

Friends, this is the church to which a man must belong if he would be saved. We may join this church or that, take the communion, pay our bills, and have

many outward forms, but if we have not become a member of this true church by exercising faith in Christ Jesus, we are only a lost soul today. But I am so glad that I can stand before you with a wide open door, for Jesus said, "Whosoever will may come and I will in no wise cast out." The believer's security—Matthew 28:20. Jesus said, "Lo, I am with you alway, even unto the end of the world." Romans 8:35-39: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, of famine, or nakedness, or peril or sword? As it is written, for Thy sake we are killed all the day long. We are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Dear friends, may God help us that we may enter through this open door and become a member of this true church which is the body of Christ and He the Head of this body, and that He may use us to extend this invitation to a sin-sick world that they may know of a Savior's love Who has paid the price for the redemption of our souls and has gone to prepare a place for us, and will come again to receive His own to Himself.

2205 Charleston Avenue, Portsmouth, Virginia.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FINANCIAL REPORT FOR JUNE 21, 1922

Amount brought forward \$9,211.14

Sunday School Monthly Offerings

(North Carolina Conference)

Pleasant Hill, \$2.75; Burlington, \$54.14; Catawba Springs, \$8.91; Randleman, \$1.70; Pleasant Union church, \$2.50; Pleasant Union Sunday school, \$1.00; Six Forks church, \$1.30; Hines Chapel church, \$7.31; Piney Plains, \$4.80; Union, \$2.30; Damascus, \$1.30.

(Eastern Virginia Conference)

Centerville, \$2.00; Holland, \$8.95; First Christian church, Norfolk, \$10.68.

(Virginia Valley Conference)

Leaksville, \$1.96; Timber Ridge, \$1.82; Linville, \$3.46.

(Alabama Conference)

Rock Stand, \$1.09. Total \$117.97.

Easter Offerings

First Christian church (Norfolk), \$7.15.

Special Offerings

A Friend (Durham), \$15.00; First Christian Sunday school, Pattersonville, Mass., Birthday offering, \$25.00. Total \$40.00.

Total for the week \$ 165.12

Grand Total \$9,376.26



It is good to do little essential things with a hot heart, to tend small tasks with a fine zeal which makes the seemingly insignificant employment big and important. No event of life is trivial; no task, however humble, is beneath the dignity of the high soul.—Richard Wightman.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY

1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON, FOR JUNE 25.

Judah's Prosperity and Adversity (Review Lesson)

Devotional Reading: Psalm 65:1, 2, 8-13.

Golden Text: Blessed is the nation whose God is the Lord.—Psalm 33:12.

Truths From This Quarter's Lesson, for Christians of Today

Every Christian minister, both in and out of his pulpit, should strive to exert a prophetic office among the people, calling them always back to God and righteousness.—Edgar Whitaker Work, D. D.

God has a plan for the world. What we call history is the writing out of his plan. All nations are under his control. He is bringing nations to become partners in the Kingdom of God.—Hugh Thompson Kerr, D. D.

I have lived, sir, a long time, and the longer I live the more convincing proof I see of this truth, that God governs the affairs of men, and if a sparrow cannot fall without His notice, is it possible that an Empire can rise without His assistance?—Benjamin Franklin.

"Home ownership, good roads, better houses, higher wages—all are good in their places; but America needs something deeper. She needs emphasis on the soul life. Less emphasis on the material, more on the spiritual."

"We are always in the majority when God is on our side."



CHRISTIAN ENDEAVOR TOPIC FOR JUNE 25

Duties: What They Are, and How to Do Them.

—Eph. 4:25-32; 5:1, 2.

As Wise Men and Women See Duty:

Go where duty calls. Take hold where no one else will.—Mary Lyon.

Do your duty and a little more and the future will take care of itself—Andrew Carnegie.

God never imposes a duty without giving the time to do it.—Ruskin.

The whole sum of life is service—service to others and not to self.—Phillips Brooks.

It is consecration to duty that corrects the delirium of the animal spirits; it makes us consider life, and adopt new aims and purposes; it turns an irresistible upward force into our thoughts destroying selfish individualism. Without irreverence it feels itself necessary to God's work, believing that even "He could not make Antonio Stradivarius's violins without Antonio."—James Terry White.



THE BETHLEHEM DAILY VACATION BIBLE SCHOOL

And they helped every one his neighbor,

And every one said unto his brother,

Be of good cheer!—Isaiah 41:6.

This motto of the Daily Vacation Bible School held for two weeks in the Bethlehem (Virginia Valley Central Conference) church, expressed the underlying spirit of the whole school. The school opened on May 22, with an enrollment of thirty-eight, and during the session eighteen more boys and girls were enrolled. Twenty-eight of the number did not miss a session during the whole time that the school was held. Each day for two and a half hours, from 9 to 11:30 a. m., the children met, and played, studied and worshiped together. The school opened with a period of worship in which even the smallest child could take some part. New songs

and Scripture passages were memorized. Good citizenship was taught in the salutes to the American and the Christian flags. Each morning the children made an offering to the work among the children of the mountains as carried on by Miss Hedgepeth. Following the opening service, there was the period for Bible study, a recreational period, and then a time devoted to hand-work. This hand-work was connected with the Bible story of the day. Also the older boys and girls made a number of toys to be sent to the mountain children. A missionary story and the closing service ended the morning, and the children marched out with happy faces eager for the next day to come. Many expressed the wish that the school could keep on throughout the summer, and all seemed to be looking forward to next year's session already.

The Field Secretary had the privilege and pleasure of being present for the first four days. And it was a pleasure indeed to work with teachers like we had in this school. All of them were busy women, with much to occupy them at home, but all four of them were there every morning because of their very great interest in the work. To Mrs. R. C. Myers, Mrs. D. H. Welch, Mrs. Martha Driver and Miss Ella Pickering should be given the credit for the good work accomplished. They report a good program rendered at the Sunday school the Sunday following the close of the school. To estimate adequately the results of such a school is impossible, but to show something of the immediate benefits seen, we quote from a letter received from one of the teachers:

"Our school has created lots of interest among our people here. After our program we had a very enthusiastic discussion about it and the school. And best of all is the good it has done our Sunday school. We had 110 present last Sunday. We have divided into two classes, and we surely need our Sunday school rooms now."

The reports of the Secretary during the contest showed the enrollment of thirty-eight new Sunday school scholars, and some of these came in through the influence of the Vacation School.

Was the Daily Vacation Bible School at Bethlehem worth while? The children say so most emphatically. The teachers who worked the hardest are enthusiastic about it. The pastor, Rev. A. W. Andes, is pleased with its work. May we not hope that not only Bethlehem may feel its strengthening influence, but that from this church's success and blessing many more of our churches may be inspired to undertake this great work, to give their children the same opportunity, to do a greater work for Christ and the church through the happy medium of the Daily Vacation Bible School.



NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION

The annual session of the North Carolina Sunday School and Christian Endeavor Convention will be held with the Liberty (Vance) church, July 11-13. Now is the time when all of our Sunday school superintendents should be planning to take a vacation and attend this gathering. They need its information and its inspiration. There are over one hundred Sunday schools

in the North Carolina Conference. Last year we had six superintendents at Reidsville. If our Sunday school work is to grow, we need to have many times that number at Liberty. It is none too early for Sunday school teachers and scholars and Christian Endeavor leaders to be making arrangements to attend the Convention. Let "Every church represented at Liberty" be our slogan, and make this the best convention North Carolina has ever held. Liberty is already planning to entertain you. Mr. G. W. Eaves, Henderson, N. C., R. F. D. 6, has been chosen as chairman of the Entertainment Committee and will be glad to hear when and how you are coming.

"All roads lead to Liberty (Vance) July 11-13."



OUR INCREASE CAMPAIGN

Cards are just coming into the office of the Board of Religious Education giving reports for the final Sunday of the six weeks' campaign. Nearly one thousand new members are reported so far. If every school would report, our hopes would be more than realized. Next week we hope to give the final results of the campaign, and the roll of Honor Sunday schools of the Southern Christian Convention.



CHAUTAUQUA AND SCHOOL OF METHODS

The Chautauqua and School of Methods of the Southern Christian Convention will be held at Elon College, North Carolina, August 28 to September 4, the week preceding the opening of the college. The Program Committee met in Richmond last week and endeavored to formulate a program which will be rich in inspiration and information, and of much practical worth to workers in every local church. There will be classes for the study of the Bible, missions, and methods of work. The mornings will be devoted to class work, the afternoons to recreation, and the evenings to programs of varied nature, including a music hour, and lecture, sermon or program of an uplifting nature.

This gathering is planned especially for our pastors and church workers, those who are most interested in seeing the church go forward along all lines. No church in the Southern Christian Convention can afford not to make a very earnest effort to have at least one representative at this Chautauqua and School of Methods. No church can make a better investment than to send its pastor to Elon for this week.

For information regarding program, cost, or any details of the Chautauqua, address the office of the Board of Religious Education, 1012 East Marshall Street, Richmond, Virginia.



DID YOUR SUNDAY SCHOOL TAKE THE OFFERING?

June 11 was the day the Southern Christian Convention asked your Sunday school and Christian Endeavor Society to take an offering for the work of the Board of Religious Education. Did you take it in your school or society?

Through Miss Eldredge's efforts, one Sunday school and Christian Endeavor Convention, two Sunday schools and eleven Christian Endeavor Societies have been organized; eighteen institutes and one Vacation Bible

School have been held, bringing renewed interest and better methods to that many communities.

The work is too important to let it suffer for the lack of funds. If your Sunday school did not take the offering, will you please see to it that it is taken and the amount sent to C. H. Stephenson, Raleigh, N. C., immediately. We asked the Sunday schools for *one thousand dollars* and we need it.

W. T. WALTERS, *Chairman*,
Board of Religious Education.



CHAUTAUQUA AND SCHOOL OF METHODS TO BE REMOVED TO ELON COLLEGE

At the last session of the Southern Christian Convention, the Seaside Chautauqua and School of Methods which has been maintained at Virginia Beach and Ocean View for the past several years through the sacrifices and generosity of a number of loyal and interested church members was transferred to the Southern Christian Convention and placed under the control of the Board of Religious Education. This Board held a meeting at Elon College, May 31, and after a careful consideration of the field of our activities, the expense involved and the equipment essential to success, decided to hold the next session at Elon College, August 28 to September 4.

This is a more central location for our people and the college proposes to furnish rooms, light and water free and to give us meals at cost. A program is being arranged which will be inspiring and of practical benefit to pastors, Sunday school superintendents, teachers, Christian Endeavorers and other church workers, the details of which will be published later.

Begin now to work up a delegation from your church. For information, write Miss Lucy Eldredge, Secretary, 1012 East Marshall Street, Richmond, Virginia.

W. T. WALTERS, *Chairman*,
Board of Religious Education.



In our work of spiritual reconstruction let us not forget that one of the first things to be done is to restore the family altar. Insidious and powerful forces are at work to destroy the Christian home. One of the strongest bulwarks against those forces is the family altar. Many old institutions and methods are passing away. Our safety is in using all of our resources in insuring the permanence of certain old institutions which are fundamental and eternal. Among these is the family altar. When Lord Roberts died, Lord Curzon, in an eloquent speech in the House of Commons, drew from his pocket a letter and said: "When, little more than a fortnight ago, I received a letter from Lord Roberts, the last he ever wrote to me, in the midst of the trials of this war while busily occupied with providing for the comfort of our troops, he nevertheless attempted a strong plea in defense of family prayer. These were his words: 'We have had family prayer for fifty years. Our chief reason is that they bring the household together in the way that nothing else can.'"—*Christian Advocate*.



"The mission of the church is missions."

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

HOW SUNDAY SCHOOLS HELP

Some SUN readers are wondering how Sunday schools may help our Men and Millions Movement. Possibly this may be answered by learning how the Sunday schools of other churches help in such movements. For example, in the very outset of the Baptist Seventy-Five Million Campaign the Sunday schools of that denomination were asked to contribute \$2,500,000 of the amount. Most of this is being given through special offerings taken on three special days during each year when a program is furnished. The North Carolina Sunday schools of the Baptists are giving in this way over \$100,000 a year to the Seventy-Five Million Campaign, and last year the women in their missionary societies of the Baptists gave \$299,870.42 to the Campaign, and the women of the South reported to their convention at Jacksonville a total given through the year of \$3,408,011.50. All of this counts on their Seventy-Five Million Campaign.

The Methodists are doing similar work through their Sunday schools and missionary societies in rolling up the total amount of their Centenary Movement. The Methodists are training their young people in their Sunday schools through the Annual Every-Member Canvass to contribute to their Centenary Movement, and in all their literature they are calling upon their Sunday schools and their auxiliary organizations to help in securing the total pledged.

Our Board of Religious Education in session at Elon College last week voted that their secretary, Miss Lucy Eldredge, do all in her power through the agency of Sunday schools and Christian Endeavor to get the matter of Men and Millions before our young people, and to assist in every possible way in carrying to completion our Movement. This is a movement in behalf of every enterprise of the church, and for us to fail or shirk will hurt a cause near and dear to all our hearts. Every institution, interest and enterprise of the church is involved in and helped by this Movement. It therefore behooves all loyal members of the church to do all in their power to give momentum to the Movement and help carry it to successful conclusion.



TAKING SWEET COUNSEL

"We took sweet counsel together, and walked into the house of God in company" (Psalm 55:14). Last Sunday, June 11, was a happy day to this scribe. By urgent invitation he was in company of Rev. W. B. Fuller, Ivor, Va., at Union (Southampton) at 11 a. m., Barretts at 3 p. m., and at Ivor at 8 p. m. We envy most the country preacher, for his people are most ready and willing, on the Sabbath, to hear the Word of God. The congregation at Union was good, cordial, attentive. The Sunday school had been enthusiastic, interesting, and inspiring. The writer had not intended it, but the

interest manifested and the attention given made him speak more than an hour on "The Power of Belief." It was pointed out that our Men and Millions Movement was the climax of our Christian Church tasks and undertakings so far, as it was the first and only co-operative movement we Christians had ever undertaken looking to the loyalty and support of all the interests of our church. The Union brethren will meet their pledges as they are able and will give the movement their full loyalty, love and support.

At Barretts the congregation was larger and equally as attentive. This is the church that has given us both the sainted Dr. W. B. Wellons and our venerable Dr. J. W. Wellons, and now also Miss Iola Hedgepeth of our Mountain School. The spirit of fellowship here is sweet and one feels like one is on holy ground. Many of the members had not understood the meaning and methods of Men and Millions; but they are loyal and devoted to their dear church and will pay their pledges as they are able and stand by the movement in all its efforts for righteousness and progress.

It was the Children's Day at Ivor, and the program as arranged and carried out by Sister B. H. Lane was interesting, inspiring, and joyful. The writer was with this church Monday night also and after a recital by Sam Davis, spoke on Porto Rico, under the auspices of the Missionary Society. The silver offering was liberal and the audience was large. Monday was spent with the ministers of Eastern Virginia in conference at Norfolk. Men and Millions was discussed and every minister present said his people would meet their pledges as rapidly as they were able. It was great and good and sweet to have such fellowship.



LOVING AND SERVING THE WHOLE CHURCH

It sometimes seems a tragedy that every good thing undertaken in this world has to be done through trials and tears, and carried on in spite of calumny and falsehood. No good has ever yet come to man and lodged itself in the hearts and lives of men except by the way of effort and hardship, sorrow and sighing. The life of Jesus, His grief and sorrows, His cross and Calvary, represents the history and reveals the heart of every good measure or movement coming to this world for man's betterment and uplift.

There is no finer illustration of this on record than that of our own Men and Millions Movement in the Christian Church. For since our branch of the church was conceived, and the Lord Jesus was declared to be the only head of the church, with Christian as a sufficient name and the Bible a sufficient creed, down till this very hour there has never been amongst us a nobler conception nor a holier idea than that of Men and Millions. For, to put its meaning in one sentence, this was and is a movement whose sole purpose it was and is to build up the whole church and carry on to further usefulness and power every enterprise of the church. If the aims, purposes and principles of O'Kelly, Rice Haggard, Barton Stone and the others were just, true, righteous and holy, so are those of Men and Millions, for this movement simply means our co-operative endeavor to carry on what they so well and so hopefully began. And

the perfection of their lives depends upon our completing what they began and have inspired others to begin. This movement was and is a call to all of us to undertake together to build up the work of the Kingdom as it has been entrusted to us of the Christian Church. And when this movement is understood as conceived in the minds and hearts of its originators there can be no objection raised to it on just or righteous grounds.

Last Monday, June 12, the writer of this met in Norfolk, Va., all pastors save two of our Eastern Virginia churches, and every one of these pastors to a man not only expressed his heartiest endorsement of the movement, but declared that their people favored the movement and would pay their pledges as soon as they were able. The people of our Eastern Virginia churches endorse the movement and are loyal to it because their pastors do, and have made the purposes and principles and plans of the movement clear to them.

We mortals may fail, and do, in our methods of carrying forward great and good tasks. But the errors and blunders of our fellows ought not to excuse us from standing by our church and doing our duty to our Lord's Church and His Kingdom.



HOW TO GRIP A BIBLE BOOK'S CONTENTS And How to Get Real Bible Study Out of Thoughtless Boys, and to Understand Bible Arithmetic

I WAS once greatly helped in a Field Workers' Conference by the late Dr. H. M. Hamill, one of the veterans of organized Sunday school work, in getting the contents of "The Book of Acts."

Dr. Hamill had us work out an acrostic key to the chapters by which we could easily reproduce the story of the book in all its details.

Part 1, Chapters 1 to 12

1. *A* scension of our Lord.
2. *P* entecost sermon by Peter.
3. *O* utcast healed and lessons it taught.
4. *S* anhedrin hears Peter preach.
5. *T* rial of the Apostles.
6. *L* aymen appointed as deacons.
7. *E* xamination and execution of Stephen.
8. *P* hilip reaching the Ethiopian.
9. *E* missary of Jews, Paul converted.
10. *T* rance in which Peter was changed.
11. *E* xplanations Peter made concerning Gentiles.
12. *R* elease of Peter through prayer.

Part 2, Chapters 13 to 28

13. *A* ntioch church ordains Barnabas and Saul.
14. *P* ersecutions multiply for Paul.
15. *O* vertures to Council regarding Gentiles.
16. *S* oothsayer freed from demon by Paul.
17. *T* eaching tour and Mars Hill sermon.
18. *L* aboring as a tentmaker at Corinth.
19. *E* xercising among silversmiths in Ephesus.
20. *P* arting visit to several churches.
21. *A* rrest of Paul at Jerusalem.
22. *U* proar at Paul's account of his conversion.
23. *L* ysias saves Paul from assassination.
24. *S* ojourn in Cæsarea with Roman officials.

25. Appeal to Caesar at Rome.
26. Conversion of Agrippa almost secured.
27. Tempest wrecks Paul's ship.
28. Sojourn in Jerusalem two years.

This same plan can be worked out for any of the books of the Bible, and will secure concentration. Try it.—*Hugh Cork, Philadelphia.*

✦ ✦ ✦

A STUDY IN BIBLE ARITHMETIC

Addition

“Add to your faith, virtue;
to virtue, knowledge;
to knowledge, temperance;
to temperance, patience;
to patience, godliness;
to godliness, brotherly kindness;
to brotherly kindness, charity, or love—
they will *make* you, if they be in you and abound, to be
neither barren nor unfruitful in the knowledge of our
Lord Jesus Christ.” (2 Peter 1:5-8.)

“Seek ye first the kingdom of God, and His righteousness; and *all* these things shall be *added* unto you.” (Matt. 6:25-34.)

In spiritual arithmetic the Lord God, the great Teacher, claims as his divine prerogative, his sovereign right, that no one should *add* to his words (Deuteronomy 4:2; 12:32), and the Preacher (Proverbs 30:6) adds, “lest he reprove thee, and thou be found a liar,” and the Holy Spirit warns, in Revelation 22:18, “If any man shall *add* unto these things, God shall *add* unto him the plagues that are written in this book.”

Subtraction

“*Take away* the dross from the silver, and there shall come forth a vessel for the finer.” (Proverbs 25:4.)

“I will turn my hand upon thee, and purely purge away thy dross, and *take away* all thy tin.” (Isaiah 1:25.)

“A new heart also will I give you . . . and I will *take away* the stony heart out of your flesh.” (Ezekiel 36:26.)

“Behold the Lamb of God, which *taketh away* the sin of the world.” (John 1:29.)

“He was manifested to *take away* our sins.” (1 John 3:5.)

“Every branch in me that beareth *not* fruit he *take-eth away*; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” (John 15:2.)

As in *Addition*, the Divine Teacher claims as his right that no one should *add* to his words—so he exercises his privilege in *subtraction*, in the awful words of warning, “If any man shall *take away* from the words of the book of this prophecy, God shall *take away* his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Multiplication

“Now he that ministereth seed to the sower both minister bread for your food, and *multiply* your seed sown, and increase the fruits of your righteousness.” (2 Corinthians 9:10.)

“Thy gentleness hath *multiplied* me.” (2 Samuel 22:36.)

“To the elect . . . grace unto you, and peace, be *multiplied*.” (1 Peter 1:2.)

“Grace and peace be *multiplied* unto you through the knowledge of God, and of Jesus our Lord.” (2 Peter 1:2.)

Division

“For the word of God is quick, and powerful . . . *dividing* asunder of soul and spirit, and of the joints and marrow.” (Hebrews 4:12.)

“All these worketh that one and selfsame Spirit, *dividing* to every man severally as he will.” (1 Corinthians 12:11.)

“Study to shew thyself approved unto God, a workman . . . rightly *dividing* the word of truth.” (2 Timothy 2:15.)

So it will be seen that what the Lord *adds* to our spiritual lives produces fruitfulness; what he *subtracts* makes room for the growth of the new-born soul—the “new creature”; what he *multiplies* increases our fruit through the knowledge of our Lord Jesus Christ; what He *divides* enables us to know ourselves and minister to the needs of others.

The whole of these fundamental principles enable us to solve life's problems and assist others to apply its fundamental truths to harder and higher grades of life's mathematics.—*Mrs. T. C. Rounds, Chicago.*

✦ ✦ ✦

GETTING BOYS TO STUDY AT HOME

A Sunday school teacher finding it difficult to get her class of boys to study their lessons at home hit upon the following plan. For her class of twelve boys she purchased twenty-four note-books, twelve of which she numbered “One” and the other twelve “Two.” The first Sunday, just before the close of the lesson period, she distributed the “Number One” books and gave the boys five questions on next Sunday's lesson to write in them, leaving five blank lines between the questions, on which to write the answers during the week.

When the class period came the following Sunday she taught the lesson around these five questions. Just at the close of the lesson period she exchanged the “Number Two” books for those numbered “One,” and gave five questions to be written in the “Number Two” book for next Sunday's study.

During the week she went over the “Number One” books, and gave each one a grade mark, such as the boys received in public school.

When the next Sunday came and they brought back the “Number Two” books, with the work for the week written up, these were exchanged for the “Number One” books, into which new questions were written for the following Sunday, and so on every week.

With this plan the thought of the lesson was guided, concentration was secured, and the learning process was completed by getting expression, which insured impression.—*Hugh Cork, Philadelphia.*

✦ ✦ ✦

Dr. J. O. Atkinson, Mission Secretary, of Elon College, was with W. B. Fuller at three of his churches on Sunday, June 11, and delivered two powerful sermons at Union (Southampton) and Barretts, and gave a Sunday school address at Ivor church on Sunday night. On Monday night he gave quite an interesting lecture on Porto Rico to a large audience, for the benefit of the Woman's Missionary Society of Ivor.

CHURCH NEWS

ELON COLLEGE DAY

As one of the local pastors of the Christian Church I wish to say that with all my heart I endorse the action of the Southern Christian Convention when it voted to set aside one day a year as Elon College Day. I think it is a step forward that looks well to the future of our denomination. I wonder why we have waited until now to commence this in our churches as a whole? Perhaps we will not see the fruit of such a program the first year or two—that is fruit in abundance, but I believe that in a few years it will mean a great deal to the denomination we represent, as well as keep before our people the ideal and importance of preparing ourselves for larger usefulness in the Master's name.

At Newport News we hope to use the program as suggested in the college bulletin, as near as possible. I feel it ought to be a real pleasure for every pastor to hold the ideals for which Elon has stood before his congregation every year, and so I am looking forward to Elon College Day at Newport News with pride and expectancy.

B. J. EARP.

Newport News, Va.



COLLEGE DAY IN DOVER, DELAWARE

We will celebrate College Day at Epworth church, Dover, Delaware, on Sunday, June 18, Providence permitting. The subjects will be "What Might Have Been" and "What May Be."

W. C. MOORE.

SOLEMN VOWS

LAMBERT-CAGLE

On May 16, 1922, at the home of W. J. Edwards, Olie Lambert was married to Miss Myrtle Cagle. The home was beautifully decorated. After the wedding march was played, the ceremony was performed by Rev. W. J. Edwards. Then a bountiful and tempting repast was served in the dining room. From this scene of beauty and interest the young couple went to their home at Biscoe, where Mr. Lambert is express agent for the Southern Railway.

CALLED HOME

POWELL—At her home, Crittenden, Va., on Sunday morning, May 28, 1922. Mrs. Mary Ann Powell, aged 73 years, two months and 25 days. She was one of the Charter members of Mt. Zion Christian church. She was a good and faithful worker in the cause of the Master and will be greatly missed, but our loss has been her gain.

She was married twice; first to Capt. Theodore Haughwout, second to Mr. G. V. Powell. She leaves a husband, one half-sister, Mrs. Georgie Forest, many relatives and friends. The funeral services were conducted by her pastor, assisted by I. W. Johnson, D. D., and E. K. Denton, D. D., of the M. E. church, and her remains were laid to rest in the church cemetery. God bless and comfort the dear bereaved ones.

H. H. BUTLER.



COX—Wm. Calvin Cox was born March 20, 1853, died June 2, 1922, aged 69 years, two months and 12 days.

He was married in the year 1876 to Miss Elizabeth Brown, daughter of the late Rev. Wm. R. Brown, who preceded him several years to the Spirit world. To this union were born nine children, five of whom survive as follows: Audie C., of Lake View, N. C., Cullie B., of Richmond, Va., Wylie R., of Greensboro, N. C., Wrenn C., and Rassic H., who resided with him at Ramseur, N. C., Route 1.

He is also survived by two Brothers, Rev. Paton R. Cox, of Westfield, Ind., and Virgil Cox, of Ramseur, N. C., four grand children, besides many other relatives and a host of friends.

He made a profession of faith and joined the church at Pleasant Ridge about 42 years ago at which place he was buried beside his companion in the presence of a large congregation.

He bore his sickness with patience under the testimony that he was ready and waiting to go with Jesus.

T. J. GREEN.



RESOLUTIONS OF RESPECT—SYKES

Whereas, our Heavenly Father, in His wisdom has seen fit to remove from our midst Brother John W. Sykes, the President of the Wellons Bible class of the First Christian Sunday school, of Richmond, Virginia; therefore, be it Resolved:

First; That in his death the Sunday school and church has lost a good member, the class an efficient officer and the home a devoted husband and father.

Second; That we bow in humble submission to Him who doeth all things well and that we strive to imitate the virtues of our deceased brother, and that the Wellons Bible class endeavor to carry forward the work in which he was interested.

Third; That we extend to the bereaved family our deepest sympathy and commend them to our Heavenly Father, who alone is able to give the comfort and strength needed in this hour of trial.

Fourth; That a copy of these resolutions be spread on the minutes of our class, a copy be sent to the family of the deceased and a copy furnished The Christian Sun for publication.

W. T. WALTERS,
J. H. NEWMAN,
D. J. KELLEY,
Committee.

A METHOD OF MISSIONS

In all the long history of humanity no other book can even be compared to the Bible in its fitness for translation and in the demand for its translation into the tongues of men. In six hundred languages its messages are now read by men, in whole or in part. Next to the Bible, yet a long way behind it, Pilgrim's Progress has been printed in one hundred languages. But even its popularity is due to its graphic story of Christian experience and that story is told largely in the language of the Bible. Shakespeare has been produced in forty-seven tongues. None other approaches these.

The work of translating the Bible message belongs to the periods when Christian men have been reading and studying its words and have been stirred by the missionary impulse, and impulse which an understanding reading of the Bible always arouses.

Up to the beginning of the modern missionary period it had been put into twenty-eight languages. Thus Bible translation and missionary activity go together. Bible translation is a method of Missions.

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MISCELLANEOUS

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The head office is heaven. Applicants can apply direct at any time, but they must be humble and have faith in the President.

—Selected by J. W. Payne.



THE SUNDAY SCHOOL WORKER

"No man is born into the world whose work is not born with him."—James Russel Lowell.

Much that is being said concerning modern Sunday school progress pertains to material equipment, methods, and intellectual preparation, including classification, courses of study for pupils and the training of teachers. This is all good and highly important, but there is another element that enters into the Sunday school worker's preparation for efficient service, and that is his devotional life.

Meaning of Sunday School Worker

When I speak of "The Sunday School Worker," I mean any person who holds a position in the school as officer or teacher. It is so often said that the teacher is "the key person." This is true to a large degree, but every officer is also responsible for the influence of his leadership on those about him. Some center

all spiritual responsibility upon the superintendent and scarcely think of his associates. In many cases the other officers of the school take it for granted that there is but little required of them personally in helping to direct the school in the deeper channels of spiritual living. When I speak of the devotional life of the Sunday school worker, I mean the devotional life of the superintendent, assistant superintendent, secretary, treasurer, chorister, organist, departmental officers and any other officers and teachers the school may have.

Spiritual Preparation Essential

Much, is said today about the qualifications of the Sunday school worker, such as the physical, educational and social, which are good and essential, but these, in themselves, are not sufficient. There must be spiritual preparation which means more than a nominal profession of religion. Without doubt, the most vital requirement of the Sunday school worker is that he be a Christian; that he have the mind of Christ; that he incarnate the Master's teachings in such a way that there will be no doubt as to the sincerity of his religious profession and spiritual qualifications for leadership.

Practice of the Devotional Life

The practice of the devotional life on the part of the Sunday school worker is indispensable. His spiritual nature cannot get along without it any more than his body can do without food. Indeed, his soul will starve and die without it. The devotional life consists of the quiet, devotional practice alone with God, coupled with a devoted Christian service in helpfulness to others. "Follow me," said the Master. Who follows Him? He went apart by himself at times. No one fully follows Christ who does not find or take time for quiet, undisturbed devotion. But these quiet times were to the Master always a preparation for His life of activity. "To retire from the world to save our own souls is not following Him who came into the world to save others."

The Sunday school worker needs to go apart frequently in the quiet of the deeper spiritual life and thus renew his strength and increase his efficiency. The exalted work in which he is engaged, the numerous and unequalled opportunities for doing good, the possibilities of his own increasing spiritual enrichment, and the silent and transforming power of Christian example, should all spur him on to the most intimate relationship with God.

The Real Power

Let us remember that the real power is not in education, methods or equipment, valuable and indispensable as these are, but in one's own spiritual, devotional life. "Not by might, nor by power, but by

my Spirit." This is "the divine revealing of the secret power in all Christian work."

Let Us Pray

Blessed Father: Show unto me all the excellencies of Thyself as revealed in Jesus Christ. Help me to embody those excellencies in my own life so that those with whom I work, whom I direct or teach, may be enabled to travel in the upward path unhindered. In Jesus' Name. Amen!
—Brewbaker.



MISSIONS AND THE SUNDAY SCHOOL

Do missions belong in a Christian Sunday school?

One may as well ask, "Do trees belong in the forest or waters in the sea?" Of course missions belong in the Sunday school. But why? Is it because missions need the Sunday school, or because the Sunday school needs missions? It is easy to see what the Sunday school has done for the missionary enterprise. It has furnished the volunteers, the contributors, the intercessors, the personal workers, the local evangelists. Missions cannot get along without the Sunday school. Can the Sunday school get along without missions?

The Sunday school would be as handicapped without opportunity for missionary expression as a chemistry teacher without a laboratory or a farmer without a farm. What the laboratory is to the teacher and the farm to the farmer, the missionary enterprise is to the Sunday school. It is in the missionary expression more completely than anywhere else that the pupil learns Christianity by living it.

It is true that a pupil may be trained in politeness, honesty, temperance and similar virtues without attempting to share with others his choicest blessing, namely, Christianity. These qualities are, however, relatively negative and passive. The pupil needs some big task, some more adequate self-expression, to make the fiber of his moral and religious being strong. And missions is the biggest task to which human beings are ever called.—Trull.



JESUS TRAINING HIS WORKERS

Jesus' ideal of life was missionary. His high regard for John the Baptist is one indication of this. John the Baptist was in every sense a missionary. Of him Jesus said, "Among them that are born of women there hath not arisen a greater than John the Baptist." His dealings with his disciples provide a similar illustration. His one purpose for his disciples was that they should become missionaries. So far as we know all of them except Judas became missionaries. In fact they had been called to become missionaries. "Come ye after me, and I will make you fishers of men." It was not selfish motive

to which Jesus appealed. Persons were to become his disciples that they might win others. This was Jesus' first challenge to those He called to discipleship. His few years of companionship with them were devoted largely to teaching and training designed to fit them for missionary service. In the tenth chapter of Matthew we have a detailed account of one of the occasions on which He sent His disciples out on missionary trips. Evidently He was training them for future efficiency in similar work. He gives elaborate detailed instructions as to how they are to act and as to what they may reasonably expect to encounter by way of opposition, persecution and rewards. It seems likely that this was only one of many similar commissions. In Luke 9:10 and Mark 6:30, we are told of the return of the disciples from such a trip. Jesus took them apart into a place of quiet, in order to talk over with them the results of their work and point out lessons for the future. Jesus' last request to His disciples related to the extension of the Kingdom "unto all the nations, beginning from Jerusalem." Thus Jesus' intercourse with the twelve constantly revealed his missionary outlook and passion.—Trull.

DR. J. H. BROOKS
DENTIST

Foster Building - - Burlington, N. C.

BIBLE STUDY UNDER DIFFICULTIES

A mother in Brazil, who had brought a Bible and shared its teachings with her children, was forbidden by her husband to read it, but she had become so much interested that she only hid it away while he was about the house. He learned from the servants and the children that she was still reading the book, and several times treated her roughly and beat her for disobeying his prohibition. She then conceived the idea of reading at night when all were asleep. To do this she would hide her Bible, a box of matches, and a candle, cut into small pieces, under her pillow. After all the household were soundly asleep she would light one of the bits of candle and hold it closely down by her side that the light might not shine across her body and disturb her sleeping husband, and thus she spent many nights seeking out of God's book His messages for her soul. The children of this godly woman have grown into beautiful Christian character, bringing up their families in the knowledge and fear of God.

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(Established 1844 by Rev. Daniel W. Kerr)

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J. PRESSLEY BARRETT, - - Editor

Subscription Rates

One Year\$2.00
Six Months 1.00
Three Months50

In Advance

PUBLISHED EVERY WEDNESDAY AT BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C., as second-class matter.

Business Regulations

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4. Christian character is a sufficient test of fellowship, and of Church membership.
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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

J. PRESSLEY BARRETT, Editor

PUBLISHED EVERY WEDNESDAY

Needs of the Church

By MISS MINNIE LOHR

Mount Vernon, Ohio

THE Church to-day needs more men and women who have "put on the whole armor of God." It needs those who are mighty in the Scriptures, those who "let the word of Christ dwell richly" in them. It needs those who are "instructed in the way of the Lord," those who are "fervent in spirit." It needs men and women who will speak and teach diligently "the things of the Lord." It needs those who are teachable, that they may know "the way of the Lord" more perfectly themselves. Only such men and women are able to convince others of the great need of leaving all and following Jesus all the way.

It needs to remember that it is the body of Christ, and that each believer is a member of that body, and as such has a definite work to do. It needs most of all to ever remember that Christ is the Head of the body, and that the hand, the foot, the eye, the ear, every member, is to move at the direction of the great Head alone.

It needs that the whole Church might work and pray for a revival of "pure religion and undefiled" within the Church. It needs that the "abominations," such as the desecration of the Lord's Day, irreverence for the house of God, and disobedience to God's commands, may be removed.

It needs that both priests and people might sanctify themselves, that they might "inquire of the Lord" and "to keep the word of the Lord" to do all that is written in the Book. Then the "greater things" which our Lord and Master promised will be brought to pass.

VOLUME LXXIV.

BURLINGTON, N. C., JUNE 28, 1922.

NUMBER 26

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

NOTES

Deacon John H. Harris, of our Wakefield church, makes a poor out in any effort to show himself off in Christian work, but when it comes to getting down to real work and doing his part, and sometimes that of a good many others, he is a first-class workman.

✦ ✦ ✦

Rev. P. T. Klapp, one of our most earnest and godly preachers of the Word, is a very gifted preacher of the gospel. His many friends will be glad to know that he is enjoying fine health and is closely engaged in the work of the pastorate.

✦ ✦ ✦

They tell me that expenses at Elon will be higher next year.—*An Elon Patron*. We think that is a mistake. Certainly the board bill will be a good bit cheaper, and we know of no cause why any other item of expense there should go up, and we think it will not.

✦ ✦ ✦

How often you meet people who in private will take a certain position as to religion, but will not say in public what they have said in private! And yet we feel compelled to ask, if you have the truth, why not give to the the public? The truth is needed everywhere, and one can hardly miss the right place by going forth as a sower, giving out his message to the winds to carry it to every nook and corner of the country.

✦ ✦ ✦

I feel that you have a difficult place to fill in attempting to keep both your pastorate at Reidsville and the editorial work on THE CHRISTIAN SUN.—*Eastern Virginia*. It is true that the two fields make a severe strain on one's strength, but if the brotherhood will help us by sending in a plenty of matter for the contributions department, and then be careful not to send the cash for subscriptions to the editor, but to the publisher, it will greatly help to make our burden lighter.

✦ ✦ ✦

"With much love and prayer for you and your work." That is the closing of a letter recently received from a brother in another state. If we can get that sort of sympathy and help from the brotherhood generally it will mean much, even if the editor should be overworked. Give us a plenty of love and prayer and we will do our best to serve in giving the best church paper we may be capable of producing. Try it and see what effects follow.

✦ ✦ ✦

Rev. J. Lee Johnson, Fuquay Springs, N. C., is a preacher who needs not to be ashamed. Indeed, he preaches the gospel with power from above, as most of us who heard him recently in the Reidsville meeting think. It was not now and then a good sermon, but every one he preached was good, very good. He sticks to the Old Book and declares its truths fearlessly and faithfully. May God give to His Church more such preachers of the Gospel.

✦ ✦ ✦

Do you like to tackle hard questions? Well, then try this: Why do little children suffer so much in illness? That question was recently asked the writer by one who was witnessing the terrible suffering of a dying

child. What would be your answer, when your aim was to comfort the father and mother of the little child who was passing away? Put your answer in a few words and send it to THE SUN for publication, if acceptable. It may be that in giving your answer to the public many will find comfort.

✦ ✦ ✦

Rev. J. W. Wellons, D. D., Elon's Grand Old Man, is keeping along well for the years which honor him. He has long been a hard worker, and as we believe, he will never feel that the younger men ought to do all the work, for if there be anything he can do, there is no young man more willing to do it than is he. In the late annual meeting of the Board of Trustees of Elon College, he not only attended, but he climbed to the third floor by a little help and stayed there through the entire meeting—till very late at night, and so did Rev. W. G. Clements.

✦ ✦ ✦

Spiritualism is laying great claims to-day to the success of its work, but let us remember that success is not necessarily the ear mark of truth. Sometimes error gets what is called success, but it is for a short time and then away it goes to oblivion. Tell us what cult, or organization, has stood that most trying test, the test of time, and has proved it has lived as the Church of Christ has lived. Truth will stand forever, but error will stand for only a short time, and then it will go into oblivion. It is reported that the spiritualists are now trying to get the influence of our government to bolster up their propaganda by claiming that the government licenses them to practice their teachings, but the *Moody Bible Institute Monthly* says that it has information from Washington that the government issues no such certificates. That ought to settle it and at the same time show that these deluded people are not licensed by the government.

✦ ✦ ✦

Somehow a good many excellent people are so devoted to peace that they are willing to pay any price for it. And is this course not commendable? Well, Jesus did not seem to think so, for He said He came "to set at variance a man against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." That does not look as if he thought that peace at any price is to be desired. There are some things better than peace. For instance, truth is better than peace, unless you can have truth with peace. We have a kind of peace in the grave-yard, but it is because the dead only abide there. If a man prefers peace to truth, he can bury his convictions and secure peace of that kind, but we do not think he has gained anything to his credit, unless he can establish peace on the basis of truth. Peace at any price (see Matthew 10: 35) never pays, and is not to be coveted by Christians, even. Let us have truth and then peace. That may make peace costly, but it will be invaluable and a great blessing to the cause of Christ. On the other hand, peace which is purchased at the expense of truth is never helpful or long-lived. If you wish peace, get it, but do not pay for it at the sacrifice of truth—the truth of God.



EDITORIAL

THE ONE OUTSTANDING DIFFICULTY IN THE WAY OF UNION

A GREAT and determined effort at union among the people of God has been coming to the front for many years, but the union for which Jesus prayed, and the union for which such persistent effort has been made for many years, is still in the background. As we see the situation it is held back by one special difficulty, and that seems almost a necessary difficulty, and yet it does seem that must not be allowed to stand, for if it does, then the union of God's people is defeated for many a long day, unless some way to remove this hindering cause shall be found.

This obstacle to union is found foremost in practically every effort which has been made in the last fifty years, and no matter whether the plan is that of an individual, or of some one body of believers, that difficulty is there, standing just in the way of the consummation of the great union idea. Till this obstacle can be removed we see no chance for union. Can it be removed? Can it be put out of the way to such an extent as to make possible the union of the various denominations, or of any considerable number of them? May I narrow the confines and say can it be put out of the way to such an extent as that even two of the denominations can unite? We remember that on several occasions union of two or more bodies has seemed within easy grasp, and yet when they have come to the final step, one side or both have backed out of the union which seemed almost within their reach, and why? Oh, it is because of this one obstacle which stands in the way of union in every effort made in many years, perhaps we might say it has stood in the way of every effort since the memorable prayer Christ offered for the union of His people.

Do you ask, And what is the obstacle? It is this: Every individual seeking to bring about union seeks to have his own peculiar view made the basis of that union. That is true also of the efforts of denominations at union. Their own peculiar ideas of union and how it can be accomplished, seems always to be colored by this one difficulty, each one wishes his peculiar view to become the basis of union. And is this not necessarily so? How can a man or a body of believers seek union except on what they conceive as their own theory of union? One of the most conspicuous instances in the recent past for union of the people of God is that made by Canon Headlam, but his idea is really the outgrowth of the Episcopal plan, or more correctly the Church of England plan, and yet it amounts to the same as all other plans with which we are at all acquainted, the one difficulty pops up and confronts the situation, *viz.*: The thing which must dominate the situation is the plan of some one who has long been in the divided ranks of Christendom, and he feels that the ideal which has dom-

inated the body with which he has been connected is the very plan which should form the real basis of union, and here we stand butting each other off the tracks of the one dominant thought of union.

The one instance to which reference has been made, that of Canon Headlam, is well worth the study of our readers, as illustrating the difficulty to which reference has been made. We find the statement in one of our exchanges as follows:

Is it possible for human nature to free itself completely from predilections and prejudices, so that a man can look at a question in which he is interested with an impartial mind? We doubt it. We have been reading with much interest a book by Canon Headlam on The Doctrine of the Church and Christian Union. In part it is very acceptable. The Canon seems very liberal in his attitude toward the Anglican Church, and very fraternal toward all other Christian bodies. He restates with approval the views of Bishop Lightfoot that the Apostolic Church was governed by Presbyters, that there was no distinction between Presbyter and Bishop, and that the Episcopate was evolved out of the Presbyterate after the death of the Apostles. He interprets Apostolic Succession as merely the succession of an official ministry without involving any grace or orders through the laying on of hands. He frankly says that Apostolic Succession has no scriptural authority behind it and hence the validity of orders does not depend upon Episcopal ordination. He argues strongly for the validity of the orders and the sacraments of non-Episcopal Churches. In contending for this reunion of Christendom he insists that the only possibility of securing it is for the churches to approach the subject with mutual recognition of each others' claims to constitute a part of one universal Church of Christ. No church has a right to assume that it is the true Church and to seek to reunite Christendom by asking all other Christian bodies to come into union with it.

All of this sounds well, and offers a promising outlook. But when the Canon comes to lay down the basis for union, he makes the historical Episcopate an essential plank. This, not because it is scriptural, but because it has behind it the authority of the early and undivided church, and has continued to this day to be a constituent element in the larger part of Christendom. While recognizing the validity of other orders than the Episcopal, he insists that in order to secure unity for the future, all must agree upon one doctrine or orders, and that for the sake of unity all other Christian bodies should be willing to accept the orders of the Anglican Church. He would not have the ministers of other Christian bodies re-ordained, but from the time of the union all candidates for the ministry must be ordained by laying on of the hands of the bishop.

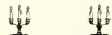
Practically Canon Headlam makes the same demand with the High Church Anglicans, only on different grounds. They demand that all submit to Episcopal ordination because it is essential to validity of orders; he on the ground that it is essential to unity. They demand it on the ground that it has Apostolic authority behind it; he on the ground that it has behind it Church authority.

Furthermore, Canon Headlam's recognition of the validity of the orders and sacraments of non-Episcopal Churches is disappointing in the outcome. We thought

it implied an interchange of pulpits and inter-communion in the sacraments. But not so. He says that nothing would be gained by this. On the contrary, inasmuch as it would be a violation of the rules of the Anglican Church, it could only result in harm by causing dissension and strife. Here again the Canon and the High Church Anglican are in practical agreement. Both exclude us from their pulpits and bar us from their communion table—the one on the ground that we form no part of the true Church, and the other on the ground that the rules of the Anglican Church would be violated.

It is evident from Canon Headlam's book that his views found expression in the recent Lambeth Appeal, and to him is largely due the exceedingly fraternal tone and earnest Christian spirit of that appeal. It is further evident that he has done nothing to remove the barrier of the historic Episcopate to the reunion of Christians. As long as any branch of the Church makes one of its distinctive institutions, and that confessedly destitute of Scriptural warrant, a *sine qua non*, the prospect of a reunited Christendom is far from bright.

With Canon Headlam the difficulty is that he wishes to force the historic Episcopate upon the people of God as the basis of union, but he cannot do that—there are too many who not only will not, but they could not make the Episcopate fit them. Some other plan must be found, and in that plan there must be some way out of allowing our own sect ideals to upset the plan and so bring defeat. Who can tell us how to remove this difficulty?



SERIOUS QUESTIONS FOR THE CHURCH MEMBER

FOR many years we have sought in giving instruction to new converts to impress them with one special thought, *viz.*: Do not undertake to live a half way Christian life, for half way means to fail. If you are to make a success of your life as a Christian, then give your whole heart and mind to the task of yielding your heart and mind to Christ. The half way Christian is in fact the no way Christian, and a no way Christian is not a Christian at all. One must be a Christian, or not a Christian, and it were better to be no Christian at all rather than to be a half way Christian. When a man is no Christian at all, he is open to approach on that question, but when he is a half way Christian, then it is that he is not open to approach because he declares that he is a member of the church, thus shielding himself from all influences that would seek to lead to Christ, and so the half way Christian is screening himself against all approaches from the soul-winner, and thus he goes on in sin.

There is another reason why the half way Christian should not be in the church, and that is because men of the world, seeing the manner of his life, take it for granted that that sort of life is what people mean when they seek to win men and women to that kind of a life, and they turn away in disgust, declaring that they do not wish any such religion as that, and who can blame them? We might say that they ought to know better, but as a matter of fact, if they know better they do not seem to be willing to admit it, and so they go on to ruin, stumbling over some man or woman who is disguised as a half way Christian.

The man who is not interested in his Bible does not know much if anything of the Lord. For if he knew the Lord, he would desire to know the Book He has sent to give us light on the way of life. Any man who does not care about his Bible, does not seek to drink its riches as a means of spiritual life, well, at best, we shall not expect to find him a whole-hearted servant of God. If we had the ear of every new convert in the land we would say to him, never be satisfied with being a half way Christian—be out and out for Christ, and then the Christian life will stand for something worth while both in time and eternity. Read what Miss Julia H. Thayer says along this line, as follows:

“Are we too emotionally religious?” a friend asks.

“Are we *enough* emotionally religious?” I parry; for on all sides I meet a cold, stolid indifference to spiritual things.

“There are so few people in my church who care to talk on the greatest of all subjects—religion,” I said to an exemplary Christian woman.

“In any church you can count them on the fingers of one hand,” was the quick reply.

Vital, practical, sympathetic heart-Christianity can come from only one source—the Bible's teachings. It is neglect of the Word of Life which has brought the alarming conditions that we see and feel all about us.

Never were there so many copies of the Bible as now, but where are they? Is it the “heathen” who have them? Seldom do I see a Bible in the hands of anyone. There are Bibles in our homes—oh, yes, but for the most part they lie unopened, unread—until someone falls ill or someone dies.

Rarer still is the sight of a person engaged in *studying* the sacred Word, yet we are told to “search the Scriptures.” We know the meaning of that word “search” when we have lost a valuable jewel or a pearl. We lift every rug, move every piece of furniture, peer into every dark corner if haply we may find our missing treasure. Few thus search for the “pearl of great price.”

In all that I say, I am not speaking of the worldly person, but of the one whose name is on the roll of the “visible church.” How will that person ever be able to find his way to the Unknown Land if he does not acquaint himself with the directions for reaching it? The Bible is the only chart that maps out the strait and narrow way leading to Eternal Life.

“Keep your Bible open and turn a leaf every day,” says the Open-Bible League—an association which has a choice multitude of members.

“Is that all one has to do?” someone asks.

“Well, that is all you *promise to do*,” I reply.

Said a member of the League, “When I go to my Bible to turn a leaf, I read—I'm ashamed not to.”

That is the very object aimed at by the League in its simple request to “turn a leaf every day.” The act is designed to lead one to the words of God.

Some persons object to having their Bible open, saying that dust gathers on the page. Do not fear that, for it will be so slight that a breath can scatter it—if you turn a leaf daily!

Have your Bible conveniently near—make it easy to reach. Read it thoughtfully, prayerfully. Would it not be beautiful to be found so doing when your Lord comes?

CONTRIBUTIONS

SUFFOLK LETTER

EDWARD BURGESS WALTON, son of Samuel H. Walton, was born in Gates County, N. C., March 31, 1887. His father was in the Confederate Army for two years and nine months, and was wounded twice, losing one of his eyes. He died May 28, 1918, at his residence in Suffolk. His good wife had died before him October 2, 1912.

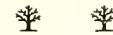
Edward B. went to Camp Lee June 5, 1918, remained in camp six weeks before leaving for France. From the time his father knew Edward had to enter the army he grew despondent and gradually lost hold upon life. Edward joined the Suffolk Christian church November 17, 1907. He sailed from the United States July 26, 1918, and died in an army hospital of spinal meningitis following influenza in France, October 5, 1918. He was in the mail service before entering the army. His body arrived in the United States October 27, 1920, and reached Suffolk November 27, 1920, and was buried in Cedar Hill cemetery the next day, November 28, 1920.

The history of this young life, thirty-one years, six months and four days, is the history of thousands upon thousands of young men who made the "supreme sacrifice" in the greatest war of time. War is the most tragic and the most cruel human blunder. "Thou shalt not kill" should be engraven upon the heart of all human beings. It is heroic to obey the call of country and to lay life upon the altar; but nations will be held responsible for making the world a slaughter-house and men victims of ambition. When Jesus Christ is enthroned in the hearts of rulers the nations will abolish war and the Prince of Peace will unfurl His banner over a happy world. Brave boys like Edward Walton who gave their lives in war were innocent victims of an age-long custom. There is, at the present time, universal yearning for the abolition of war and the settlement of international differences by arbitration and courts of justice. Judges of international courts would be much more honorable than generals. War has deceived the race. The chances for fortunes from governments in time of war tempt men to favor war. Men grow rich by the shed blood of young men, and imagine themselves innocent.

The nation honors the boys who died on field or in hospital, but can never restore to parents the blighted flowers of the home. No Decoration Day can compensate the mother for the loss of her son in war. Somebody must answer some day for the holocaust that robs a nation of its youth and happy homes of their jewels. But peace will never come to a warring world until military schools are abolished. The reduction of armaments will not insure peace while military schools train youth for war. It is a contradiction in terms to tax a Christian people to maintain military schools. Military schools inspire and cultivate the military spirit, train young men in military habits, and lead to mili-

tary action. If girls were admitted to military schools it would make amazons of them and change the currents of civilization. Military schools should be converted into schools training the young for the arts of peace. Too much importance is attached to the training for war, and too little to the cultivation of peace.

W. W. STALEY.



ELON LETTER

IMET two men the other day—one a Methodist, the other a Christian. The Methodist was a Christian too, though not a member of our Church. Both men had daughters to send to college, and both were good personal friends of the writer. I did not meet them in concert, but on the same day.

I congratulated each of them on having a daughter to finish high school. When I told them that only one in nine of our population attains this distinction, they immediately rated their daughters higher. Naturally we fell to discussing the future. I met the Methodist man first. He is a man of moderate circumstances, a hard worker, on a salary basis, so that additional financial obligations are to him matters of grave concern. He confided to me his life's aspiration with reference to his daughter—that she should be graduated from college. I congratulated him again and told him that one in thirty only gets to college and one in ninety to graduate from college. There was joy in his very manner when I got him to see what a high-visioned man he was and what awaited her in the way of life achievement, for this one ninetieth of our population who are college graduates have furnished us ninety per cent of our leadership in Church, State, and industrial life. His countenance then became to me an inspiration.

Then being ever alert for recruits for Elon's student body, I offered this princely father the advantages of our college for his daughter. He thanked me. He spoke well of Elon. He had visited the college once and was impressed with its Christian tone. He had observed its influence in the lives of its alumni whom he had known. "But," he added, "we Methodists have a college for this territory. It is my duty to patronize it. I have never had another thought than that my daughter should go there." Then he told me how every pastor he had ever had, had spoken always of his daughter as a prospective student for their college. This layman and these pastors are normal in their attitudes in their Church.

A few minutes later I met the man of our Church. He greeted me effusively and rejoiced in the great work I was doing for the Church at Elon. Of course I set him right on that point. The work being done at Elon is great, but is a social product, the achievement of no man or group of men, but of a Brotherhood.

He, too, declared his intention to send his daughter to college. "Elon is ready for her," I declared with expectancy in my voice. "Well, er"—he stammered forth with such hesitancy and evident embarrassment—"that is where I want to send her. I fear, however, she will go to —," and he named this Methodist college. I argued the best I could. I am considered somewhat of an argumentarian, having persuaded in my youth a lovely maiden to take me for better or for worse. Well, I failed, not with the maiden, but with him. My brother insisted at first that his daughter wouldn't obey him. Then he tacked for a new position and insisted he was free to patronize any college he saw fit. He said his pastor had never mentioned Elon to him nor ever referred to the college during his pastoral visits or in his pulpit in his hearing. This layman and this minister I am unwilling to accept as characteristic of our Church. I know some glowing exceptions, at any rate.

Of this I am sure, however, absolutely sure: We shall never build up our college or our beloved Church while our membership assumes this indifferent attitude.

The Methodist Church is large. It is growing. The Christian Church is the typical American church. It guarantees in the realm of the Christian life the same principles of liberty and equality our government guarantees in civil life. Yet our Church is smaller today in America than it was in 1860. Does anybody know why? Perhaps Governor West will tell us. Perhaps some fine layman with a son or daughter to send to college and who sends to some other college can tell us.

No, I am not pessimistic. I recently talked with Brother P. J. Carlton, Richmond, Virginia, Elon's latest addition to the trusteeship, a man with a world-vision. I am far from pessimistic. Beloved, is a democratic church able to be loyal?—that's the question. And each individual member must answer for himself. What shall your answer be? And remember the future of our Church depends on your answer.

W. A. HARPER.



THE UNKNOWN FUTURE

That part of our existence which has our greatest interest and invites our keenest hopes and fears is the part that appears the most inscrutable. Even the heedless hope for to-morrow, the indifferent think of it, and the prudent plan for it. We all would like to know what it has in store for us; yet our vision fails, and conjecture takes the place of assurance.

A wise Providence conceals the future for our good. Death, the earthly end of things, is there. If we could know when it is to come we might amend our heedless ways, make prudent preparations, and meet it better than we probably shall. But what would life be, tortured by the stern knowledge that on a certain day it must end?

In the forward movement of the different denominations, planning for the future welfare of the church, after mature thought, meditation and prayer, conceived the idea to put on a drive for greater financial assistance. Meetings were held, plans made, committees appointed, and the work began enthusiastically. The committees worked unceasingly and heroically till the goal

was reached and the glad shouts were heard from every one, "Over the top!"

After the storm, then the calm. We subscribed liberally, we did our part faithfully, to make the drive a success, our consciences are at ease, yet we have failed to meet these obligations. Hard times, stringency of money is the pitiful excuse we offer, but the real cause is indifference, lack of interest and activity on the part of those entrusted with the collections and those who subscribed. This is a voluntary debt, an obligation, a free-will offering, a pledge to the church and to the church's God. We cannot afford to *lie to God*. If we fail to make a faithful effort, we may witness a scene which will remind us of the awful mistake of Ananias and Sapphira.

J. M. WELCH.



COLLEGE MONTH

It was my pleasure to attend the session of the Southern Christian Convention held at Suffolk, Virginia, last May, and listen to the debates on the many important questions vital to our denomination's life.

It strikes me now that the time spent in discussing these questions was not always in proportion to their importance. If I remember correctly, not much time was spent on the floor of the Convention on the College Month proposition. In fact, the matter was disposed of so quickly that, I believe, the majority present failed to realize its far-reaching importance. Now, as I look back on the work done at Suffolk, I am convinced that the action of the Convention in making June College Month for the churches was one of the most important things accomplished at the Convention.

For many years we have needed some way of focusing the attention of the Christian Church upon our church school. We have suffered for the lack of a systematic plan that would bring to the minds of our scattered constituency the inter-relationship of church and church school. We do not yet fully realize how dependent the church is upon the church school for leadership. Nor do we seem to understand to what extent the church school must rely upon the denomination for supplying the raw material out of which leaders can be made. Our people, I fear, have been allowed to think of Elon as something far away and detached and having no vital relationship to their own local church.

If our denomination is to grow we must have more trained leaders. The records show that we cannot depend upon outside sources. The only source that can be depended upon with certainty is our own church school. One has only to consult the Ministerial Directory or visit our most progressive churches to verify this fact.

Last May at Suffolk the Board of Education recommended a plan which, if followed up, will go a long way toward giving our people the correct idea as to the status of our church school. The Board recommended that June be made College Month. The Convention approved and adopted this plan. Now the responsibility of putting this plan into operation rests upon all who are interested in the future of our denomination.

W. W. ELDER, *Chaplain,*

Indian Head, Maryland.

U. S. Navy.

FAMILY WORSHIP—DAY BY DAY

By Rev. J. Gregory Mantle, D. D., in the Alliance Weekly

Sunday

"No man shall come up with thee." (Exodus 34:3).

In every instance the man who prevails in prayer is the man who is alone as he prays with God. Abraham leaves Sarah behind when he pleads with Him for Sodom. Moses is by himself when near the bush in the wilderness. Joshua is alone when Christ comes to him as an armed man. Gideon and Jephthah are alone when commissioned to save Israel. Elijah raises a child from the dead, and Elisha does the same, and in each case not even the mother came in while the prophet, alone with God, asks and receives. So of Ezekiel, so of Daniel.

Although others were present, Saul, journeying to Damascus, is alone with Christ, after that He reveals Himself to him. Cornelius is praying by himself when the angel flashes upon his solitude; nor is anyone with Peter upon the housetop when he is being prepared to go to the Gentiles for the first time. John the Baptist is alone in the wilderness; and John the Apostle is alone in Patmos when nearest God. It is when alone under his fig-tree in prayer that Jesus sees Nathaniel. All religious biography testifies to what Christ means when He says, "And thou, when thou prayest, enter into thy closet, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly."

Monday

"Give me neither poverty nor riches. Feed me with food convenient for me." (Proverbs 30:9.)

If it be God's will, I would be free from the temptations of want. I dare not ask for wealth with its temptations. Tomorrow may never come for me; I must not be careful for it, or boast myself of it, by asking for hoards to lay up. I pray not for encouragement to sloth, but for power to work, and for a blessing upon diligence. If I am idle, this prayer is presumption. When I pray for the daily support of my soul's need, I do not look for it to come by special miracle; I must seek it in the way of faith and obedience, in the careful use of the means by which Christ gives knowledge and grace. I cannot ask daily provision for myself, and be careless how others fare. If I am selfish, this prayer is mockery. When I plead with my Father for His children, whose souls and bodies want, I bind myself to show, by what I do, that I mean what I say. I pray that I may receive, as part of my Father's bounty, a spirit of love, leading me to impart freely to my brethren.

Tuesday

"If I wash thee not, thou hast no part with me." (John 13:8.)

These words require us to believe that the Lord Jesus Christ is not more intent upon the salvation of a soul than He is upon its sanctification. The prayer, "Lord, save, or I perish!" has not more power to touch the sensibilities of heaven than the prayer: "Make me perfect to do Thy will." Faith in Christ is as truly sanctifying as it is saving. According to our faith it is unto us. If our faith takes Him to be our sanctification, He is that to us. In one sentence, He is to us

exactly what our faith takes Him to be. The same Jesus Who bore our sins in His own body on the tree, here presents Himself in the capacity of Purifier, and says: "If I wash thee not thou hast no part with Me." If there be any union, any commerce, between Christ and ourselves, it is in the way of Sanctification. If I refuse to accept Him as my Sanctification, I have no part with Christ.

My dying Saviour, and my God,
Fountain for guilt and sin,
Sprinkle me ever with thy blood,
And cleanse, and keep me clean.
Wash me, and make me thus Thine own.
Wash me, and mine thou art,
Wash me, but not my feet alone,
My hands, my head, my heart.

Wednesday

"If any man stumbleth not in word he is a perfect man, able to bridle the whole body also." (James 3:2 R. V.)

According to the Apostle James, stumbling not in word is the supreme work of a "perfect" or "complete" spiritual man. The present is a sifting time for all the children of God in every degree in the spiritual life. Hasty, unloving, ungenerous words cannot be co-existent with the deep knowledge of God of the truly spiritual man. To "stumble not" in word has much to do with our power in prayer and with our abiding in the secret place, within the veil. If the Adversary can draw us out of the hidden place into the strife of tongues he will do it. The Apostle asks in verse 11, "Doth the fountain send forth from the same opening sweet water and bitter?" We cannot speak "bitter words" one moment and in the next be a channel for the sweet, pure stream of the "river of water of life." "Set a watch, O Lord, at the door of my lips."

Thursday

"Let Me alone, that my wrath may wax hot against them." (Exodus 32:10.)

When God threatened to consume Israel because they had proved themselves to be stiff-necked and idolatrous, God confesses to the enormous power which the intercessions of His servant Moses had over Him. "Let me alone!" He cries. "Remove this barrier between Me and this people, and I will consume them and make of thee a great nation!" How wonderful that the Almighty One should be prevented, held back, bound fast by the prayers of Moses! What an astonishing thought! It is in the power of a man to let God go or to hold Him back. How faintly we realize the power God has given us with Himself. Moses reminds God of His chosen servants; and of His covenant with them, and he not only lays hold of God, but he prevails against Him and overcomes Him (verse 13). This Almighty One gives Himself into our hands today. When a man lays hold of God's chastening rod and cries: "Hold! Spare me! Be merciful! I plead in the name of Thy Beloved Son; what I ask He also asks; Thou hast never refused Him anything, therefore hear Thou Him; I have Thee, I will hold Thee, I will not let Thee go." Then the prayer of faith in the Name of Jesus prevails.

Friday

"*The field is the world.*" (Matthew 13:38.) "*The whole creation groaneth.*" (Romans 8:22.)

The King claims proprietorship of "the whole creation." That which is indicated by this phrase is that which was also in the mind of the King when He said "the field is the world." The whole creation, every form of life, every condition of being, every part of the great whole belongs to the Son of Man. The creation is His field, and if it be true that there is suffering throughout all the cosmos let us never forget that this field of the world is His, and it is waiting for the sowing of the good seed which is to produce the harvest of the Kingdom. I never feel that I am engaged, even under the leadership of Christ, in attempting to wrest something from one to whom it belongs. Our toil and conflict are directed rather towards bringing back to the rightful owner that which belongs to Him. Everything belongs to Him, mountains and valleys, continents and countries, beasts and birds, flowers and fruits, and men of all kindreds and tribes and nations. The devil is a squatter, and a squatter is a man who settles on land he has no right to, and works for it for his own advantage. That expresses the whole truth concerning the devil.—*Dr. G. Campbell Morgan.*

Saturday

"*Behold, I come as a thief. Blessed is he that watcheth.*" (Revelations 16:15.)

"A deep lethargy seems to settle upon God's people in regard to what should be their inspiring expectancy. The world is so near and so very real that it is easy to be taken up with its tasks and toys, its pursuits and pleasures until their glamour pales the star of hope, and their voices drown the message of warning. A false and unbelieving idea of permanence subtly pervades the minds of many of Christ's people, and like a deadly miasma, it paralyzes their energies. They do not really believe in the possible nearness of His return. Hence they are not eagerly warning and laying hold of the unsaved, while yet opportunity for such service remains. And yet Christ has made it as plain as He can, that the quietness and swiftness of a thief who gives no warning of His approach, is the way in which one day He will come. Supposing it were today! Are we ready to meet and go with Him? Or should we be ashamed for Him to find us at the occupation which now gets most of our time, our thought, our strength?—*Dr. J. Stuart Holden.*



We honor them that would exalt Jesus Christ; but the conception of how to exalt Him seems very childish in some instances, as when they would accentuate the contrast between Him and His disciples by declaring that we cannot be saved from all sin in this life, and that we give him his rightful place only as we acknowledge our incurable defilement; that to profess holiness or confess its feasibility is to make ourselves His dependents. We know of no one who reduces his humility to these terms exactly, but this is the logic of that view which would have us honor Christ by reckoning ourselves incurably sinful.—*Selected.*

HOME

The walls of a house may be builded of wood,
Its foundations, of brick or of stone;
But a genuine home is an exquisite thing,
For its builded of heart throbs alone.
The price of a house may be reckoned at once
And paid with a handful of gold;
But the price of a home very few can compute,
And that price they have never yet told.
The rooms of a house may be stately and grand,
Their adornment, a triumph of art;
But the beauty of home is the final result
Of the toil of an unselfish heart.
A house may be burned, may be sold or exchanged,
Nor the loss of one's peace interfere;
But the loss of a home—how it crushes the heart!
For our homes we all love and revere.
Of houses a man may possess many scores
Yet his property lead to despair;
But an honorable man in a home of his own,
Must be counted a true millionaire.
—James H. Skiles, in *Congregationalist.*



DIVINE REVELATION

The absolute necessity of a divine revelation is sufficiently established. If God be the sole Fountain of Light and Truth, all knowledge must be derived from Him. "The spirit of a man may know the things of a man; but the Spirit of God can alone know and teach the things of God." That is, the human intellect, in its ordinary power and operation, is sufficient to comprehend the various earthly things that concern man's sustenance and welfare in social life; but this intellect cannot fathom the things of God; it cannot find out the mind of the Most High; it knows not His will; it has no just idea of the end for which man was made; of that in which his best interests lie; of its own nature; of the nature of moral good and evil; how to avoid the latter, and how to attain the former, in which true happiness, or the supreme good, consists; and these things it is the province of divine revelation to teach, for they never have been taught or conceived by man.

How unspeakably we are indebted to God for giving us a revelation of His will and of His works! Is it possible to know the mind of God but from Himself? It is impossible. Can those things and services which are worthy of, and pleasing to an infinitely pure, perfect, and holy Spirit, be ever found out by reasoning and conjecture? Never; for the Spirit of God alone can know the mind of God; and by this Spirit He has revealed Himself to man, and in this revelation He has taught him, not only to know the glories and perfections of the Creator, but also his own origin, duty, and interest. Thus far it was essentially necessary that God should reveal His WILL; but if He had not given a revelation of His works, the origin, constitution, and nature of the universe could never have been adequately known. *The world by wisdom knew not God.* This is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigations of the most accurate philosophers.—*Dr. Adam Clark.*



"A church must send or end."

FROM OTHER SANCTUMS

There is a place where thou canst touch the eyes
 Of blinded men to instant perfect sight;
 There is a place where thou canst say "Arise"
 To dying captives bound in chains of might;
 There is a place where thou canst reach the store
 Of hoarded gold and free it for the Lord;
 There is a place upon some distant shore
 Where thou canst send the worker or the word.
 There is a place where God's resistless power
 Responsive moves to thine insistent plea.
 There is a place—a simple trusting place
 Where God Himself descends and fights for thee,
 Where is that blessed place? Dost thou ask where?
 O, soul, it is the secret place of prayer.
 —Missionary Review.



Aristotle said: "No great genius was ever without some admixture of madness." On the other hand, no great genius was ever aware of his madness. "I am not mad, most noble Festus; but speak forth the words of truth and soberness," said Paul, the greatest genius of the Christian Church. The genius who is aware of his madness is not a genius, just as the saint who is aware of the halo about his head is not a saint. "Moses wist not that the skin of his face shone."—*Selected*.



God means for us to study circumstances in connection with His guidance, but circumstances alone are not sufficient. They must be read in the light of God's Word and in the leading of the Holy Spirit. Otherwise they may lead us far astray from His will. In teaching the recent Jonah lesson to the Washington Square Bible Class of Philadelphia, Mr. Paul Cell, of the National Bible Institute of Philadelphia, said: "See how circumstances concurred for His convenience which at first he may have believed were from the Lord. First was his desire for Tarshish, then when he reached Joppa there was a boat docked waiting to sail somewhere—yea, even to Tarshish. Then he discovered that he had the fare, and again that he could secure passage, and, most striking of all, he had rest and quietness, because we find him sleeping." The trouble was that Jonah did not study his circumstances in the light of God's direct word to him, "Arise, go to Nineveh." It is a very serious mistake, which all of us will discover as did Jonah, if we merely allow the wish to be father to the thought in deciding how and when we shall serve God.—*Sunday School Times*.



One of the clubs with which we break the Ten Commandments is the tongue. Dean Rugh of the Philadelphia branch of the National Bible Institute was asked by one of his pupils: "What does this mean in Hebrews 13:5, 'Let your conversation be without covetousness'?" And Mr. Rugh's reply was something like this: "I wish I had a million dollars"; "I wish I lived in a brownstone front"; "I wish my Mary could have as fine Sunday-go-to-meeting clothes as Mrs. Jones' Kate"; "I wish my husband had enough money to hire a cook and a

maid"; "I wish I could have a six-cylinder like Smith"; "I wish I had that government job of the man just above me in the department"—"I wish, I wish, I wish." Idle wishing is quite a different thing from praying to God to supply our real needs. Dare we say that such "conversations" are without "covetousness"? Oh, but you say, that word "conversation" means "walk." Well, our talk is the mouthpiece of our walk. If our speech is poisoned in this way, a good antidote is available in a new expression of gratitude for the countless blessings that we really have.—*Sunday School Times*.



Christian Endeavor societies are putting fresh life and vigor into the churches and institutions of Madagascar. The present number of Christian Endeavorers in the island is 14,201. Recruits for church membership come largely through the Endeavor societies, six churches reporting that 153 out of 197 accessions were from the Christian Endeavor organizations. The members are encouraged to take up definite work, and in the Betsileo several of the societies support evangelists and teachers. A missionary with forty-two years' experience in Madagascar writes: "In the movements we have recently witnessed toward Christianity we have been thankful for the Christian Endeavor societies, and too much stress cannot be laid upon their importance."—*Herald of Gospel Liberty*.



Speaking of the fact that in nearly every college are groups of fine young people who are dedicating their lives to the most genuine Christian service, we note that in each of eleven colleges in New England groups of students have undertaken the annual support of some important foreign missionary enterprise. A number of colleges thus support one of their own students in the foreign field. Such facts are largely ignored by that element in the Church today that is so severely criticizing the theology of our higher institutions of learning.—*Exchange*.



The annual report of the American Bible Society just completed shows the largest circulation of Bibles by that organization since the high levels of the war period—4,855,464 volumes being distributed, more than a million in excess of last year's record. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the Society has been unable to meet it.—*Herald of Gospel Liberty*.



The urgent need, the holy hymn,
 With these all time is filled,
 The altar light is never dim,
 The prayer is never stilled.

Thy Kingdom come! Thy will be done!
 The watchman keep their tryst:
 Not one, but all hours, thou hast won
 The world to thee, O Christ!

—The Daily Altar.



"God's plan depends upon man."

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

IMPORTANT EVENTS AHEAD

North Carolina Sunday School and Christian Endeavor Convention, Liberty (Vance), July 11-13.

Eastern Virginia Sunday School Convention, Berea (Norfolk), July 25-26.

Alabama Sunday School and Christian Endeavor Convention, Noon Day, July 29-30.

Chautauqua and School of Methods, Elon College, N. C., August 28 to September 4.



INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON, JULY 2, 1922

Ezekiel, The Watchman of Israel. Ezek. 2:1—3:27

Golden Text: "Seek ye Jehovah while He may be found; call ye upon Him while he is near; let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon."—Isaiah 55:6-7.

Lesson Thoughts:

Ezekiel is the third of the greater prophets, so-called because of their great spiritual power. For twenty-two years at least his work continued as he faithfully acted as "watchman" to warn them of the consequences of sin. In this lesson he sees a vision and hears his call. He faces a hard task, the great demand of which is faithfulness to duty. The same call comes to God's servants to-day, to bear His message. The work is in our hands, the results in His.

"Take heed to thyself and thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (1 Timothy 4:16.)



CHRISTIAN ENDEAVOR TOPIC, JULY 2, 1922.

Better Praying.—Matt. 7:7-11.

(Consecration Meeting)

Seven Conditions of Better Prayers:

1. Penitance.—Psalm 66:18.
2. Forgiveness.—Mark 11:25.
3. Unselfish Motives.—James 4:3.
4. Preseverance.—Luke 18:1-8.
5. Faith.—Mark 11:24.
6. According to the Will of God.—I John 5:1-4.
7. In Jesus's Name.—John 16:23-24.

Seven Great Promises:

Mark 9:23; Isa. 65:24; Phil. 4:19; John 15:7; Phil. 4:6; Eph. 3:20; Matt. 18:19.

Real prayer is the most intense act that a man can perform. More important than the most earnest thinking upon a problem; more important than a personal interview to influence an individual; more important than addressing and swaying an audience; far more important than these and any other forms of activity is the act of coming into vital communion with the great God of the Universe and wielding the forces of the prayer kingdom.—John R. Mott.



"ALL DRESSED UP AND SOMEWHERE TO GO"

If you have never heard the joke, "All dressed up and nowhere to go," you will profit by asking Dr. Atkinson to explain this joke to you at the Sunday School and Christian Endeavor Convention, which meets this year

at Liberty (Vance) near Henderson, N. C., the second week in July, opening Tuesday evening, the 11th, and closing Thursday afternoon, the 13th. You see, I can always depend on the Doctor being present at these conventions, and I am sure that it will be a pleasure for him to expostulate the whys and wherefores of the above joke.

Now, what I want to say to you is that *you have somewhere to go the second week in July*, and it is just as much your duty to be there as it is mine; and the question is, are you dressed for the occasion? Is the report going up from your Sunday school and Christian Endeavor Society satisfactory to you and ready for tabulation? Is your departmental report ready for the Convention and the press? Have you made your business arrangements to be away from home these two or three days? Have you dressed *down* that talk or speech, so that you can start and stop on time? Are you fully dressed?

The stage is set for a great Convention, the program carries some excellent speakers, and we are assured by the chairman of the Music Committee that this part of the program will be fine also, and we do not want you to miss it.

We are going to expect more pastors, superintendents and delegates this year to be present and take part in the work of the Convention than ever before. The good people of Liberty are making great preparations, *really dressing up in grand style for this occasion*. Will you disappoint them? Are you fully dressed? If so you are to be congratulated. If not, let's put on our best suit of enthusiasm, bewitching smiles, and polish up with the oil of sunshine, right now, for the biggest and best Convention ever.

C. H. STEPHENSON, *President*,

Sunday School and Christian Endeavor Convention
of the North Carolina Conference.



NOTICE

To all ministers and delegates who are expecting to come to the North Carolina Sunday School and Christian Endeavor Convention, which is to meet with the Liberty (Vance County) Christian church, July 11 to 14: Write to me at once, telling me what day I may expect you and what train you will come on. Then you will be met at train, if necessary, and entertainment will be arranged for you. I will meet all trains on the Seaboard Air Line and Southern July 11 from 12 M.

G. W. EAVES, *Chairman*,

Entertainment Committee.

Henderson, N. C.



To share in Christ's Kingdom, even by faithfully praying for its coming, is glory indeed for a human soul. But when to aspiration we are privileged to add an actual partnership with the King in bringing in the good day of His reign—this is life's supreme dignity. The King counts on our loyalty, on our initiative, on our unselfish service to help him cast out evil from the race, and spread justice, mercy, peace, and brotherliness in all the earth.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

TWO LETTERS AND MORE

In behalf of the Mission Board, the Secretary recently sent a letter to the Captain in every congregation of the Convention advising them of the action of the recent Convention in placing the Men and Millions Movement in the hands of the Mission Board, and assured the Captains that the Board was ready to do all in its power to help them carry to completion the great work of the Movement so well begun. The responses to these letters are most gratifying indeed. The Secretary has seen in person since the Convention a very large per cent of the pastors and quite a few of the Captains, all of whom say that they believe a great part of the pledges will be paid and the work of the Movement will go forward just as soon as business conditions improve sufficiently to allow the same. That readers of THE SUN may get the individual opinion that seems to prevail, I am selecting two letters from my morning mail which are typical, I think, of all those received thus far, and show far better than I can possibly hope to do the spirit that prevails among the Captains and in the churches relative to the Movement. I know these two brethren never dreamed that their letters would go to print, but I feel that they will pardon me, since theirs represents the general trend of those being received from all directions. I select the two following:

"News Ferry, Va., June 19, 1922. DEAR DR. ATKINSON: Replying to yours of a recent date relative to the Men and Millions Movement, will say that on account of bad crops for the last two or three years, especially in this section, we decided it was useless to try to make any special effort to do any collecting just now, but think if everything keeps favorable till fall we might do some good work along this line. I believe it is the aim of those who subscribed to this fund to pay, but we all know that we have to possess before we can pay.

"Now if it is the wish of the Board for me to see or write these parties, of course I will go at the job.

With very best wishes, I am, Yours sincerely, P. W. FARMER."

"DEAR DR. ATKINSON: I am in receipt of your communication of June 9 regarding the work of the Men and Millions Movement having been placed in the care of the Mission Board of the Southern Christian Convention. I wish to express here my appreciation of your promised help in any way I think best for the good of the movement in this section. In reply I do not know what to suggest. My heart is in the work, and I would sacrifice any reasonable amount of time or means to bring about a full and complete response of our people to this fund. In April I sent out notification blanks to all who have pledged that are under my watch care, and I received \$85 in response. Also I made a short talk in our church telling our people of the little we

had accomplished during the second year, and urged them to respond as early as possible. The first year my church (Berea, Norfolk) paid in 57 per cent of the amount pledged, and 58 per cent of the pledgers responded. Last year (the second year) only 24 per cent of the yearly amount was received and 16 2-3 per cent of pledgers came to our rescue. I feel it needless to distribute envelopes at this time among our members, as it would incur some expense with very little or no results. I have the utmost confidence in some of my friends who, I believe, will pay every penny pledged, but they will have to be given time. One that pledged \$60 a year for the five years gave me his check in July, 1921, for the whole amount for the first year, but has given nothing for the second year. Yet he told me a few days ago that, the Lord helping him, he intended to pay every dollar, and I believe he will. We have others as loyal. I believe if we had someone whose soul is on fire for the good work of this movement and who could come into this community and speak out his heart yearnings for the fulfillment of all pledges for this great, grand, glorious movement, we might accomplish a great deal more than we will otherwise do.

"If you, dear Doctor Atkinson, can sometime in the near future come this way and give us a little of your time, please let me know of it and I will have it announced and try to get our people together and give you a hearty welcome. Yours in His service, M. W. HOLLOWELL. *June 18, 1922.*"



GROUP MEETING OF PASTORS

By request of the Mission Board there was a meeting at the First Christian church, Raleigh, N. C., June 19, 1922, of ministers accessible to Raleigh for the purpose of considering the follow-up work of the Men and Millions Movement. Those present were Revs. D. A. Long, J. O. Atkinson, R. L. Williamson, Stanley C. Harrell, J. Lee Johnson, B. J. Howard, J. E. Franks, J. V. Knight. Prayer led by Dr. D. A. Long. Purpose of the meeting was stated by Dr. Atkinson as follows: (1) To express his feeling relative to the Men and Millions Movement. (2) To receive an expression from the pastors present relative to the movement and how he should go about his work with the pastors in carrying to completion the work begun. Dr. Atkinson placed before the ministers as his chief idea that our great need in this work was and is co-operation. That the matter, after all, is with the pastors and the churches they serve. Because here is the center of the working of any campaign, and the two chief ideals in this movement were evangelism and finance. He further stated that the chief aim is to get the whole church behind the whole problem of Kingdom service. We are to collect the pledges made to Men and Millions and so discharge our moral and spiritual obligations.

Dr. Long introduced the following: Resolved: That we, a part of the pastors within the bounds of the Southern Christian Convention, heartily approve of the action taken at our Convention in placing the collection of unpaid pledges to Men and Millions Movement in the hands of the Mission Board. Resolved, second: That we will do what we can to induce all who have made

pledges to fulfill their promises. Third: That we will co-operate with the Mission Board in trying to perpetuate and enlarge the scope of the movement, in order that we may lengthen the cords and strengthen the stakes of our denominational enterprises. We believe that the giving of all gifts for religious purposes should sweetly blend with our songs of praise of redeeming love.

There was a free and frank discussion by every pastor present. Every pastor gave assurance that he was doing, and would do, what he could to co-operate in the Movement, and that he believed his people would pay, for the most part, as rapidly and as promptly as depressed financial conditions would allow. The resolutions offered by Dr. Long after full discussion were unanimously adopted. Meeting adjourned after prayer by Rev. George W. Avent.

J. O. ATKINSON, *Chairman*,
REV. J. V. KNIGHT, *Secretary*.



THE WHY AND HOW OF MISSIONS IN THE SUNDAY SCHOOL

THE Church is the greatest institution in the world. The Sunday school is the greatest organization of the Church. The missionary enterprise is the greatest movement of the church and Sunday school.

The present missionary situation is a supreme challenge to the Sunday school. The world today lies open to the proclamation of the gospel message. The people of the whole wide world are accessible to the glad tidings of great joy. There are no barriers that cannot be overcome in this present day. The missionaries have mastered the major languages of all the various nationalities. The gospel has been translated into all languages. Great things have been accomplished—in many lands there are Christian communities and much is being done by the native Christians—but the greatest challenge of missions to the Sunday school is to be found in the cries which everywhere confront the Christian Church in the unevangelized lands. In spite of the successes that have attended the labor of the missionaries in the past decades, it is now apparent that the church has as yet scarcely begun to evangelize the world. We cannot find words strong enough to convey an adequate idea of the crucial nature of the present situation. The ease of travel, the modern means of communication, the growth of democracy, the distrust of authority—all show most surely that there is a great awakening the whole wide world around. What is to be done for the world in a Christian way must be done quickly. For old faiths are passing away—and all faiths are to become Christian now or never. It is Christ now, or never, so far as the present generation is concerned. Our greatest obligation is to the people living, and our children shall care for the generations yet unborn.

In the Sunday schools of today there are youths who are eager to go as heralds of the Cross of Christ. Many of these youths walk with leaden feet on spiritless errands, whereas they would fly with winged feet to fulfill the great commission of their Lord. They do not lack devotion—they lack knowledge, the definite knowledge of the world and its needs. The evangelization of the world waits alone upon the willingness of the workers

in the Sunday schools. For among the Sunday school scholars of to-day are the missionaries of to-morrow. The world will be evangelized in that generation in which the Christian teachers of its youth determine that it shall be done. Shall it not be in this generation? Shall the heathen wait longer for the knowledge of Him who gave His life for them?

The first step in the program of missions in the Sunday school is to form a small group of leaders into a missionary organization. This may or may not take the form of a missionary society. The purpose of this organization is to direct the mission work of the school. To envelope the whole school in such an effective atmosphere of missions as shall most surely encourage the finer growth of missionary interests. The missionary leaders should be eager to advance all plans which have for their object the leading of any man to accept Jesus Christ as his personal Savior.

There are several ways to teach missions in the Sunday school. The reading of a letter from a missionary in the Sunday school led James Chalmers to dedicate his life to missions in New Guinea. The opening period of worship in the school offers an occasion of rare value for missionary instruction. The scripture reading in each Sunday's program affords opportunity to drill the school on the missionary selections of the Bible. A missionary map drill locating the principal mission stations is exceedingly profitable. The posting on the bulletin board of missionary news in current events; the hanging of charts and posters before the school; the display of pictures, curios and objects, all have educational value. The names of the Cradle Roll members can be secured for membership in the Little Light Bearers, and through this missionary approach, a missionary atmosphere may be thrown around the child in the home. A good way to interest the adult members of the Sunday school in missions is to form a mission study class and study some books on missions.

Strive to create a missionary atmosphere in the Sunday school. It is most important—just as it is impossible for the body to live without air, it is impossible for the missionary interest to live without missionary atmosphere.

To teach the children to give, devote the collection of one Sunday a month to missions and impress upon the children the fact that the money they bring on that day goes to the little heathen children.

Last but by no means least, pray for missions. Have one prayer each Sunday for the missionaries and their great work.

ELSIE KELLEY.

Jonesboro, N. C.



That religion is a human thing within reach of everybody is a fact that Phariseism and Sacerdotalism will not allow. The result of Phariseism is to put religion out of the reach of the people; the result of Sacerdotalism in mediating religion is to bring to itself many selfish and highly esteemed advantages. Against all this Jesus set himself with the impact of his Divine personality. Hence common people heard him gladly and sinners flocked to his holy presence.—*Exchange*.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

The continued rains have hindered us very much in our farm work. We have done our best between the rains and have finally succeeded in getting our corn crop planted. It is hard to tell which grows the faster, the corn or the grass. The ground keeps so wet that we can plow it very little. We still have about twenty acres of land to break and plant in soy beans. At this writing, June 20, we are rained out again, but we look for bright sunshine after the cloud.

Our friend are good to us and we are grateful indeed. The Ladies' Aid Society of the Pleasant Grove Christian church, Virginia, shipped us thirty dozen eggs a few weeks ago and the children enjoyed them very much. How often could our little children be made happy if our good women, and especially our Ladies' Aid Societies, would ask each member for a dozen or two eggs and make up a crate and ship to us. It would not cost any one but a small item, but many societies making this contribution would be a wonderful help to us. Who will follow in the good deed of the Pleasant Grove ladies?

Our good friend, Joe C. McAdams, Elon College, N. C., made us a donation of two bolts, 100 yards, of nice ginghams for the children's dresses. Mrs. E. L. Moffitt, Asheboro, N. C., sent to us by parcel post a package containing ready-made garments for the little girls.

The Robertson Fertilizer Manufacturers shipped us five bags of fertilizer to help us in getting out our crop. All these contributions help us very much, and we are grateful to those who had a part.

We have mailed a letter to the secretary of each Sunday school not now making a monthly contribution toward the support of the Orphanage. If your Sunday school is not making a monthly offering, I trust you will begin now. We depend largely, during the summer months, on the monthly Sunday school offerings for our support. At this season of the year we do not have many special offerings to help us tide over the summer months, and I want to insist that your school help us.

We have eighty-five little children to feed, clothe, and care for. It takes quite a good deal to do it. When our expense account runs more than our income it makes us feel that we are forgotten. We are supported entirely by charity. It is a work of love. It is lending a helping hand to the helpless. It is giving a home to the homeless. These children may not be from your home community, but they are your neighbor's children. It is an opportunity you have of helping the helpless in their distress. I want to ask you, dear reader, to insist that your Sunday school makes a monthly offering to help us in this work.

CHAS. D. JOHNSTON, *Superintendent.*

FINANCIAL REPORT FOR JUNE 28, 1922

Amount brought forward	\$9,376.26
Sunday School Monthly Offerings	
(North Carolina Conference)	
Christian Chapel, \$2.52; Happy Home, \$4.62; New Lebanon, \$1.00; New Lebanon Baraca Class, \$1.00; Bethel, \$3.90; Lebanon, .87; Pleasant Ridge, \$3.40; Wentworth, \$18.55; 3rd Avenue Church S. S., Danville, Va., \$7.22; High Point, \$2.00; Reidsville, \$1.00 Shallow Ford, \$2.44.	
(Eastern Virginia Conference)	
Berea (Nansemond Co.) \$10.00; Berea (Norfolk), \$4.00; Burtons Grove, \$2.00; Windsor, \$8.75.	
(Virginia Valley Conference)	
Antioch, April, June, \$8.81.	
(Georgia and Alabama Conference)	
Kite, Ga., \$3.56; Richland, Ga., \$1.00; Rose Hill, Ga., \$1.40.	
(Alabama Conference)	
Mt. Zion, \$1.20. Total \$89.24.	
Special Offerings	
Ivor Christian Church, Va., \$6.00; Dr. J. F. Burnett, Sec. A. C. C., \$5.00. Total \$11.00.	
Easter Offerings	
Ivor Christian Church, \$4.05; Christian Sunday school, Melford, Ohio, \$2.00. Total \$6.05.	
Total for the week	\$ 106.29
Grand Total	\$9,482.55



THUNDER PEALS

When thou art turned again, capitalize thy backslidings and errors, and save some other foolish souls from an expensive career from which they may not so fortunately return.

Of the five Bible backsliders, Saul, David, Solomon, Judas and Peter, we are only assured that two returned. Of the rest a sad wail seems to say, they had better not have been born.

"There is time enough yet," says the devil, till he draws you far out on his hellward road. Then he turns and drives you with a verdict that you have crossed the deadline and it is now forever too late.

Depraved men outdo the devil. It is Satan's policy to keep prodigals out of the pig pen, lest they should see themselves and return to God.

When eternity raises its curtain we shall see that anywhere outside of heaven is hell. That which keeps a man out of heaven puts him in hell.

It is little loss to Satan for you to lead a useful life, preach a mighty gospel, or build a great influence, if in life's evening he can put wheels in your head and vitrol in your soul and make you a liability to the cause you served.

It is sunset, but there is no evening star, when the soul ceases to battle against temptation and surrenders itself to sin. The chance of retrieving is governed by the light sinned against.

There are just two systems of religion in the world; the one that has a binding moral standard and promises deliverance from sin, and the one that does not. The latter, under every sky, is heathen.

A repentance that cauterizes all the sin of your life will be followed by great restfulness, and comfort as sweet as the cooing of angels.

"A truly awakened heart" is one on which God writes hatred for sin and love for service. God's law is a romance for him, and God's call is music to his ears. —*Way of Faith.*

CALLED HOME

SMALL—Mary Bet Small, was born February 3, 1904, and died May 12, 1922. She was the wife of Ervin Small, and the daughter of Mr. James S. and Mrs. Mattie Foster. She was a member of Long's chapel Christian church. The funeral was conducted by her pastor, the writer, and her remains were laid to rest in the church cemetery. May the Lord let His blessings rest upon the bereaved ones.

J. F. APPLE.



HINTON—Sadie E. Hinton, daughter of E. D. and Martha E. Jones, was born October 15, 1881 and died May 23, 1922. Age 40 years, seven months and eight days. November 13, 1904, she married W. E. Hinton, of Semora, N. C., who survives her, with eight children. The children are Clair, Elizabeth, Annie, Rassie, Clarence, Claude, Pauline and William. Eva Mae died when one year of age. She also leaves three sisters and two brothers.

At the age of twelve, sister Hinton united with Bethel Hill Church in Person County, N. C. She was educated at Bethel Hill Academy and Oxford Seminary and taught school for five years.

As a girl in her father's home she was obedient and faithful. As a teacher a splendid success, and there was no wife more faithful nor mother more devoted and self-sacrificing. During her entire Christian life her faithful piety impressed and influenced others. Her last year on earth was one of much affliction of body, but she bore suffering as only a true follower of Jesus can. Two days before her translation she talked freely to her family about leaving them, asking them to meet her in heaven. The funeral was at Lebanon church, May 24, conducted by the writer and assisted by Revs. Clayton and Beam, and the burial in the church cemetery.

C. E. NEWMAN.



CAHOON—Audrey Fay Cahoon, died June 1, 1922, aged two years, eight months and seven days. She was the daughter of Mr. and Mrs. E. E. Cahoon, 816 Duke Street, Portsmouth, Va. Afflicted from birth yet she was an appealing child and easily and quickly won her way to the hearts of her loved ones and friends. In wisdom which we may not now be able to understand, God took this tender plant and transferred her to the Heavenly Garden.

The funeral service was conducted at the home, June 3, by the writer, pastor of her parents, and the body was laid to rest in Oak Grove cemetery, Portsmouth, Va., to wait the resurrection morning.

ELISHA BRADSHAW.



WILKINS—Mrs. Sarah Wilkins was born August 6, 1848, and died June 2, 1922. Age 73 years nine months and twenty-six days. Her maiden name was Sydnor.

When young she united with the church. December 25, 1883, she married Mr. Frank Wilkins of Halifax County, Virginia, who survives her together with one son, Thomas A. Wilkins. She leaves one brother, William A. Sydnor, of Chase City, Va., and two sisters, Mrs. R. F. Tuck and Miss Belle Sydnor of Virgilina, Va.

It has been my privilege in recent years to visit occasionally the home of Sister Wilkins and her deep piety impressed me. In the church I have seen her rejoicing because of Christian joy in her soul. For several years she suffered from paralysis, but as the body weakened, the spirit ripened and strengthened for heaven.

My sympathy and prayers are with the family, especially the son and the aged husband who is a true servant of God.

C. E. NEWMAN.



SEAWELL—Brother James Robert Seawell was born September 17, 1887, and departed this life June 7, 1922, age 34 years, nine months, and 28 days. He leaves to mourn their loss a devoted wife and two dear little children, a loving mother and six devoted brothers, two affectionate sisters, all wait to see him again in the glory land.

He was a member of Damascus Christian church, Gates County, N. C. He has always taken an active part in the work of the church from his early boyhood days. The church militant has lost a loyal and devoted servant, but the church triumphant has gained a shining trophy. He is not dead; he liveth in the eternal City, where God and the Angels are. We shall see him some sweet day if we walk in the light. Funeral was conducted in the presence of a large gathering of sorrowing friends and loved ones.

IRA S. HARRELL.



TUCK—Mrs. Mary Carter Tuck, daughter of David I. and Elizabeth Whitt Tuck, was born in Halifax County, Virginia. October 5, 1845, and died on June 8, 1922. Age 76 years, 8 months, and 3 days. Her parents died when she was young and she together with her brothers David and John were reared by her guardian and uncle, Captian Richard Tuck. More than sixty years ago she professed faith in Christ and united with Union Christian church where she remained a loyal member till death.

Her first marriage was to Jechenias Overby. Two sons were born to them, David Thomas and John Wilburn. The latter survives her. Mr. Overby died in the Civil war.

About the year 1870 her second marriage was to James Robert Tuck who died in 1910. There were six children to this marriage: Mary Gertrude, Mrs. Myrtle Wall and Luther are living. Willie Polard died in infancy. James Kemper reached manhood, dying in 1913. Elizabeth Clay married Thomas Tuck and died in 1904. There are nine grandchildren, and three great-grandchildren. A true Christian and one who lived a useful life has gone to reap the reward of the faithful.

C. E. NEWMAN.



CRABTREE—Sister Elizabeth Crabtree, departed this life June 15, 1922, in her seventy-sixth year. She leaves to mourn

their loss, 7 children, 4 sons and 3 daughters. Sister Crabtree's health had been on the decline for some time. She had been a consistent member of the Christian church at Damascus near Chapel Hill, N. C. for many years, and was much beloved. She has been a good and faithful mother. She has 38 grandchildren 35 of this number are living, she also has 3 great-grandchildren. The funeral and burial was largely attended. Her body was laid to rest in the Damascus Cemetery. The Crabtree family was known to be a very affectionate one and she will be greatly missed by her children, and I truly hope they can turn to the words of the Poet and take comfort:

“Mother, thou hast left us,
Here our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.”

The funeral and burial services by the writer and pastor.

P. T. KLAPP.



Years ago, after Mark Twain had been introduced to many kings and queens, to say nothing of dukes and earls, he was introduced to the German Kaiser. When he came home, his little daughter, commenting on it, said, “Pretty soon you will know everybody but God, won't you, Papa?” All other friendships are poor, indeed, beside the fellowship of the Elder Brother, and the fellowships which make that impossible will pauperize and ruin the soul.—C. L. G. in *Federal Council Bulletin*.

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MISCELLANEOUS

In my reading somewhere I once found the beautiful story of a wondrous stream which possessed the rare power of making white everything that came in touch with its waters. The little pebbles in the bottom of the channel were perfectly white. The flowers that ornamented its banks and sometimes kissed its surface were white as snow. The birds which loved its cool shades and bathed in its waters came forth from their baptism with a ray of light. And a bar of iron, left for a time in its bosom, became as a bar of finest silver. All of this was because of peculiar mineral qualities found in the source from which it flowed. So of the heart, from which flow the issues of life. If we have Christ, the great Alchemist from the skies, to dwell there, all the waylets that go to make up the stream of life will be pure as He is pure.—*Rev. M. M. Davis, in Christian Standard.*



Andrew Bomar tells of a simple Christian in a farmhouse who had

“meditated the Bible through three times.” This is precisely what the Psalmist had done; he “had shaken every tree in God’s garden and gathered fruit therefrom. The idea of meditation is to “get into the middle of a thing.” Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would “buy the truth” we must pay the price which Paul intimated when he wrote to Timothy: “Meditate upon these things, give thyself wholly to them.” David meditated in God’s Word because he loved it, and he loved it the more because he meditated in it.—*Selected.*

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(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

J. PRESSLEY BARRETT, - - Editor

Subscription Rates

One Year	\$2.00
Six Months	1.00
Three Months50
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PUBLISHED EVERY WEDNESDAY AT
BURLINGTON, N. C.

Entered at the P. O. at Burlington, N. C.,
as second-class matter.

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4. Christian character is a sufficient test of fellowship, and of Church membership.
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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, JULY 6, 1922.

NUMBER 27

THE SUN'S OBSERVATORY

What is to Become of Ireland?—

Is it possible that the governments of the civilized world must stand still and see poor old Ireland destroy itself? It now appears that the Irish Free State is as bloody as was Ireland under British rule. They seem to have lost the spirit of true patriotism and in doing so they have descended to the level of a dog fight. Why should such a state of things come to pass, just as that country was granted the right of self-government. Can it be that "Old Ireland" has lost her cunning for better things? We dare to express the fear that in some way she has turned against God and His righteousness. It is stated by a reliable authority that "every day brings the most distressing and disheartening reports of assassinations, assaults, reprisals, and other forms of violence throughout the Island. If Ireland must henceforth be left to herself, she will sooner or later destroy herself. Pity poor Ireland—she is in desperate straits and none know what may come next.

The Outcome of the Washington Conference.—

Many predicted great things as likely to come out of the work of the Washington Conference, the one which assembled in that city last November. It is now stated that our Government is the only Government in the world which has ratified the treaties enacted in that Conference. One paper states that we are waiting for other governments, which were there represented, to ratify what was done there, and we believe we may wait, for we doubt that such ratification will be given. The Governments of the world are not withstanding such expressions of Confidence and esteem as was given when the Conference adjourned, these Governments are afraid of each other—they are afraid to limit their armaments lest they should be caught at some time in a helpless condition and should be speedily overthrown to the dismay of their people. It is now more than three months since those treaties were enacted by the Conference at Washington, and yet nothing of permanent value has been the outcome, and nothing further can come till the nations composing that Conference shall ratify the same. Of course our Government will not be bound, although it has ratified these treaties, if the other governments participating do not ratify. Let us stand still now and see what we shall see.

Ex Vice-President Marshall to the Point.—

The late World War induced many to talk of no more war and of the speedy coming of a better world. Indeed, the thought which for a time seemed uppermost in the minds of some of the world's very greatest men was that the World War should be the last, but it seems that they were prophesying without the gift of prophecy. How glad we should be to be

assured that we shall have no more war but such assurance cannot be given—at least not till there has been a change of heart on the part of the world's great leaders. Even now we are assured that there are now 1,000,000 more of men under arms in Europe than there was when the late world war started. That does not look like disarmament, does it? Not only are the armies in Europe, and we believe in America, too, larger than before the war, but it is true that practically all the world is in an uproar—there is dissatisfaction on all sides. Even now it is reported that Trotsky, the Minister of War in the Government of Russia, recently said to some military leaders:

"Don't believe in the Genoa speeches; trust only in your bayonets and batteries. Conference will not give us what we want; this only can be obtained by having the Red Army cross the frontier of capitalistic states and the Red flag wave over the whole of Europe. Perhaps during the summer the Red flag will be called to give proof of its fighting force."

Former Vice-President Marshall, who has been traveling in Europe for some time, recently undertook to tell why the United States was not represented in the Genoa Conference. He said one reason was that Mr. Hughes, our Secretary of State, did not wish to go more deeply into entangling alliances (foreign). Then Mr. Marshall declared another reason was religious character. Then he wittily said: "We in America are not good, but we are religious." A large preponderance of our people believe in eight commandments, quite a respectable number believe in nine, and some few assent to ten." That is a thrust at his own people as keen as a two-edged sword, but is it not the truth?

The Independence of the Philippines—

The N. Y. Christian Advocate says:

"A change of attitude has come over the government at Washington regarding the propriety of granting the demand of an influential native body in the Philippines for independence. During the last administration this group was induced to believe that the United States was completely sympathetic with the aspirations of the Islands for independence, but the present administration has not hesitated to place the emphasis upon the other side. This attitude is the result in a measure of the fate that has befallen many dependent peoples as an outcome of the war. The international mandate has come strongly to the fore with regard to the government of peoples who are more advanced than the Filipinos. Syria is under mandate, and Albania, which was independent, has asked for the protection of the League of Nations, and the demand for self-determination does not seem to be as urgent as it was a few years ago, when it was

still in the theoretical stage as far as certain countries are concerned. However, some of the Filipinos still think that Washington is anxiously awaiting the opportunity to haul down the flag at Manila, and they have sent a delegation to urge Congress to give early and favorable consideration to their plea for independence. Meanwhile General Wood is giving the Islands such an administration as they have not had for several years, and the general sentiment for independence is not now as declarative and insistent as it was a year ago."

A German Warning Against Russia.—

The fear and unrest and the lack of confidence is not a mere local condition. It seems to prevail everywhere, and no one can with certainty predict what the end will be. Judging from published facts, Germany is playing with Russia again in the hope of using her some day perhaps in some important crisis to enable her to accomplish what she failed to accomplish in the late world war. Referring to Germany's attitude the press is saying some pretty sharp things. One paper says:

"It was not with universal exultation that the Treaty of Rapallo—between Germany and Russia—was received in Germany. From various sources throughout Germany the note of warning is being sounded, a sort of harking back to Kipling's exhortation to Great Britain and other people to "have no faith in Admazad, the bear that walks like a man." The Boersen Zeitung is inclined to take the view expressed in Secretary Hughes' letter to the Moscow government, saying that, "After all is said and done, the fact remains that the sources from which rejuvenation of Russia can emanate lie within Russia, and that all attempts to build her up must come from within. Foreign aid can only hope to play a secondary role in this process."

"This paper looks upon Soviet Russia as "one gigantic scrap heap," and describes that government as the "greatest producer of rubbish," remnants and spoilage the world has yet seen," and that can meet her obligations only "with scrap iron, and other waste." It was denied by the German and Russian delegates at Genoa that the Treaty of Rapallo contains a military agreement, and while this may be technically true, it is now admitted that such an agreement was signed in Berlin on April 3, and that by the terms of the agreement "the Germans undertake among other things, to furnish the Red army with a certain amount of arms and war materials, to reorganize the Russian Baltic and Black Sea fleets, and to train Russian instructors in the latest discoveries and inventions of chemical warfare." A dispatch published in a Riga paper states that a German officer and others have arrived in Moscow to organize the Russian air service."

NOTES - PERSONALS

Rev. William T. Scott, Greensboro, N. C., expects to begin a meeting at Mt. Bethel in Rockingham County, N. C., on third Sunday in July. The Editor of this paper is engaged to preach for him in the morning service of that day, and Bro. Scott will preach for the Reidsville church in place of the pastor at eleven o'clock.

There is a good field of labor in the Eastern Virginia Conference without a pastor. It needs a good and devoted servant of God to minister to it. Mr. J. W. Roberts, Windsor, Va., is a member of the pastoral committee.

Rev. J. F. Morgan, late pastor of the Berkley, Va., Christian church, is reported as doing well in his new field at Winchester, Va. He is a splendid brother, a good pastor, a fine preacher and a man worthy of the confidence of his flock.

The Christian—Evangelist, a Disciple paper of St. Louis, Mo., raises a rather new question, when it asks: "Could Jesus have commanded Baptism?" what would be your answer to that question? You will do well to study it a bit before you answer.

Our Newport News, Va., church may do well to keep their eyes wide open, as we understand a committee from another field slipped into one of their Sunday morning services and heard their young pastor preach. They evidently had an eye on him as their next pastor. Indeed, we have heard that the Newport News pastor, Rev. B. J. Earp, has received a call to another field, but we are not sure that he has accepted, or even intends to accept, but we are sure that our Newport News brethren better keep their eyes open and watch the coming of strangers to their services, as they might be representatives of some church seeking a pastor.

Rev. G. O. Lankford, D. D., pastor of Burlington Christian church, in which the American Christian Convention is to meet in October, reports that the work in preparation for the coming of said Convention, is progressing nicely. Our brethren North, East and West need have no fears so far as the entertainment is concerned—the Burlington church and its worthy pastor, will do their part in the entertainment of the Convention. This is the second time this Convention has ever met in the South. The first time was in 1902, when the Convention met in Norfolk, Va.

The Christian Temple of Norfolk, Va., is showing real pluck in the undertaking to raise the needed funds for the erection of the new building. The character of the people is shown quite largely in the money they raised in a recent canvass for the construction of their new house of worship. Their special canvass raised about \$131,000 of the \$200,000 they expect to be raised for this building. We say, Well done, and we wish for them the highest success in completing the new house of worship. Dr. L. E. Smith, the pastor, is putting his life and all his powers in the effort to accomplish the great undertaking. Let our people give them all possible encouragement.

Rev. W. M. Jay, D. D., the pastor of the Holy Neck church, is one of the few men who came South from the North, and found it easy to adapt himself to Southern conditions, till now

he is one of the beloved brethren in Eastern Virginia. He is the President of the Eastern Virginia Christian Conference. During our stay at Holland, Virginia, we lived in the same town with him, and found him and his devoted wife, splendid neighbors and delightful associates. We succeeded him as pastor of the Holland church and found him to be one of the most pleasant ex-pastor's we ever worked with. He was in fact, a great help to the work we sought to do in the field in which he was formerly pastor.

The Christian—Evangelist insists that our Disciple brethren must lay greater stress upon building up the home base. We join you, brother, in that thought. The home base must be kept in good order and healthy and active, or else we shall have no means of taking care of the foreign fields. The Church which is not missionary is not entitled to standing room in the great army of the Captain of our Salvation.

We hear frequent references to the fact that many preachers are afraid to say what ought to be said in defense of the truth. It may be true in some instances, but we truly and deeply wish there were no grounds on which to insinuate such a charge. Brethren, buckle up a bit closer to the truth and see that no honest man has a cause to lay such a charge at your door. If it is true in any case, the man of whom it is true is in no sense qualified to fill the place of a preacher of the righteousness enjoined in the New Testament. See Matt. 5 : 20.

We are sorry to hear that Bro. J. L. Elder of the Columbus, Ga., Christian church, has been far from well of late. He is a son of the late Rev. J. D. Elder of what was in his days the Georgia and Alabama Conference. Much is said of the fact that preachers have bad children, well, if there is a black sheep in the Elder family of children I have not met him. They have been a noble set of boys and girls and so far as we are informed they have been very loyal to the church of their father's choice. We wish Bro. J. L. may be in his usual good health ere this. We cannot forget the uniform kindness of himself and family during our stay in Columbus as his pastor—it was unflinching.

Just a word to our brother editors of religious papers in the city of Richmond, Va., the Sun's new home: You have the advantage of us in the extent of your constituency and perhaps in your editorial resources, but we are determined by the grace of God, you shall not excel us in the spirit of true brotherly kindness, and you shall not be more loyal to the Christ and His teaching than we shall try to be. You may excel us in all of these, but when you do so, you may be sure that we are plodding along, trying to reach your excellence and awaiting an opportunity to stand by your side in all that is brotherly in every effort to grasp the truth and give it out to others yet we must stand for the truth as we said.

With this issue the Christian Sun rises in Richmond, Va., where its future home is to be. We recall the fact that we had a hand in taking the paper from Virginia to North Carolina over forty years ago—in July, 1882. Now it is our pleasure and privilege to come with it back to Virginia as its editor but the long journey and the things which have happened between the leaving of Virginia and the return, if written up properly, would fill many volumes. Life's highway indeed gives a highly interesting panorama—it is so full of items of far reaching significance. We hope our people will give it a hearty welcome back to the Old Dominion as

a home. We also hope that our North Carolina people will be as generous as were the Virginia people, when it left them. It is in the interest of the cause we all love and for which we labor. Let us see to it that North Carolina is as big hearted and as generous as was her sister state Virginia in those days.

Let our missionary ideals be not lower but higher. The rate of increase in the usefulness of the Christian Church, at large, since we began to be real missionary, is astonishing. If you wish to see just what the difference is, go back and take an inventory of our possessions as a people in 1880 and then take it for the year 1922, and you will get your eyes opened.

We are indebted to Mr. and Mrs. Frank Livingston Portlock, South Norfolk, Va., for the announcement of the marriage of their daughter, Marion Hunter, to Mr. Edgar Hamilton Adsit. The marriage took place in South Norfolk, Va., on June 27, 1922. We extend heartiest congratulations to the happy bride and groom with the best wishes of a loyal heart for their highest and best interests in their life-journey together. May God's blessings attend them in all their ways, but not more so than the evening of life, when life has been well spent.

How beautiful is the sunset scene, a symbol of the closing days of a life which has been spent in doing good in the Lord's vineyard. Blessings be upon the happy young couple!

The effort to establish a Christian Church in Richmond, Va., where THE CHRISTIAN SUN is hereafter to be published, is a most commendable undertaking. We are not beginning this work in that good old city of Virginia simply that we may be represented among the churches of that city, but because there is not merely room for us, as a people, but because there is need for us there. Let our Richmond church have the sympathy and prayers, and, as far as we may be able, let us give that young church our financial help. They have already shown great capacity for self help. When we were there in April, they had already raised by pledges, the most gratifying sum of \$63,000, if we mistake not. That shows something of their worthiness to have help given them. People who are willing to do for themselves, as far as their ability will permit, are the people who are worthy of help. Rev. W. T. Walters, D. D., is bravely leading as pastor in this good work.

Our little church at Ocean View, Virginia, seems to be making a good start. It is not quite a year old yet, but it is enjoying the services of Rev. E. H. Rainey, if we mistake not for his whole time. While they have only twenty church members, they have about one hundred pupils in the Sunday School, and that is almost a sure promise of larger membership in the church. The church is located where we are told there are hundreds of people not in any of the churches. The church is located on Chesapeake Avenue. If any one knows of people who are living at Ocean View and affiliated with the Christian Church, they are requested to report the same to Bro. Rainey at once, at address given above.

Visitors to the Seashore this summer are requested to look up Bro. Rainey and attend his services while they are there. That is a good chance, while you are resting to help build up a good work, and you will be all the better off for doing so. We hope Bro. Rainey will let us hear from his good work at Ocean View, Va., again soon.

I certainly wish that you make a great success in your work as editor of "The Christian Sun."—Rev. E. H. Rainey, Ocean View, Va.

The Church at Old Antioch, Isle of Wight County, Virginia, Rev. H. H. Butler, pastor, has done a good work through a long history, and she is still in the business of the Master. Bro. Butler thinks that what Old Antioch has failed to do for him as it's pastor, is negligible, for she has stood by him in the hours of his greatest need. That sort of devotion binds the pastor to his people with hooks of love. Old Antioch has been stalwart in the Lord's army.

In this issue will be found the sermon preached at Elon's late commencement by Rev. R. C. Helfenstein, D. D. We ask for it a careful reading. His admission of the moral state of our times, largely as the outcome of the late World War, is more than we had expected, but it shows his purpose to be true to the truth. None of us should do less than that. The moral effects of the war, have been disastrous in many ways. But that does not say that we all have not a great part, great according to our ability and opportunity, in reestablishing the moral ideals of the New Testament—the immediate need of this day of boasted light.

Through Mr. J. B. Lockhart, Durham, N. C., we learn of the death of two faithful friends of "The Christian Sun," viz.: Miss Mary A Harward and Miss E. A. Lockhart. Miss Harward passed away November 17, 1921, and Miss Lockart on January 2, 1922.

We esteem them for their faithfulness and loyalty to "The Sun," and lay this honor-sprig upon their graves and to the memory of real worth in the Christian life. God bless the great army of noble women who give their loving and faithful service to the cause of Christ. We rejoice that there is a host of them.

AN INTERESTING NOTE FROM DR. JAY

We wish to commend the issue of "The Christian Sun" of June 14th as one of the best it has ever been my privilege to read.

Cheapening the price has not cheapened the paper at all, if this issue is to be a sample for the "Sun's" future.

The editorials were of excellent caliber and timely. The Elon Letter was unusually appropriate at this time, and was applicable to many a local situation in its appeal to the loyalty of our people in choosing a school where they will educate their boy or girl.

The Suffolk Letter was considered of such value that the writer took the liberty of reading it in full, with comment, as a part of the Sunday morning message. The writer is glad that Dr. Staley chose to give this message to the "Sun's" readers instead of giving it alone as a message to his own people. Both pastors and church members will do well to give this article careful study. There were other good things in the "Sun" for this issue but I will mention only one other;—the article by Dr. J. O. Atkinson on The Men and Millions. We heartily commend the action of the Convention in its recent session at Suffolk for placing this great missionary movement of our church under the auspices of the Mission Board. Here we believe it will be given due and wise attention and we bespeak for this Board the most hearty and willing co-operation of the pastors and churches.

Though, because of the fact of a financial stringency I am unable to make payment of this debt for the present, should I not cherish the further fact that this obligation is unto the Lord

who makes it possible for me to pay any of my debts.

Dr. Atkinson's article should not only set aright those who have any notions about this great movement but should arouse a zeal on the part of all of us to see that no degree of failure will be due to any neglect or repudiation on our part of our sacred obligation in this great work.

W. M. JAY.

The North Carolina Sunday school and Christian Endeavor or Convention is to meet at Liberty in Vance County, N. C., on July 11-13, and it is decided that there may be a full attendance. We thank the President for an invitation to attend and would gladly accept the same were we able to do so. We look for a good report and wish the Convention great success.

"It will seem natural, I know, for you to be back at your old place, as editor of "The Christian Sun." The only thing that mars the joy of your return is the absence of the one who so often and so faithfully helped you heretofore—for she is not. It may be that she will be a help to you even though separated."—P. D. R. Yes, we shall miss her help on many an occasion. She was always interested in the "Sun" and she proved her interest by the way she watched over its welfare in the days when it did not have so wide a field as now. It is but a just tribute to her memory that we should say that we never felt uneasy about the safety of the work, when we were necessarily absent, if we knew she was in charge. She truly loved the Christian Church and all of its enterprises.

Rev. J. W. Knight, Stokesdale, N. C., is a faithful undershepherd and is devoting his life to the cause of Christ. He missed many early opportunities, but we believe he is wisely using the opportunities of his later life. He is serving both town and country churches, as the opportunity comes, and his labors are greatly blessed.

Rev. J. U. Newman, A. M., D. D., of Elon College, N. C., is the man who has waded through tons of books in his life time, and he is not yet tired of the noble task. He is still teaching in Elon College and has the love and confidence of a large circle of friends, especially among the old students of the College.

Dr. E. L. Moffitt, Ashboro, N. C., who was for a number of years editor of "The Christian Sun" and also president of Elon College for several years later, in now in business at Ashboro, but maintains his youthful appearance almost as he did in the days of his public activities. There is one thing in his make up which is fine, if he happens to be on your side, and that is he does not know how to give up in debate. He is a sticker!

Rev. J. W. Patton, Elon College, N. C., is announced to hold a series of meetings at Shallow Ford, beginning the second week in July, if we mistake not.

Rev. S. L. Beougher, Graham, N. C., we hear is doing a splendid work for his Graham field. He is a good speaker and deserves success, which we hope he may reap abundantly.

What are you doing, brother, for the extension of the Sun's circulation? Now is the time to push the circulation, for the paper cannot be maintained except by faithful work, and nowhere scarcely is such work more necessary than in the effort to extend the circulation. It is necessary both for the good of the paper, and just as necessary for

the good of our people. Every member who is left to go without the help of his church paper is the loser not only to himself, but to the cause.

UNDERSTANDING GOD.

I have just read the "face message of the Sun called "Listening to God," by Brother Harward. Listening is certainly a susceptible attitude, but if there is no understanding, there is disappointment and confusion. It is not enough to listen, but there must be understanding. This is necessary to conversation, and conversation is necessary to highest communion.

Intelligent conversation is difficult with us. It is more so with God. One must express himself intelligibly and in turn receive intelligibly. We often talk to God in our prayers, in our reading and meditations, etc., and we may as often listen to Him, but how often do we ever get an answer from Him. Many never seem to at all. They have tried to talk to God, but hearing nothing—finding God silent—doubt His answer, and then His existence, and grow agnostic, if not infidel. A silent God is only in theory and theory only is of no service.

When did God last speak to you so that you understood Him? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Have you ever heard a single word out of the mouth of God? If you would understand a Frenchman you must know the French language. If you would understand God, you must know God's language. He has a language. He has words. They are His works. "The works that I do shall ye do;" His miracles; such as meeting abnormal conditions with abnormal measures; Life's crisis; when out of horrors men learn to covet the best gifts; life's misfortunes; when men learn to think; Time's revelations: "As God giveth us the light," (Lincoln); personal opportunities; doing good everywhere.

More specifically speaking, obviously the more one knows about science, feels the appeal of righteousness, lives in a world of trust and passionately seeks the truth, the greater is his appreciation of the vocabulary of God; the greater is his stock of God's words and the greater is the conversation and communion with Him. "Every one that is of the truth heareth my voice." Therefore, "Blessed are the truth lovers for they shall hear the voice of God. Add to this the consecration of the heart and the spirit to "be still and know," we have communion complete. This being true, no one has a right to deny himself this experience. The feebleness of the church and the feebleness of the individual soul is the lack of communion with God.

FIELD NEWS

We had good services at Haw River on the third Sunday in June. Four members were received into church fellowship. There were three persons baptized.

Rev. N. G. Newman and Dr. W. A. Harper were with us at the evening service. Dr. Harper delivered a stirring address on education which was well received.—P. H. FLEMING.

There can be no heat without flame. A smouldering fire blinds the eyes and smothers the breath. The fire of some men's piety has never burst into flames, and they oppress us by the smoke that ought to be flame. They are grouchy and hypercritical, and we flee their presence as from a smouldering fire. When they catch fire they become gentle and kind, and full of love, and we seek them for the warmth of their fellowship.—Exchange.

E-D-I-T-O-R-I-A-L

THE EDITOR'S "GOOD MORNING" GREETING.

Ships, when passing at sea, give to each other a most cordial greeting. It is indeed a beautiful custom, and is, we suppose, intended to express the joy they feel in the safety of each other while exposed to the dangers of the deep. In a somewhat like manner the editor comes to greet his readers and therein he gives expression to his joy in finding them still in the land of the living, seeking to know and to do the will of God.

In the short space of forty three years it has fallen to my lot three times to send forth such greetings to our people, as the editor of this paper. On February 10, 1879, I became editor of "The Christian Sun" and served two years. Well do I recall, even to this day, with what fear and trembling I ventured to undertake the work. When I had finished the work on the first issue, I said to myself: "How shall I ever find enough matter to get out another issue?" I bent to my task and by God's good favor, I have lived to get out more than 800 issues of "The Christian Sun" and other like publications.

On July 15, 1882, I purchased the "Sun's" outfit and again became its editor and served for nine years and four months. After purchasing the paper, I moved it from Suffolk, Va., to Raleigh, N. C. On November 19, 1891, I again severed my connection with the paper, due to the fact that I had broken my health under the long mental and physical strain which my heavy duties had imposed upon me.

On May 5th, 1922, while the Southern Christian Convention was in session in Suffolk, Va., that body for the third time again called me to become the editor of "The Christian Sun." I entered upon my duties June 1st, following, and I am now writing for the third time in forty-three years, words of greeting to the readers of this paper. Between the first and third time of writing such words of greeting, the world has passed through one of the most nerve-wrecking periods in the history of modern times, in which humanity has been subjected to new and most trying ordeals. The conditions of human life have been changed, and changes are still going on. What the outcome may be none of us can tell. Even the visible Church is in a doctrinal uproar. The whole world is unsettled and the drifts are in many directions. The craft that is not anchored may drift into a vortex of ruin. The Christian Church has come to such a time as this, and let us hope with a great commission from God to serve His righteous purposes in a day like this. With "The Christian Sun" as a sort of Pilot-Leader, the Church is to undertake to do its part in bringing peaceful relations to the human family—a most difficult and delicate task which cannot be performed by the cry of peace, peace, peace, when there is no peace. We must first get Justice and Righteousness as a foundation on which to build a peace that will endure and weld the people of God as by some master stroke, into one fold and under one Shepherd. Let us seek to help the world to peaceful relations on Truth as its basis, and Righteousness and Peace as its outer manifestation, according to the teachings of Jesus Christ. To gain such an end, as the people of God, we must stand like a stonewall for Truth and Righteousness.

We cannot, we must not sacrifice Truth to gain such an end, for peace, standing on error as a foundation, cannot, must not, shall not, stand. The undergirding of the Everlasting Arms will not uphold error—never!

In such a battle we must have brave men and women, with iron-nerve to stand in the hardest place for God and His Truth. We cannot, we must not sacrifice Truth, not even to attain so good an end as peace. We must have the Oracles of God as the foundation of our defense. To meet this situation we shall need the courage and wisdom of a Martin Luther, being dominated by the Spirit of God. If what we have said be half true, and we believe it is wholly true, then we are already in the shadows of the coming battle.

The Editor's place in such a time is a hard one. No doubt many think of the position as one of honor and distinction. Beloved, these are the smallest parts of the reward, in such a battle, a battle as wide as the world, as deep as the sea and as high as Heaven. This is no imaginary word picture—the battle is actual and the struggle is unto victory or defeat. Which shall it be? Let the answer be for the men and women who are not afraid to stand for the truth, VICTORY! May God help us to see clearly the battle line and so make no mistake in finding our place in that line. Let us raise the grand old hymn which Martin Luther sang in the days of his great battle against Roman Catholicism:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears his cross below—
He follows in His train.

"A noble army, men and boys,
The matron and the maid,
Around the Savior's throne rejoice,
In robes of light arrayed;
They met the tyrants brandished steel,
The lion's gory mane;
They bowed their heads the stroke to feel;
Who follows in their train?"

The position of editor is not only a place of much hard work, but also one of great responsibility and daring. He must stand and contend earnestly for the faith once for all delivered to the saints. Doubtless the lines have fallen to us in hard places, but our hope is in Him who is able to do exceedingly abundantly, above all we can think or ask. If the battle is gained it shall be to the glory of the Captain of our salvation; if it be lost, it shall be to the humiliation of the victors. God help us to be faithful sentinels, ever on the alert to discover and use the Truth of God for the perfecting of His saints.

Our appeal is to every true soldier of the Cross. Stand for the truth as it is given to us in the Bible, for the Bible is the Creed of the Christian Church. Here we stand. God help us to be loyal and faithful till He calls us to lay our armor down and come up higher.

Give us your prayer, your loving sympathy, and a plenty of new subscribers, together with a sufficiency of rich, creamy, articles with which to feed our readers, and we promise, God helping us, to do our best for a stalwart Christianity. Let your articles be as sound as the teachings of the New Testament, which enjoins the use of sound words. We hope to give Christian and brotherly treatment to as many as may differ from us, and to all an everlasting faithfulness and an unyielding loyalty to the Word of God. Upon this platform we shall welcome the co-operation of every loyal child of God.

Your Humble and Sincere Servant,
J. PRESSLEY BARRETT,
Editor.

Reidsville, N. C., July 1, 1922.

ANTI-CHRISTIAN FORCES IN CHINA.

As civilization advances in China the Enemies of Christianity seem to increase, working with a great determination to stem its tide and give it over to the kingdom of darkness. That should be no surprise to us who live in a land of Bibles, however, since we know wherever the Gospel of the Son of God is preached that there shall opposition arise and drive it back, if that were possible, to oblivion. This opposition to the Gospel comes from one of the oldest enemies of Truth—Atheism, supported by all the anti-Christian forces at its command. Of course, in a land like China, there are many enemies of Christianity, such as ignorance, superstition, prejudice and idolatry, with Atheism in the lead. It is then no wonder that Christian forces in China are face to face with the most determined opposition, and what is true in China is doubtless also true in other heathen countries. It is the world of darkness against the Christ, the Light of the World.

Only a little while ago, Dr. John R. Mott was in China, holding a meeting of the World Federation of Christian Students in Peking. An organized attempt was made to boycott the meeting, and it was directed by the Atheistic forces of the country. And strange to say it was aided by the educational leaders of China, several of them at least. One need not be surprised that such an attack should be made by educational leaders, since education without Christ only qualifies these men to do the more dangerous work and makes them the greater foes of Christianity. Every time we educate a man in this country without Christ, we give him the greater chance to stand as a stonewall against the truth, and, of course, this being true in this Christian Country, it must be even more true in a land like China, where the forces of darkness can be so easily called into action for a given purpose.

The latest outbreak of the anti-Christian attack comes from the Chinese Psychological Society. Its opposition was so pronounced, so determined, and withal so blasphemous, as to attract attention in many parts of the world, being widely published in America. They put forth a plea well calculated to mislead and to deceive the people of China, who at their best are just emerging from the darkness of heathenism, and of course are still subject to many of their old heathenish ideas, making them the more and easy prey to the work of these enemies of the Gospel of the Son of God. Their plea was not in the shape of outright repudiation of Christianity, as something else would the more promptly and effectually serve their purpose. Their plea was this:

"Religion served certain purposes of primitive people, but it fails to function in modern society, where science and civilization predominate. Jesus Christ was not mentally sound, they claimed. The fact that He called himself the Son of Man and the Son of God indicates that he was troubled with a double personality, and His seeing the devil three times in one month," as they claimed, "shows mental disorder."

"We pay respect to His personality," they said, "but the teachings of missionaries are below the intelligence of the average adult. If they could hold corresponding positions in commercial life," they declared, "they would do so." Their own countrymen look down on them. Nine-tenths of the native preachers would be beggars and vagabonds, but for the fact that they have chosen this profession in order to obtain, shelter and comfort. They preach negative morals which amount to vices."

All of this talk astounds us when we come to know that it practically all came from Peking, and we are more astounded when we are told that Peking is the home of half of the returned

Chinese students from America and Europe. As we understand it, Peking is a city of 52 colleges, two normal colleges and many other schools, while the lower grade schools number more than 30,000 pupils. This gives us some idea of the extent and character of the forces now arraying themselves against Christianity. We may dismiss the whole matter by saying these forces amount to very little. But this is a mistake. On the human side of this matter, the educational forces of any country, even if no further advanced than is China, are a mighty force with which our missionaries have to contend in the proclamation of the Gospel. The hope of the Gospel in China, as well as elsewhere, is the mighty power of God in pulling down the strongholds of sin and darkness.

However, the Christian people of our land should not be too easily satisfied by such a plea to such an extent as to slacken their efforts to support and sustain our missionaries in China and elsewhere, for we should remember that in pulling down these strong holds of heathenism and its sins, God uses His people through whom to work to gain these ends in the establishment of the Christian religion. The watchword for us here in America is surely to be up and doing, sending every possible help to our brothers across the sea in their struggles with the darkness of heathenism. Let us get to our places in the great missionary work and then do our best to support and sustain our men on the front in this great battle line.

GREAT ENCOURAGEMENT FROM KOREA.

We have been hearing of great things which are taking place in Korea, as the result of missionary labors. At times we have thought it could hardly be true, or to say the least, it must have been greatly overdrawn, but that cannot be, as we see it, and for the reason that the reports are backed by statements, both by men on the field, and by men who have gone there to investigate, so as to make sure of the truth. Certainly all of these men could not be bribed to tell a false tale as to what has been wrought in that land of darkness.

Listen, if you need a word of encouragement to stimulate your own devotion and your enthusiasm for the cause of heathenism being converted into the life of Christian lands, then give heed to the following facts:

We are told that in one village near Mokopo every man, woman and child has decided to accept Jesus Christ as their Savior. In Kwangju, the capital of the South Chulla Province, with a population of about 12,000, more than one-tenth, or 1,500 are already in the Sunday Schools each Sabbath, while 15 years ago there was not a Christian living in that city. The gospel is even now on a boom in the Korean Church. New churches are being organized, new schools opened, meantime great interest is manifested in all parts of the country in Christian activity.

Although Koreans have had but a short time in which to build up the Christian faith among themselves, yet we are told that even now they have the largest theological seminary in the world, and yet they cannot supply the demand for preachers to teach these people and lead them in the way of life.

The Koreans are doing a great work in the proclamation of the Gospel among themselves. It is true they have had some missionaries among them to preach the Gospel. They were dependent in the beginning of course upon these foreign missionaries, but now they are not dependent on the foreign missionary, either for the preaching of the gospel to them, or for the business management of their missions—they can and do very largely look after the Lord's work in that kingdom.

We have a test of membership in our own churches in this country which we say is CHRISTIAN CHARACTER, but these Koreans have a different test, viz., They do not accept one to membership as soon as he professes faith in Christ, but they tell him or her, to go out and win a soul to Christ and bring him in, and then they will receive such an one to membership in their churches, and is that not a fine test? If one can lead another to Christ that is pretty good evidence that he himself knows Christ. We believe that practical test of discipleship is better than our professional test. The gain of the gospel in Korea is one of the marvels of modern missionary effort. Let us rally to the support of this cause.

UNION AND ORTHODOXY IN CHINA.

We read with great interest, and yet with a sense of disappointment, the following article, as contributed by Rev. Hugh W. White to *The Presbyterian Standard*. We are republishing it that our people may know the facts in the case. We cannot believe, as yet, that even the men among us, who are in sympathy with "higher criticism," if there be such, will for one moment approve the way the higher critics on the mission fields of China are attempting to dominate the field in the interest of this "cult" in China.

For one we have no sympathy with any such methods at home or in China, or anywhere else. It is time for the Churches in all denominations to be awakened and aroused to the true situation. It is no wonder that a movement is starting to be known as the "Fundamentalists," the purpose of which is to meet this work of the higher critics wherever it may appear and drive it back into darkness.

We wish to be fair with every one, but there is no fairness in the way Mr. White declares these people are working in China. If that be the method in China, we may be sure it will be far reaching and strike other countries as well as China. Mr. White says:

"For some years union movements in China have fallen under the leadership of the Continuation Committee of the Edinburg Conference, a self-electing body. In it radicals have the leadership, and even the conservatives have fallen in with their principle, to-wit: in union conferences, institutions and the like, nothing must be said against destructive criticism.

"Through the influence of men prominent in this movement, the theological seminaries in China are being radicalized. The Presbyterian Seminary at Nanking in 1911 was converted into an interdenominational institution, the strongest guarantees being given in the constitution that it would stand for the fundamentals. Now we find radicals on the faculty and radical books being used.

"The influence of the C. C. C. men is being thrown against literature of conservative character. To counteract radical books issued, a group of strong men, led by a well-known missionary, are preparing Orr's Encyclopedia in Chinese. His mission voted strong approval of it. But the Conference of Boards in New York refused to sanction the work, and the board of his own church, while granting all other requests, would not grant this missionary's annual appropriations except on the condition that the money should not be used on Orr.

"Leaders of the C. C. C. have fostered ecclesiastical union along the lines of compromise. The Presbyterian London Mission, and Congregational Churches met in Shanghai, April 22, 1922, to perfect plans for union. In the discussion as to doctrinal statement, it was said that the word "Redeemer" therein referred to the atonement, two missionaries challenged the statement,

one of them saying on the floor that redemption did not mean atonement except as the speaker interpreted it so. Their votes for this doctrinal statement were cast with this in mind.

"A resolution to the effect that we believe in "redemption through the blood of Jesus" was voted down. Another, saying that the whole Bible is inspired, met a like fate, as did the attempts to define the use of the word "Lord." The majority forced their views through in such ways that a visiting brother said he had never seen such high-handed ways used in an ecclesiastical court. The matter goes to the Presbyteries for action, and a strong element, especially of the Chinese preachers, are opposed to the compromise union.

"It is not known how the C. C. C. have been financed. They have large expectations from the Interchurch World Movement. Indeed one of them in a Synod told the Chinese that so much money would be coming they would not know what to do with it. Now it is commonly reported the C. C. C. are in debt. So they have evolved this plan; (1) Dissolve; (2) Make a new organization which can command the financial support of the home churches.

"To this end they called the National Christian Conference now meeting (May 5th) in Shanghai. It was not proposed nor indeed discussed by the missions. In planning for this conference every effort was made to keep out of the program all mention of the redemptive work of Christ, giving us as the "Message of the Church to China" merely social righteousness. The committee of arrangements argued that point for hours, and finally threw the responsibility on a new committee composed entirely of Chinese. The "message" they prepared reads beautifully, but no questions may be asked about it in the conference. The most rigid rules have been adopted to exclude from the program everything not acceptable to the C. C. C.

"Pressure of sentiment has compelled the committee in charge to allow the presenting of resolutions affirming faith in (1) The Deity of Christ; (2) The Atonement; (3) The Divine Authority of the Bible. Having been discussed, they will go back to the committee, and may come forward for vote two days hence. Even if they pass, it will be but a Pyrrhic victory, for men elected to the council will not be required to subscribe to them, and all indications are that the same men who have led the C. C. C. will also handle the council, and they, of course, will continue to hush up all testimony to the integrity of the Word.

"The Council, if it is erected, will put a heavy financial burden on the home churches, probably beginning with five to ten per cent of the annual budget for work of each participating mission, and increasing as time goes on. Thus when you will have economized and saved up a little money for the salvation of the Chinese, some of it must first go to the upkeep of this organization. The preachers, teachers, doctors, who are bearing the burden of the direct work, will have their funds cut down to support a set of "bosses," who use all their influence to shelter the destructive critics.

"This question of finance is not on the program for discussion by this conference, and the "steam roller" is working so beautifully that those who wish to bring it up may not be able to do so. It looks as though this load is to be dumped on the home churches without anybody realizing it."

One of our exchanges declares that learning could be more easily disseminated without a school than could Christianity without the church. No doubt that is true, and if it is true, as we believe it is, it will give people a new idea of the real purpose of the church.

CONTRIBUTIONS

ELON LETTER

College month has passed. A great many of our churches observed College Day during one Sunday of June as suggested. You can always count on some of our churches doing everything the Convention asks them to do. The number of such churches is increasing. One day it will approach 100 per cent. Then the Christian Church will be a spiritual dynamo of great energetic capacity. Her force will be irresistible and all her institutions will flourish.

The Christian Church is no stronger for united service than the willingness to cooperate in general enterprises of her most localized congregation. What a responsibility before God rests on these churches and their ministers who refuse to join hands in the cooperative work of the Kingdom. The devil is never happier than when he can induce Christians to invest all their energies in local ways. He is happy over such an achievement, because experience teaches that localized effort alone will kill a church, just as selfishness will destroy the spiritual life of the individual believer. And killing churches is the devil's most joyous occupation, next to killing the love of individual Christians for their Lord and Master. Where there is no vision, the people and the churches alike perish. Cooperations begets vision.

Some of the pastors write that they will observe College Day during July and inquire if that will be all right. Certainly. June was selected by the Convention, but already some churches had planned other things for June. So July will be all right. By all means observe the day. It will mean great things for our church a generation from now to give due prominence and insistence to Christian Education by the annual observance of College Day in our congregations. The people enjoy thinking of the vital issues involved in Christian Education. Large audiences have attended the celebrations so far held.

One of the most successful College Day programs rendered was given in the Holland, (Va.) Church, Rev. James H. Lightbourne, pastor. Here is the program of the occasion:

Doxology, Invocation, Response by Choir, Scripture Lesson ii Peter, 1:1-12, Prayer, Introductory Remarks, "Records and Statistics," Gordon Holland: "Why I Wish to Go to College," Ray Reid; "What Elon Means to Our Church," Prof. Esmond Riedel; "A Message From Elon," Miss Lois Holland; "Why Patronize Elon," Isaac Luke; Announcements and Collection, Anthem by Choir, Address by Miss Emily Midyett, Doxology, Benediction.

Three Elon students and one full graduate graced this program by their presence and participation. Mr. Ray Reid, president of the Holland High School Class of '22, told his fellow citizens why he wished to go to College. I have had the pleasure of reading his speech, a splendid one, and I am going to take the liberty to quote somewhat from it.

Mr. Reid had three good reasons for desiring to go to College. In the space of this letter I can only excerpt them. "I find that a High School education," writes Mr. Reid, "is not sufficient for the average man or woman in the present time. Every position worth while requires a High School education plus special training."

"Second, I want to go to College," he continues, "the better to prepare myself for my life

work, to make myself more competent and capable of doing better and higher things than I could do with only a High School Education . . . I wish to be in position to do something that others may profit by On leaving High School I realize that my work is not complete. I have only had a glimpse of the opportunities which are before us, whereas a college course will broaden our minds and views and help us see things in a larger and different light."

"Third," says Mr. Reid, "the day is coming, I dare say it is already here, when an unlearned man finds himself at the mercy of others and gets very little chance of a square deal in the business world. Isn't this enough when we stop to think to make any boy or girl want a College education? I don't expect an easy task if I should be fortunate enough to enter College. It is an old adage that anything worth while is worth working for. I have always had ambition to do something that counts in the sight of God. We are all capable of better service and it is my desire to push forward to nobler and higher ideals, which I know I must attain through a better education."

Now I submit that it is worth while to have our High School Graduates talk like this to their home people. Elon has in mind to do the very things for the young people of our Church who come here which Mr. Reid holds as stirring him to strive for a College degree. We would add but one thing to our young friend's excellent reasoning—that our young people may be definitely trained by experience and through study for places of leadership in the life and program of the Church and Kingdom. But for this aim, Elon need not exist at all. State schools can do the rest. It is the denominational College alone that can place the emphasis of its contribution on Christian character, without which all too sadly at times higher education is a curse to the individual possessing it and for the social order in which he lives. Our Christian colleges—they are the hope of the Church and also of the world. What a mighty work our Church could do with a generation of Ray Reids and their sisters trained in our College! Let's do it.

W. A. HARPER.

SUFFOLK LETTER

The best things attract the least attention. A hundred people go to their daily task and perform their part well, and nobody takes notice of them; one person makes a false step in social or business life and it becomes community talk. A thousand women walk the street in decent apparel, and it goes as a matter of course; ten women walk the street in questionable dress, and the town goes wild over the danger. This is the fallacy of the Daily Press. It sees the worst. It prints the worst. And people read the worst. The logical conclusion is that the world is on the way to the bow-wows. This spirit comes to be loved pessimism. People finally love the worst things instead of the best things, because they feed on the coarse, the sensuous, the criminal in human society. The church member leaves his church and spends Sunday at the seaside. He sees the bathers. He enjoys what he sees. He returns to his home. He says the world is growing worse. He did not see the many thousands in the interior, who went to Sunday School and church that day, and have never seen the ocean. He judged out of eyes that neglected the house of prayer that holy day. Re-

porters visit the resorts. They see the fringe of society. They mingle with the Sabbath breakers. They report the abnormal, the blunders, the indiscretions, the drownings, the murders, the suicides, the divorces, the weaks; and then the film-makers reproduce all this and the movies throw on the screen the follies of the times and the thoughtless conclude that this generation is on the road to ruin. This is pessimism.

The sick people attract. The sinner attracts attention. Nobody thinks of the multitude of healthy people, and good people; the man himself says more about pain for one day than health for a year. Optimism looks on the best side of things and people. Optimism gives thanks for the good of to-day, and looks for better tomorrow. The adverse critic does not help anybody. He discourages men. He offers no constructive program to improve conditions. Faultfinders have easy work, but there is little virtue in it. The Pharisees and Scribes "found fault," but what did they ever do to improve the life of the church or the world. Hope is not founded on pessimism, but on optimism. The pessimist cannot exercise faith which is the "substance of things hoped for; the evidence of things not seen." If all the good in this age could be reported, we would forget discouragement and take heart for new progress. We sometimes forget that "out of the abundance of the heart, the mouth speaketh." The eye sees out of its own self. The artist sees what is in his own soul. The musician writes or sings what is in his own soul. One should be careful in passing judgment lest he betray his own life. God sees the best in the worst of men and that is the reason Jesus Christ gave His life to save sinners. God expects the world to be saved. That is the reason He gave His Son. Love is always optimistic. Hate is pessimistic. The world is growing better. The word is read by increasing numbers. Faith is more deep rooted than in any age. The world is bad enough, but the Babylons, Sodoms, and Pompeiis have no modern existence. Read Herodotus, Genesis, Bulwer's Last Days of Pompeii; then trace the race to the present time. The Kingdom of God gains steadily, and surely. Nations feel to-day the power of the gospel.—The "Sun of Righteousness arise with healing in His wings."—W. W. STALEY.

RICHMOND LETTER.

The First Christian Church of Richmond has been fortunate recently in having the pleasure of hearing Rev. P. T. Klapp, Dr. J. Y. Fair, of the Presbyterian Church, Mr. Watkins of the Railroad Y. M. C. A., and Dr. W. A. Harper, President of Elon College. The messages of all these brethren were highly appreciated by our people and we shall be glad to have a return visit.

Our annual election of Sunday School officers took place Sunday, June 28th and resulted as follows: Superintendent, D. J. Kelly; Assistant Superintendent, D. W. Darden; Secretary and Treasurer, Wm. R. Harton; Assistant Secretary and Treasurer, W. F. Holmes; Home Department Superintendent, Mrs. Annie M. Brown; Cradle Roll Superintendent, Mrs. W. T. Walters.

Two bank notes amounting to \$2,750, have been taken up by the church within the last few weeks.

The Architect is busy on the plans for our new church building and we expect to be ready to submit them to the contractors for bids within the next two weeks, and we hope to get the work started on our church in August.

We hope to have a church in Richmond in both a building and a membership, which will be a source of pride to the Southern Convention.

We need your prayers and co-operation in this effort in the capital of the South.

W. T. WALTERS.

GOOD NEWS

Rev. E. H. Rainey, 622 Chesapeake Ave., Ocean View, Va., is located for the summer as pastor of the First Christian Church at Ocean View and seems quite happy in the work. Under date of June 16th he writes: "Our work here looks more encouraging than ever. We put on a canvass of the community and endeavored to get a card in each home of this part of the town and far out into the county, extending a cordial invitation to the people of Ocean View to worship with us and announcing the hours of our services.

"Our people have voted to complete the church as rapidly as possible. We will have four class rooms for the Primary Department of the Sunday school in the rear part of the church. These will be separated only by curtains, but that is much better than having all classes together.

"The second Sunday in July is to be a great day for us. We are preparing an elaborate program that we think will, when completed, attract and be of real service.

"Pray for us. By the help of our Master we purpose to do a good work in His name."

We have a very promising situation at Ocean View and it would seem that the right man has been found to take charge as pastor.

Miss Emily Midyett of Norfolk, Va., now on vacation from her work as teacher in Carroll County, Va., spoke twice to our Holland, Va., congregation last Sunday. The pastor, Rev. J. H. Lightbourne, is enthusiastic in his praise of the great work she did. His congregations were delighted, and Miss Midyett held their rapt attention at the morning and evening services as she told about the work that she and Miss Hedgepeth have been doing for us. Miss Midyett is to attend Summer School at the University of Virginia and in the fall is to return to Carroll County as teacher in our school there for next year. The people of our Mountain section are greatly delighted with the splendid work she did the past year and are exceedingly happy that she is to return the coming year.

Rev. M. T. Sorrell, who has spent three years in Moody Bible Institute, Chicago, and the past year in Elon College, has volunteered to preach for us in Carroll County for six weeks and is now at Fancy Gap, Va., having gone there for his first appointment at our new building June 17th. Brother Sorrell will acquaint himself with conditions and preach to the people as opportunity affords during the remainder of June and July, and early in August Dr. W. W. Staley will spend a week preaching there. Miss Hedgepeth writes that the people were greatly benefitted by the great sermon Dr. Staley delivered on the day of dedication and are exceedingly anxious to have him return and preach for them again.

J. O. ATKINSON.

There are epochs in the moral life of a people when God must have martyrs. Great causes have failed because their adherents had not the martyr spirit. The times in which we live are calling for these martyr souls. The world will not swing back to God until there shall appear martyrs who will find a new cross from which they can send forth the challenge of salvation to lost men. Men may mock the martyr, but they will never be able to banish from their experience the influence of his sacrifice.—*Exchange.*

The children are to be recognized in the "Sun's" pages. Provision is to be made for the little ones as well as for the big ones.

Christian Orphanage

Dear Friends:

The financial report this week is very small and far below what it ought to be. I hope our churches will take into consideration that we had a very dry season last year and the Orphanage farm seemed to be right in the heart of the dry belt. This spring and summer we have been rained out and it makes it hard on us. We have done enough work on our farm this spring to put in two large crops, but it seemed that when we would get a lot of ground ready to plant we would have a regular flood and it would undo all we had done; and, if we succeeded in getting a head of the rain and put in a day's planting, we would have a hard beating rain and it would pack the ground so hard we could not get a stand of anything. But our eighty-five little children must be fed. The rain and hot sunshine does not hinder digestion, and they get as hungry as if we had no troubles all the year.

I want to insist that all our Sunday Schools come to our rescue and lend us a helping hand. What, if you were Superintendent and eighty-five little orphan children were looking to you to see that they were supplied with food and clothes, don't you think you would appreciate all the Sunday Schools standing loyally by you in the work?

This is vacation time. Many of our children are out on a ten days' vacation. We try to give each child that has been in the institution any length of time a ten days' vacation each summer. A number have already had theirs and have returned, others are out this week and a number of others to go. Some will perhaps not get to go. The distance may be too far to go to their people and the expense too great.

CHAS. D. JOHNSON, Supt.

REPORT FOR JULY 5, 1922.

Amount brought forward.....\$ 9432 55

SUNDAY SCHOOL MONTHLY OFFERINGS.

<i>North Carolina Conference.</i>	
Mt. Auburn	\$ 6.95
Bethlehem	4.15
Shiloh .....	.50
Oak Level	3.56
Morrisville	2.00
Wake Chapel	5.00
O'Kelly Bible Class, Greensboro	
Christian Church.....	18.00
Auburn	4.50
First Church, Greensboro	16.79
Mt. Zion	5.00
Christian Light	1.83
Mt. Carmel	3.81
Class No. 6	1.00

Eastern Virginia Conference.

Union (Surry)\$ 1.00

Valley Virginia Conference.

Winchester\$ 6.66
 Woods Chapel 1.00
 Mt. Olivet (G) 5.61

Alabama Conference.

Pleasant Grove\$ 1.17
 Wadley Christian S. S. 1.34 \$ 87.87

EASTER OFFERING.

Coldwater S. S., Ohio.....\$ 6.83 \$ 6.83

SPECIAL OFFERING.

Rev. J. W. Patton	\$ 5.00
Damascus S. S. Children's Day.....	10.96 \$ 15.96
Total for week.....	\$ 110.66
Grand Total.....	\$ 9482.55

A GREAT REVIVAL IN LANETTE, ALA.

The Revival at the Christian Church of Lanette, begun May 28. From the first service the meeting was full of interest and the presence of the spirit was manifested in many ways. There was rain throughout the first week of the meeting but the people came and scores were turned away because there was not room to stand in the church. The seats were filled at almost every service before the hour for worship came.

Such a spirit and a "hungering after righteousness" was never before witnessed in this section. The pastor, Rev. H. M. Gray, did the preaching, throughout the meeting. His sermons were surely gospel, full of power and the people of all ages, young and old, could understand them because of the simple way in which they were delivered. No man could have preached more gospel than did this man of God.

The intention of the pastor was that the meeting would close June 11, but at that time the people said, "We can't stop now," and the meeting went on until Thursday night following.

The singing was under the direction of the writer, with Miss Ina Gray, pianist. The church is fortunate to have one who is so talented as she is. The church choir is one of the best known, it has a seven piece orchestra, which was a great help. With the co-operation of all concerned, the music was fine. During the nineteen days of the meeting nothing came in the way. The Spirit had His way among the people. There was only one service during which no one made profession by joining the church. It was not an emotional, or a spiritual excitement that caused the people to turn about, but it was a straight-forward prayer answering, heartfelt revival. One that was felt by the worst sinners in town. It was not a young people's, or children's revival. There were only eight persons added to the church under sixteen years of age. At the time the meeting was scheduled to close, ninety-two had been added to the church, and at three o'clock Sunday, June 11, baptism, by immersion, was administered unto fifty-four, at Lanette Y. M. C. A. pool.

After that time, until the meeting closed, twenty-four more were received for Baptism, making a total of seventy-eight for Baptism and sixty-six by certificate; making grand total of 144. Eight of which go to the Baptist Church and two to the Methodist.

The interest of the people seem to grow throughout the services, the testimonials of the young converts were soul-stirring—the brightest days of the history of this church are today being enjoyed. Plans are now being made to build a larger, more comfortable church which is badly needed and must be had at an early date.

May God send many more such revivals into our church that will put in action all who are idle and add thousands, who will carry on the work of the church and save the world for God

J. H. DOLLAR.

We purpose not to be embarrassed by failure to do our duty. We are going to do our best. We may be embarrassed by others, failing to do their duty.

Every department of church work will from time to time receive attention in these columns.



MISSIONS



REV. J. O. ATKINSON, D. D., *Field Secretary.*

A GREAT PRIVILEGE

It has been a great privilege the last two weeks to meet nearly all the ministers of Eastern Va. and North Carolina and get their ideas and views about our Men and Millions Movement and learn from these faithful pastors how they wish the work carried on in their fields. The group of pastors that met in Norfolk, then later the group that met in Raleigh, and a little later the group that met in Burlington, and last Monday the group that met in Greensboro showed the deepest interest in the Movement and the abiding concern for its progress and completion. Every pastor present at all of these Conferences expressed himself desirous of seeing all the pledges paid and an anxiety to do as pastor everything he could to aid the Movement. As stated to the groups, the Mission Board had nothing to put over on them, but was anxious to learn from them their attitude and their suggestions as to how best to do the great work. As stated above, it was indeed a rare privilege to enjoy the fellowship and share the counsel of these faithful and loyal pastors. The Conferences were of the most agreeable type and not a discordant note was sounded by any pastor. Such brotherly love and co-operation among the pastors of our Christian churches means more than can be told and gives promise of a future big with good things for the cause our Church represents. I am sure all our pastors who attended these Conferences feel that they were really worth while and will mean much to the future of a work we all are devoted to.

J. O. ATKINSON.

"THE UNKNOWN FUTURE"

The writer's attention was attracted in last week's Sun to an article by Dr. J. H. Welch, bearing the title "The Unknown Future." I do not know which attracted me first or most, the title of the article or the name of the writer, for if all Sun readers knew that faithful and loyal layman, Dr. Welch, of our Wadley, Ala. Christian Church, they would more fully appreciate what he said in the article referred to. It is to be doubted if in all our churches we have a man more loyal, devoted and true to all we represent than is Dr. Welch. As a practicing physician and practical banker of wide experience he marks well his words and comprehends wonderfully the cause that retard church progress and power. When he says that indifference, killing indifference, is the real cause that we make progress so slowly in our church activities, I am sure he feels all that he says, and more. And I think furthermore that every Christian Sun reader will agree with him. In trying to prepare for that unknown future which waits us all, and in our endeavor to transmit to those who come after us a church of progress and power, we Christians in 1920, as Dr. Welch points out, were lead through meditation and prayer to institute our Men and Millions Movement. The question that confronts us today as a Church and that most deeply concerns our future is our attitude to this Movement and what we shall do about it now. I cannot do better than quote the words of Dr. Welch.

"After the storm, then the calm. We subscribed liberally, we did our part faithfully, to make the drive a success, our consciences are at ease, yet we have failed to meet these obligations. Hard times, stringency of money is the pitiful excuse we offer, but the real cause is indifference, lack of interest

and activity on the part of those entrusted with the collections and those who subscribed. This is a voluntary debt, an obligation, a free-will offering, a pledge to the church and to the church's God. We cannot afford to lie to God. If we fail to make a faithful effort, we may witness a scene which will remind us of the awful mistake of Ananias and Sapphira."

This is plain language and any one who is acquainted with Dr. Welch knows that he feels deeply every word he says. Since carrying on to completion the task undertaken in Men and Millions has fallen into the hands of the Mission Board, every member of that Board desires to give every member who pledged to the Movement the opportunity to pay those pledges and so redeem their promises and thus cause our dear Church to face the unknown future with hope, courage and conviction. Brethren and beloved, shall we allow a killing indifference to paralyze the mightiest Movement and the holiest task that the Christians have ever undertaken? For the sake of our church in the unknown future, God forbid that such should befall us.—J. O. ATKINSON.

THE REAL MEANING OF MEN AND MILLIONS

Through the century and more of our existence as a denomination the Christians have held steadily to the following principles:

First, The Lord Jesus is the only head of the church. Second, Christian is a sufficient name for the church. Third, The Holy Bible is the only creed of the church, and a sufficient rule of faith and practice. Fourth, Christian character is a sufficient test of church membership. Fifth, The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.

Standing on this platform and holding steadfastly to these principles, the Christian Church has founded and seeks to foster the following seven enterprises:

First, Sunday Schools and Christian Endeavor. Second, Religious Journalism.

Third, Missions, Home and Foreign.

Fourth, Christian education through higher institutions of learning.

Fifth, The care of fatherless and motherless children through its Orphanage.

Sixth, The support of its aged ministers and the widows of ministers.

Seventh, The Southern Christian Convention.

These constitute the entire institutional life of the Christian Church and are the agencies through which the arm of the church reaches out to the uttermost parts in its endeavor to give the world the divine blessings and benefits so far revealed to the church.

These seven enterprises have been given us at various intervals of our unfolding history, and represent the co-operative effort and devotion of the people called Christians.

At various times efforts have been made by interested parties and loyal devotees to secure funds for, or carry forward, one or the other of these enterprises; but it was left to the consecrated membership of the churches in the year of our Lord 1920 to institute a Movement known as Men and Millions, whose one aim and single purpose was and is to care for ALL the seven enterprises of the church, and give every member of the Christian denomination an opportunity to show

his or her love for and loyalty to all that the Church has and stands for. In all the history of the Church no nobler ideal or holier task was ever conceived by the Christians than this Movement. It was, and up to date is, the only co-operative movement we have ever undertaken, and the only attempt ever made to elicit the loyalty and support of all to all that the Christian Church represents and now undertakes.

From time to time there have been those who were willing to make special contributions to Missions, to publications, to the Orphanage, to ministerial relief, to the Southern Convention, to our Colleges; and so on; but never before were all Christians called upon to take into their hearts an equal love for all that we stood for and express in their pledges and their prayers their loyalty to all the enterprises of the Church.

Now, by this wise provision, whenever an individual pays a dime or a dollar on his or her pledge to Men and Millions, he or she has the consciousness of knowing that that gift, little or large, will be distributed according to the needs of ALL the enterprises of the Church whose principles we champion and proclaim to the world. Every gift to Men and Millions is divided to all the seven enterprises of our denominational life and are thus carried to a higher degree of efficiency because of this gift. Men and Millions means a clarion call to all the people in our Christian Church to get behind all the enterprises of the Church and together carry them on to greater power, and usefulness to the world.

The good and saintly who have gone before us and died in faith obtained a good report through faith, but did not receive the promise, God having provided a better thing for us, that they without us should not be made perfect. (Hebrews 11:39-40). Those who have gone before sowed seed out of which our seven enterprises have sprung. To perfect their saintly lives, God has provided for us the better thing, namely, That we should be constrained to carry on to greater usefulness and efficiency that which they so well begun. Our Men and Millions Movement contemplates this, the carrying on to further usefulness and efficiency ALL the interests of the Kingdom that have been committed to us by the saintly lives of those who have gone before. Surely no people ever had a more holy cause to challenge them to supreme effort or nobler sacrifice and generations yet unborn will rise up to bless those who with persistency and sacrificial effort contribute to Men and Millions and complete this great and divine Movement.—J. O. ATKINSON.

S. S. AND C. E. CONVENTION

The N. C. Sunday School and Christian Endeavor Convention will meet with Liberty (Vance) Church July 11th-13th. Let all our ministers plan to come. One hundred Sunday School superintendents should get busy and see that a full number of delegates is elected that will attend, and then Mr. Superintendent be sure to come with them.

Liberty church has recently been enlarged, by building on four Sunday School rooms to help meet the demands of her own growing Sunday school and to make room for all who will come to make this the biggest and best Convention we have ever held. Don't forget that we are to meet with one of our strongest country churches, that is able, willing, anxious, and ready to entertain you.

Notice the announcement of the entertainment committee and give us the pleasure of your presence at the Convention, and you will be pleased and benefited with the trip. All visitors a heartily welcome.—J. E. FRANKS, *Pastor.*

THE SUN'S PULPIT

THE CHALLENGE OF OPPORTUNITY

Baccalaureate Sermon, preached before the Graduating Class of Elon College, May 28, 1922.

BY REV. ROY C. HELFENSTEIN, D. D.

Pastor of the Peoples Church, Dover, Delaware.

TEXT: "Who knoweth whether thou art not come to the kingdom for such a time as this?"—Esther 4: 14.

A group of High school lads were standing in the corridor of the school building at the close of the noon hour waiting for the signal to announce the recitation period. And as the janitor passed by he stopped a moment and asked the boys why it was that lightning never struck the same place twice. The boys gave different answers, and among the answers was one by a lad much younger than the rest. "Oh, that's easy," he said, "lightning never hits twice in the same place because when lightning hits a thing once, the thing isn't there any longer."

Be that as it may, we are all aware of the fact that since the lightning of the terrible war struck the old world, the same world is no longer here. The world in which we live today is a different world from that of eight years ago. I do not contend that it is a better world than it was in the spring of 1914; but it is a different world, and it is our supreme privilege as well as a heaven imposed obligation resting upon us to help make it a better world.

There has been a perilous letting down of our moral, our civic, and our social standards. We have been drifting with the tide. The alarming and demoralizing social reactions following the war to which the present day has fallen heir, the economic unrest in every department of life, the industrial conflict, and the misunderstandings and suspicions and divisions in the cause of religion, make the present hour of momentous significance to the future history of the world. The response that the present generation makes to its opportunities of service and advancement will determine the world's progress for all time to come. And if we fail humanity at this crucial hour, "so shall our judgment be forever." But truth is not to be forever on the scaffold. Wrong cannot remain upon the throne. The scaffold of our hopes sways the future.

"And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

And just as God raised up a Moses to lead the Children of Israel out from the oppression of Egyptian servitude and bondage; just as He raised up a Martin Luther to give to the world the principles of Protestantism and the Open Bible in defiance of the Pope, the dignitaries of the Roman Church and the Emperor of Germany; just as God raised up a Washington to lead what seemed to be an insignificant and deluded band of colonists to strike for freedom and independence; just as He raised up out of obscurity a Lincoln to preserve the Union of the States; just as he raised up a Frances E. Willard to lead the Nation in the crusade against intemperance and vice, so God will raise up men and women today to face and solve the problems of building a new and better world.

And in the question of Mordecai to Queen Esther of old, I fling out the challenge to the member of this class of 1922, "Who knows but that you have come to the Kingdom for such a time as this?"

God has a place for each of you in His program of world building. Who knows but that some of the members of this Class may be destined to be numbered among the Nation's leaders? Who knows but that some of the members of this Class may be destined to be numbered among the world's illustrious? Who knows but that from this Class may come masters in the realm of science, masters in the realm of music, of art and of literature, masters in the realm of commerce, masters in the realm of industry, masters in the realm of religious thought and service? Who knows but that you have come to the Kingdom for such a time and such an hour as this—the greatest hour in the history of the world?

Never before have the avenues leading to greatness been so numerous as today; never before have young men and young women had such advantages in making their mark in the world; never before have the opportunities to render a real and lasting service to mankind been so challenging as they are today. There is not a young man in this graduating class who does not have a far better chance to make good in the great game of life than had Abraham Lincoln. But you say, "Oh, Lincoln was born great." That is wrong. No person has ever been born great. Even the Son of God Himself "developed in body, in mind and in spirit," so the Scriptures declare.

I know we often hear the quotation that "Some men are born great; some men achieve greatness; while other men have greatness thrust upon them." But life is a different story. There is only one road to true greatness, and that is the road of nobility of character, honesty of purpose, sincerity of effort, and unconditional perseverance. There is no room in the world for day dreamers, but there is always plenty of room up front for the person who has a definite objective in life and ambition to work. The world always makes way for the person who knows where and why he is going. Abraham Lincoln had a purpose high and noble. It was his uncompromising purpose to live a life clean and above reproach, and a life that would be useful to society. His objective was to be a real man, and to render a real service to his day and generation. He responded to the challenge of every opportunity to serve. From boyhood on up, he thought of others as well as of self. He thought of his State as well as his community. He thought of his Nation as well as his State. And because the map of his country was engraved upon his heart, he was able to say with meaning, with feeling, and with effect—"The government of the people, by the people, and for the people shall not perish from the earth."

Abraham Lincoln was not a child of destiny any more than is every member of this Class. He might have been content to split rails all his life, but he felt that God had a bigger task for him. And so he made room for God in his life, and God led him along the highway of service, on up to the loftiest pinnacle of fame. And so for every aspiring soul the City of Self-Realization lies along the Highway of Service to others.

Phillips Brooks was one day talking with a young student at Harvard, and the young man confidentially told Mr. Brooks that he believed he might have been great himself if he had been born fifty years before. Mr. Brooks replied, "There is just as much chance for young men to become great now as there ever has been."

And I declare unto you, I believe there is even a greater opportunity in our day than the past ever offered for young people to climb the ladder of achievement. Young men today and young women today have many more opportunities than had the young people of any generation in the past. The men and women of yesterday have opened the way for the youth of today to follow after. They have laid the foundation upon which we may build. The inventions of the past have been many, and the young men of today may lament that everything has been invented that needs to be invented, and that hence there is no chance for him to exercise his inventive genius. But that is just the way people without inventive genius have talked from the beginning of time. It was only the genius who could discern the things men needed but which they did not have. If a young man or woman will not make the most of their opportunities in this year of our Lord 1922, neither would they have responded to the opportunities of any generation past, if they had lived then instead of now. The challenge before the college graduate is to appreciate his superior privileges in life by reason of the contributions of past generations and because of the educational advantages to make the most out of every opportunity for self-realization; to apply himself and rivet his attention upon the major interests in life; and with his eye on the Will of God to press forward along the pathway of duty. And if one does that, whether he be endowed with one talent or five, his life is sure to be a success, for he will be qualified for whatever place God has for him in the world's work.

You may never be a Shakespeare, a Wordsworth, a Macauley, or an Emerson in the realm of literature; you may never be a Michael Angelo, a Raphael, a Leonardo de Vinci, or a Turner in the realm of art; you may never be a Moses, a Garibaldi, A Lincoln, or a Frances E. Willard as a reformer; you may never be a Froebel, an Erasmus, a Horace Mann, or a President Elliott as a teacher; you may never be a Rothschild, a Carnegie, a Rockefeller, or a Babson in the realm of business; you may never be a Darwin, a Burbank, an Osler or an Edison in the realm of science; you may never be a Wagner, a Kreisler, a Caruso, or a Galli Curci in the realm of music; you may never be a St. Paul, a Spurgeon, A Beecher or a Phillips Brooks as a minister; you may not, and yet you may. You do not know, nor does the world know with what talents God has endowed your life. The spark of genius may be in your mind, in your life, as it was in theirs. They were not always aware of their capacity for greatness. For years many of the world's illustrious were practically unnoticed if not ignored by their contemporaries, and they themselves were unmindful of the powers God had intrusted to their stewardship. It was the greatness of others that found greatness in them. Steel sharpened steel. Deep called unto deep.

Would you young men and women know the powers and the capacity for greatness with which you are endowed? Remember those powers will never be self-disclosed. Just as there are veins of coal hidden away beneath the surface of the earth that will never be mined, so there are apt to be capacities of power and strength hidden away in the lives about us—capacities that may never be realized or known. There are men and women today filling the inferior positions in life who had the capacity for development and

power that would have fitted them for leadership. But they have never arrived simply because they have never touched arms with those who were strong; they have never touched minds with those who knew; they have never touched hearts with those who loved.

We must strike mind with the great minds of the past and the present, if we ourselves would come to our largest self realization. And above all one must strike mind with the Master mind of the Universe. It is as genius strikes genius that the sparks of genius are evidenced. One can never know the capacity of his life for achievement until he touches mind with those who have achieved. The libraries, the colleges, and the universities afford that matchless privilege of touching minds with the great of the past and the present. One can never know his capacity of appreciation of the beautiful until he has touched mind with those who have appreciated and produced the beautiful. One can never know his talents until he touches mind and heart with those who have discovered and developed their talents. One can never know his capacity for nobility of life until he touches life with those who have lived most gloriously, and the most victoriously. One can never know the power of love until he touches mind and heart with those who love, and with the world's greatest Lover, even Jesus Christ, the Son of God. "The world has plenty of men and plenty of women to do its work, but it is sadly in need of a higher type of manhood and womanhood, in order to insure that its work shall be done rightly."

There is no other one thing of which the world stands in such need today as it does of a genuine and powerful love—love for the truth—love for one's task—love for God, and love for mankind. We have tried to conquer and subdue the world with big ships, big guns, big armies, big navies, and with the biggest War of all times. But Where are we? We have been beating against the air. We have failed with big armies and big navies. It is time we were trying Big Love. That is Christ's way. If we had been trying Christ's way even the past two generations, the white-winged dove of peace would now be nestling above all the parliaments of the world; the nations would long since have beaten their swords into plowshares and their bayonets into pruning hooks; nation would never again lift up sword against nation, neither would they learn war any more; men and nations would trust each other instead of casting toward all the eye of suspicion; employer and employee would sit together in harmonious council; Capital and Labor would co-operate with each other, and "Righteousness would cover the earth as the waters cover the sea."—IF, IF, IF all men had only been trying Christ's way—the way of Big Love!

The enthronement of love in the personal, the social, the educational, the commercial and the industrial life; and in the national and the international life would speedily usher in the millennium of peace, prosperity and happiness which all right-minded men and women desire. It must be done sometime. But how is it going to be done? That is the problem. And who knows but that you young men and young women of this graduating class have come to the Kingdom for such a time as this?

The various problems in the social, the economic, the industrial, the educational, and the religious realms of life will be solved for the most part by the graduates of our colleges and universities. That is the purpose of an education—namely, to equip young men and women for service to society. Society has a claim on your knowledge. She has a claim upon you. She has invested generously of her resources in providing educational opportunities and priv-

ileges for you in the graded schools, the high schools and the colleges. The privileges of an education bring with them social and civic responsibilities. One's sincere purpose should be to use his knowledge to the glory of God and the service of man. Notwithstanding the cultural theory of education the utilitarian principle is the basis of all true education. Upon the college and university graduates rest the great responsibilities of today. The salvation of the world is largely in their hands. If they fail to carry on, then God pity the world!

I admonish you, young men and women, that you be determined to make some definite contribution to humanity's good. It is an excusably unworthy motive for one to have secured an education simply in order to make a better living. One's education will enable him to make a better living to be sure, but of greater importance is the fact that an education equips one for more efficient work. There will be no room in the New World for idlers, "lounge lizards," or social parasites. The New World will insist that every able-bodied and able-minded person shall be a worker with mind or with hand—a producer, whether he needs the fruit of his labors for his own support or not—that he shall work for the good of others. The New World calls for strong arms, strong minds, and strong hearts.

In the realm of moral conduct the New World needs young men and young women of high ideals of their own—people who will do what they think right because they believe it is right rather than because society has simply decreed that it is not wrong. Progress has been sadly retarded by mere conventional goodness. Conventional goodness is for one to do no more than society requires in order for one to keep himself respectable. Have your own ideals of goodness. Act upon first hand convictions, rather than upon second hand opinions. Do not simply follow in the old paths. Make new paths. Lead the way to higher planes of goodness, higher planes of morality, higher planes of citizenship, higher planes of manhood and womanhood, higher planes of service.

In the realm of economics, the New World is calling for young men and young women who have a keen sense of discrimination of values, and high ideals of economic justice, who will insist that there shall always be a proper relative between the cost of production and the selling price of the commodities of life; and who will create such a sentiment of economic fair play that a profiteer will be in even worse repute than a highway robber.

In the realm of industry, the New World is calling for young men and women to champion the cause of social solidarity—the fundamental principle of a happy society,—that no man liveth to himself alone and that no group of men can live to themselves alone. This principle of interdependence must be recognized for the good of each and for the welfare of all. Labor must recognize that it serves not alone the money interests, but that it also serves the social interests. Society is just as much concerned about the grade of work and the amount of work, and the spirit in which the work is done, as is the employer himself. And Labor should be made to realize that a fair day's work is essential to the social welfare. On the other hand, Capital should be made to realize that it too must serve society, and that society is as much concerned about the amount of wages paid, and the conditions under which men work as is Labor itself. Moreover, Capital and Labor both must be made to realize that Labor is entitled to a fair day's wage only in return for a fair day's work. "The gospel of the square deal" must be practiced by both Capital and Labor in order to protect the well-being

of society, of which both Capital and Labor are legitimate parts.

In the realm of politics, the New World is waiting for young men and young women of vision and of courage to take the "tics" out of politics. The rising generation will see to it that partisanism is relegated to the junk pile of disfavor for all time to come. Partisanism has been the greatest stumbling block in the path of our Nation's progress. It is often the greatest barrier in the way of community advancement. It causes men to stand in their own light, and block the way of progress in their own community. Partisanism is unsocial and unAmerican and therefore un-Christian. The New World will have none of it. Public opinion will insist that no man should be elected to any office just because he is a member of a certain political party. Public opinion will decree that a man can be elected to office only on the strength of his fitness for office, by reason of the merits of his character, his work, and his worth. In the past there have been men who would have voted for the devil himself, if he had been running for office on their party ticket. But in the New World, the party lines will become less distinct. And though there always will be, and always should be different political parties, the higher type of American citizenship will put principle before party, and will vote for the candidate who is best qualified to serve the people. You young men and women will be called upon to help lead the way in this great and challenging civic readjustment.

The world is calling for young men and women of intelligence to champion and interpret the principle of the Master's Golden Rule in business, in industry, and in government, and in every other relationship in life. That Rule is more Golden in practice than in theory, and if applied, will solve every problem that haunts the pathway of humanity. The Golden Rule should be the principle of conduct for every college graduate, namely, that "Whatsoever ye would that men should do unto you, do ye even so unto them."

In the realm of religion, the New World is calling for young men and young women of high ideals to make plain to the people of all classes that religion is a thing of deeds rather than of creeds. The New World is calling for young men and women to practice the principles of Christian democracy in whatever vocation they follow,—to be living protests against exclusive denominationalism and religious prejudice.

There are some people who actually think that heaven has been reserved for the members of their particular church or denomination and that all others will have to stay on the outside, or at best be satisfied with a back seat. But I declare to you that a man is an infidel who believes in the God of his denomination, but not in the God of other denominations, as paradoxical as that may sound. There is only one God, the Lord and Father of us all. And if we have but one God, certainly all those who call Him Father, should call one another brother. And the New World is calling to you young men and young women to help sow the seeds of a practical Christian Unity, recognizing, as all fair-minded people must, that God is no respecter of persons nor of denominations. It is deplorable that the Church has been divided into so many different sects with their various shiboleths of faith.

We are told that there are more than a hundred and eighty different religious sects in the United States alone. Naturally such a situation is depressing and disheartening. It even causes some people to discount Christianity itself when they see its forces so divided. But the fact that the forces of Christianity are thus divided is no ground for any person to say that he will not

accept his responsibility in doing his part in the interest of a United Christendom.

The religious world is not alone in being divided. The healing world is likewise divided. "It has its allopaths, its homeopaths, its osteopaths, and numerous other paths. And the experiences of life has taught us that all 'paths' lead ultimately to the grave." You young men and women will have a part in ordering that all denominations must ultimately lead to the grave of sectarianism.

In the realm of education, the New World will lay the chief emphasis not merely upon education "per se," but upon Christian education,—the education of character. Brilliancy of intellect alone will not suffice. "It is possible for men to walk with their heads above the clouds intellectually while their feet are in mud ankle deep morally." The training of the intellect is not enough. The training of the heart must go hand in hand with the training of the mind. The responsibility that rests upon you members of the graduating class as you leave these halls of learning, and say good-bye to your Alma Mater, is a responsibility of tremendous significance. While you were a student, your conduct and your ideals were only of personal significance. A misstep on your part—a failure to measure up to your privilege and opportunity was only a reflection upon yourself, and perhaps upon your parents. But now your life is to be a witness for or against the good name of your college. President Hadley used to tell us at Yale that "the strength of a college depends on the character of its graduates, more than on the number of its students or the distinction of its faculty. The spirit and work of the graduates of a college," he declared, "shows what the school has accomplished in the past, and what society has a right to expect it to accomplish in the future."

Much has transpired in your life since the day you walked up the old campus path for the first time, and shyly entered the President's office to enroll as a student in Elon College. Can you now picture yourself that day when you entered college? Think of what this school has contributed of culture, intelligence, and strength of character to your life. Your debt to Elon College, and to society is great. It can only be paid by a whole-hearted response to the opportunities of service that the world holds before you.

It has been my privilege to come in personal contact with students of several of the leading colleges and universities in this country and in Europe as a student and in official capacity. For six years I was pastor of a church at the seat of the second largest university in the world, and my experience disclosed to me the fact that the students who catch the inspiration for noble Christian living are most likely to excel not only in proficiency of scholarship, but also in power to achieve in the world of affairs. As men and women make room for God in their lives, He makes room for them in His World. We cannot hope to do much for humanity until after we have first allowed God to do something with us.

You young men and young women stand today upon the threshold of the New World with its countless opportunities for service challenging you. The need is tremendous! The demands are great! Who knows but that you have come to the Kingdom for just such a time as this, to be a leader in the world's great work? God may be waiting to break forth into human experience in a new and larger way through your life. Give Him room! Fit yourself the most efficiently for His service,—the service of humanity.

Horace Greely urged the young men of his day to "Go West, Go West!" My admonition to every member of this graduating Class would be to take at least a year of graduate work in some great university. Go with the determination to

equip yourself in the best manner possible for a worthy service to humanity,—the largest service possible for you. Give yourself every chance. There may be some spark of genius in your life that will never be realized unless you go farther in your education. You have launched, where will you anchor?

The New World will make greater demands of you than the old world made of your parents. You will have to compete in life with men and women who had every advantage that the best schools could afford. Your parents have had to compete with high school and college graduates. You will have to compete with those who have not only graduated from college, but who have specialized in their respective fields of activity by taking courses in the great universities. Equip yourself to measure arms with them. I would urge you to specialize also, and then go back to your home community and render the largest possible service. Go back pledged to the task of helping to make your community the Model community of your State.

There are some who say that an education spoils people. A little of it is apt to spoil most anyone, but more of it soon brings a person back to his senses. The more people know, the less they think they know, because the more people know the more they realize how much there is that they do not know, and how little they really do know as compared to what there is to be known.

"A little learning is a dangerous thing,
Drink deep, or taste not the pierian spring.
These shallow draughts intoxicate the brain,
But drinking deeper, sobers one again."

Members of the graduating Class, if you would prove that you have come to the Kingdom for such a time as this, it is yours to make some definite contribution to humanity's good. It is not enough just to be active. Some people are always busy, very active making a stir and a noise, but their efforts are aimless and without purpose. Have a program to work by. Be systematic. Conserve your energies for the really worth while things of life. It requires as much good judgment to be able to discriminate and know what not to do, as to know what to do. Eliminate the insignificant and trifling concerns, that consume time and energy without benefit and without purpose to anyone. Devote your time and effort to the vital realities of life. Aristotle used to say "the measure of a person, is the things the person is interested in." Cultivate interest in the things that are really worth while—the things that strengthen character and lift humanity to higher levels of thought and attainment. Know what you want to do, and then do it with all your might. "It is better to strike one telling blow a St. George, than to go through life with the mere motions of a St. Vitas."

Cultivate the disposition of perseverance. It is only persevering men and women who arrive. Cyrus Field was defeated fifteen times in trying to lay the Atlantic Cable. He was told that it could not be done, and he was laughed at for continuing to try. But he persevered for nearly seventeen years, and not until the sixteenth time he tried it, was he successful. There is no shortcut path to achievement, no royal road to learning, no golden highway to success.

Be stable, so the world will always know where to find you. The vascillating men and women who do not know their own minds are not in demand by the forces of progress.

Make friends—but above all, choose good friends—the kind that will help you. A bad friendship has meant the ruin of many lives of promise. It has caused the downfall of thousands. Make as many good friends out in the world of affairs as you can. Your friends will constitute

your greatest wealth. A good friend is one of the surest inspirations in life. Charles Kingsley was once asked by George Eliot to tell her the secret of his success-life. And he replied, "I had a friend."

That has been the secret of the success of thousands of men and women,—a good friend to inspire them to do their best. You will need that inspiration. It may sound like a contradiction to admonish you to select your enemies with the same precaution you do your friends. But it is not a contradiction. Only men and women of flabby morals and shallow minds avoid making enemies. You will be known, and the world will judge you not only by the friends you have but also by the enemies you make. Choose your enemies with discretion.

My best wishes go with every member of this graduating Class as you now pass out into the School of Life. And it is my sincere hope and prayer that you may truly have come to the Kingdom for such a time as this, and that on the Final Commencement Day when the Great Teacher of The University of Life shall hand you your diploma, it may have inscribed thereon the Divine "*Magna Cum Laude.*"—"WELL DONE."

BIBLE CIRCULATION.

The biggest year of Bible circulation since the high levels of the war period, is reported by the American Bible Society, in their annual report just issued.

The total number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America there has come an increased demand so great that the Society has been unable to meet it.

During the year, the Society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli for missions in British East Africa; in Quechua for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic Script, which is a simplified written form endorsed and promoted by the government.

During the year, the Society has arranged for the re-organization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid production of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over one hundred years.

Young says, "on the soft bed of luxury most kingdoms have expired." Pampering the body fills it with countless pains. In the university of hard knocks most great men matriculate, and from that university they graduate into places of power and prestige. The easy life is a great foe to hard-fibered, triumphant character.—*Exchange.*

The Fruit of Life.

He liveth long who liveth well,
All else is being flung away,
He liveth longest who can tell
Of true things truly done each day.
Then fill each hour with what will last,
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.—*Bonar.*

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

JULY 16, 1922.

THE HANDWRITING ON THE WALL.
(Temperance Lesson.)

Daniel 5:1—21.

Golden Text: God will bring every work into judgment with every hidden thing, whether it be good or whether it be evil.—Eccl. 12:14.

Lesson Teachings:

Belshazzar had failed to worship the true God. He profaned the sacred vessels. He had lived in drunken revelry. Intemperance causes men to forget God and drives them to debauched living, and God "will bring every work into judgment."

Belshazzar turned to the wrong source for his counsel, and the "wise men" of the kingdom failed. Remembered by a good woman, Daniel was brought into the court. The captive youth whom Nabuchadnezzar had found "in whom was no blemish, but well favored and skillful in all wisdom and endowed with knowledge," had kept his life pure and so was able to serve his God and deliver a great warning to a wicked ruler.

Without fear, Daniel delivered his message of condemnation and warning. God needs bold spokesmen today to denounce evil for Him! The Flying Squadron Foundation, under Oliver W. Stewart's leadership, is sounding the temperance warning boldly today. In their recent campaign through thirty-four states, they have been uniting forces for an onward sweep for a dry nation in deed and in truth. Have you the Daniel spirit in this great issue?

CHRISTIAN ENDEAVOR TOPIC.

JULY 16.

EARNEST OR TRIFLERS?

(Amos 6:1-8; Eccl. 12:13, 14; Matt. 12:36.)

Lesson Thoughts:

These triflers of whom the prophet spoke are wholly indifferent to the moral havoc and spiritual poverty that is rushing the nation to its doom, Christian Endeavor today is interested in a Christian nation and in training Christian citizens to lead in that nation's affairs.

Washington Gladden once declared: "It is better to say: 'This one thing I do' than to say: 'These forty things I dabble in.'"

Make every occasion a great occasion. For you cannot tell when someone may be taking your measure for a larger place."

"You cannot dream yourself into a character. You must hammer and forge yourself into one."—Froude.

Are you an earnest Christian Endeavorer or a trifle? A worker or a drone? An active recruit or a slacker?

"How shall we escape if we neglect so great salvation?"

IMPORTANT EVENTS OF THE SUMMER.

North Carolina Sunday School and Christian Endeavor Convention at Liberty (Vance) July 11th, 12th, 13th.

Eastern Virginia Sunday School Convention at Berea (Norfolk), July 25-26.

Alabama Sunday School and Christian Endeavor Convention at Noon Day, July 29th and 30th.

Chautauqua and School of Methods at Elon College, North Carolina, August 28th to September 4th.

LIBERTY IS LOOKING FOR YOU!

The hospitable people of the Liberty (Vance) Christian Church are looking forward to entertaining a great host of delegates and visitors at the coming session of the North Carolina Sunday School and Christian Endeavor Convention, which opens Tuesday night, July 11th, and continues through the 13th. Mr. G. W. Eaves, Henderson, N. C., R. No. 6 is Chairman of the Entertainment Committee, and he will be glad to hear from all who are planning to come in order to meet trains and arrange comfortable and pleasant entertainment for all visitors.

Delegates should plan to come in time for the opening session and stay until the final adjournment, in order to carry back to their own Sunday schools and Christian Endeavor Societies the inspiration and the information of the entire Convention.

Christian Endeavorers will be glad to see that Rev. A. B. Kendall of Springfield, Ohio, Secretary of the Christian Endeavor Department of the American Christian Convention, is to be present on July 12th, and address the Convention on the subject: "Modern Crusaders."

The Program for the Convention is as follows:

PROGRAM

Tuesday Evening, July 11th.

8:00 o'clock.

Opening Service of Song, led by Mr. George M. McCullers.

Devotional Service, Rev. J. E. Franks, Pastor of Liberty Church.

Address of Welcome, Rev. J. E. Franks.

Response, Rev. B. J. Howard, Chapel Hill.

Enrollment—Business—Appointment of Committees.

Opening Address: "Four Fundamental Sunday School Objectives." Rev. Stanley C. Harrell.
Announcements—Adjournment.

Wednesday Morning, July 12th.

9:00 o'clock.

9:00—Music in the Sunday School, George McCullers, W. A. Newman. Including demonstration of use of various types of music, as: Songs, Congregation.

Orchestra, Convention Orchestra.

Special Music, Liberty (Vance).

9:45—Business Session.

10:00—President's Annual Address. Chas. H. Stephenson.

10:25—Reading of Departmental Reports.

Cradle Roll, Miss Emma Hart.

Primary, Miss Susie Riddick.

Intermediate, Rev. B. J. Earp.

Adult, S. M. Lynam.

Home Department, Mrs. R. A. Caveness.

Teacher Training, Rev. T. E. White.

11:00—Conference Hour (Two Divisions):

(a) Superintendents' and Officers' Conference, L. L. Vaughn, Leader.

(b) Elementary Workers' Conference.
Theme: "Story Telling," Miss Lucy M. Eldredge, Leader.

11:50—Announcements—Song—Adjournment.

Wednesday Afternoon, July 12th.

1:30 o'clock.

Christian Endeavor Rally.

1:30—Service of Song.

1:45—Devotional Service, Miss Pattie Coghill.

2:00—Reading of Reports:

Senior Christian Endeavor, Rev. F. C. Lester.

Junior Christian Endeavor, Miss Fleda Summers.

2:15—Christian Endeavor Essentials (Five Minute Talks).

(1) Why I Like Junior Endeavor, Hazel Ferris, James T. Stephenson.

(2) The Challenge of the New York Convention, William Terrell.

(3) How Christian Endeavor Helps a Pastor, Rev. G. C. Crutchfield.

(4) Christian Endeavor Sociability, Miss Minnie Carden.

(5) Christian Endeavor Spirituality, Mr. Willie Sharpe.

(6) A Growing Christian Endeavor Society, Sanford Christian Endeavorer.

2:45—Address "Modern Crusaders," Rev. A. B. Kendall, D. D., Secretary of Christian Endeavor, American Christian Convention.

3:15—Christian Endeavor Conference Hour:

Seniors: Rev. J. V. Knight, Leader.

Juniors: Miss Fleda Summers, Mrs. J. V. Knight.

4:15—Address: "The Church of To-Morrow," Rev. W. T. Walters, D. D., Richmond, Va.

4:45—Business—Announcements—Adjournment.

Wednesday Evening, July 12th.

8:00 o'clock.

Service of Song.

Devotional Service, Rev. R. L. Williamson.

Address: "The Claims of the Christian Orphanage," Charles D. Johnson.

Special Music.

Address: "Our Greatest Missionary Movement." Rev. J. O. Atkinson, D. D.

Thursday Morning, July 13th.

9:00 A. M.—Service of Song.

9:15 A. M.—Devotional Service, Rev. N. G. Newman, D. D.

9:30 A. M.—General Reports: Music, Mr. Geo. M. McCullers.

Co-operation, Dr. N. G. Newman.

Literature, Prof. L. L. Vaughn.

Organization and Expansion, P. T. Hines.

Missions, Rev. W. L. Wells.

10:00—Business Session.

10:30—Address: "A Clear Day," W. H. Stephenson.

11:00 Conference Hour (Two Divisions).

Elementary Workers, Miss Susie Riddick, Leader.

Adult Workers, Mr. S. M. Lynam, Leader.

11:50—Announcements—Adjournment.

Thursday Afternoon, July 13th.

1:30—Service of Song.

1:45—Devotional Service, Rev. J. Lee Johnson.

2:00—"Our Board of Religious Education," P. T. Hines and Rev. W. T. Walters, D. D.

2:30—Address: "Facing the Future," Dr. W. A. Harper.

2:50—Business Session—Report of Nominating Committee.

3:10—Installation of Officers.

3:30—Closing Address: "The Vision—Now the Task," Rev. G. O. Lankford, D. D.

Adjournment.

1,111 NEW SUNDAY SCHOOL MEMBERS.

The six weeks contest for new members in the Sunday Schools of the Southern Christian Convention ended formally Sunday, June 11th. Weekly reports for all or a part of the time were received from sixty-four Sunday Schools, which report a total gain of 1,111 Sunday School members, increased offerings, and an average per cent attendance of 71 per cent of their enrollment, for the six weeks from May 7th to June 11th. Many "Honor Schools" increased 10 per cent or more, or maintained an average attendance of at least 70 per cent of their enrollment, or did both. The contest was conducted between the two groups of Conferences, the North Carolina and the Alabama Conferences, in competition with the two Virginia and the Georgia-Alabama Conferences, records including the following five points; Number of new members enrolled; Number of Honor Schools which increased 10 per cent; Number of Honor Schools which maintained an average attendance of 70 per cent or more; Offerings received, and the average attendance (per cent) maintained by the group during the time. One hundred points was to be given to the side excelling in each of these five points, making a total of five hundred points, the side securing the largest number of points to be the winner.

The report of North Carolina-Alabama totals is as follows:

Total New Members enrolled.....417.
 No. of Honor Schools on Increase (10 per cent)..... 15.
 No. of Honor Schools on Average attendance (70 per cent)..... 15.
 Offerings during Contest.....\$341.83.
 Average per cent attendance of group.. 72 per cent.

Eastern Virginia, Valley of Virginia and Georgia-Alabama Conferences reported as follows:

Total new members enrolled.....694.
 No. of Honor Schools on Increase (10 per cent)..... 15.
 No. of Honor Schools on Average attendance (70 per cent)..... 14.
 Offerings during Contest.....\$733.30
 Average per cent attendance of group.. 70 per cent.

These reports give the honors for new members enrolled and offerings given to the Virginia-Georgia schools, but North Carolina-Alabama has one more school maintaining the average attendance, and a higher average per cent of attendance, while on the fifth point, Honor Schools on Increase, both sides have fifteen. According to the points to be won, each side has 200, with the fifth hundred tied for. If your Sunday School has increased 10 per cent, or had an average attendance of 70 per cent of your membership during the past six weeks, let your Field Secretary know, and let us determine the real winner of the contest. We hope also that other schools will report their number of new members. We must have our 10 per cent increase on our total membership before the Burlington Convention. If your School is not in the following list of Honor Schools, send in your report so that we can put you there, and decide the contest victor.

In North Carolina the greatest increase was shown by the Happy Home Sunday School which showed a steady gain, amounting to an increase of 70 per cent, while Randleman increased 56 per cent and at the same time had an average attendance of 96 per cent of its enrollment. The following are the Honor Schools of North Carolina in this contest: Happy Home, Raleigh, Graham, Haw River, Liberty (Vance), Henderson, Morrisville, Randleman, Fuller's Chapel,

Amelia, Palm Street, Greensboro, Mt. Gilead, Liberty (Va.); Pleasant Grove (Va.); Bethlehem (A); Bethel and Union.

Alabama had a school which increased 203 per cent with an average attendance of 88 per cent at Christiana. This school organized both a Cradle Roll and a Home Department besides increasing the regular enrollment. Other Honor Schools in Alabama are Pleasant Grove, Mt. Zion, Spring Hill, and Antioch.

In the Valley of Virginia honors were closely divided between the Winchester and Bethlehem Sunday Schools. Bethlehem increased 33 per cent with an average attendance of 75 per cent while Winchester increased 27 per cent with an average attendance of 89. Antioch reports an average attendance of 99 per cent for the six weeks. Other Honor Schools, all of which did fine work in the Valley, are Dry Run, Mt. Olivet (R); Linville, Concord, St. Peter's, Timber Ridge, Palmyra.

In Eastern Virginia, Elm Avenue increased its membership 28 per cent with an average attendance of 88 per cent, while Suffolk increased 24 per cent. Honor Schools are Franklin, Rosemont, Oak Grove, and Newport News, with Elm Avenue and Suffolk.

Georgia-Alabama has three Honor Schools, all of which increased their schools and maintained a high average attendance. Vanceville increased 100 per cent, enrolling 71 new members. North Highlands, Columbus, and East La Grange were close Rivals of Vanceville.

In mere figures, this gives the report of our Contest. But its work is just begun. The task now is to make our schools able to care for these new members and the others who will join them. Our hope is that the example of these "Honor Schools" may inspire all of our Sunday Schools to a renewed effort to grow and to serve.

CHAUTAUQUA AND SCHOOL OF METHODS.

Too much praise cannot be given, nor too much credit bestowed upon those who had the wisdom and the foresight to start the Seaside Chautauqua and School of Methods of the Christian Church. It was an institution designed to meet a long felt need in our denomination and to those who have had the privilege to attend its sessions has come a larger vision of their task and a new inspiration for their service.

The financial support of the work was largely borne by a few of our big hearted brethren, who were willing to make sacrifices in order to give the Church this much needed program. The Church owes them a debt of gratitude which it will never be able to repay.

Feeling that the Church should carry this responsibility and bear the expense of this institution, the management asked the Southern Christian Convention, at its last session, to assume control and provide for the financing of the movement. The Convention placed the institution under the control of the Board of Religious Education. This Board has decided upon three things, viz.: First, to hold the sessions as conveniently as possible to all our people; Second, to try to give a program that would be of practical benefit to all our workers—pastors, superintendents, teachers, endeavorers, laymen; Third, to reduce the expense to a minimum. We hope to meet these conditions in the next session which meets at Elon College, Aug. 28—Sept. 4, 1922.

W. T. WALTERS, *Chairman,*
Board of Religious Education.

With this issue of the "Sun", the Editor says, "Good Morning," and you are solicited to subscribe, and become a reader and contributor.

WHO IS GOING TO THE CONVENTION?

This is the month of Sunday School and Christian Endeavor Conventions, with our people. The North Carolina Convention meets the 11th, the Eastern Virginia the 25th and the Alabama the 29th. Who is going to represent your School?

A Convention is not simply a place to get reports as to what the schools and societies are doing or have been doing for the past year, but it is a place for the exchange of ideas; for the discussion of methods; the gathering of inspiration and the laying of plans for the most successful prosecution of the work. It should be representative of the best thought and experience from every Sunday School and Christian Endeavor Society. Every superintendent and teacher, and Christian Endeavor president should make a special effort to go. The Lord's work is too important for us to do less than our best, and our best is done just in proportion to our interest in getting hold of these methods that bring the best results. If your School or Class is perfect and you feel that you do not need help, go and tell the Convention what you are doing and help the others.

Sometimes we feel that we do not have the time to spare for these meetings, but I have observed that the farmer has time to attend farmers' meetings, the business man time to attend business associations, the lodge man time to attend lodge conventions, and the voters time to go to political conventions, and yet if it came to a proposition of the community having to give up one organization or the other, the church would always be the one to be retained. Why? Because deep down in every man's heart he knows that the church is the most important organization on earth, the Sunday School is an essential factor in the development of the church. It is worth while for you to give a day or two of your time in the interest of the advancement of the Sunday school work in your church and your denomination.

Let every pastor, officer and teacher make a special effort to attend the convention and thus make the convention mean the most to our work.

W. T. WALTERS.

3115 *Garland Ave.,*
Richmond, Va.

A WAY OUT IN MISSOURI.

Albany, Missouri,

June 19, 1922.

I am seventy years old today. Have been preaching forty-five years. Preached my first sermon the second Sunday in June, 1877, at three o'clock in the afternoon. It was in a log school house near Muses Mills, Kentucky. Since that time I have preached in nine different states. At present I am preaching in the North Missouri conference. During last month I had the privilege of baptizing twenty-two persons in the name of Jesus Christ. If I should live to preach forty-five years more they would all be spent in the Christian Church. Our Western Christian Convention and Religious Education Summer School for pastors was a success. I was pleased to meet so many of the brethren. I must mention Dr. Burnett who began his ministry in October after I began in June. We became very fast friends in those days of long ago and have remained so. We were happy to have him in the convention but more especially in our home. We may never walk together in this world again, but if not, we will walk together in that Heavenly Jerusalem and praise our King for saving and bringing us up there. May the Lord bless the "Sun" family and the Work of His Kingdom.—A. P. HURST.

CHILD'S HOUR

MOTHER'S APRON STRINGS.

We've had the most beautiful little secret in our family ever since little Timothy was old enough to walk. For he has always been a regular shadow, tagging around at mother's heels all day long—upstairs, downstairs, attic, cellar, garden; it's all the same to him. We think of it as so dear and comical of him that we smile at each other, knowingly, Bill and I; so you can imagine our astonishment when we went to the store with mother once.

The grocer gave mother her packages then he said: "It beats all, Mrs. Hathaway, how these three kids of yours are tied to your apron strings of their own accord."

All of us, mind you!

"Why we're no such thing!" I exclaimed, rather provoked, for mother never wore an apron on the street in all her life. But of course, it isn't polite to contradict grocery men, especially as he and mother smiled knowingly at each other, exactly as Bill and I always do about Timothy's devotion. So when we were out on the sidewalk, Bill said: "What's all this about apron strings, anyhow?"

"You haven't any!" I cried.

"Oh, yes I have," she smiled, fairy ones!"

"Oh," said I, "is it going to turn into a story for bedtime?"

"It is," she answered.

And for once in our lives the clock simply crawled from seven to eight o'clock. But by and by we heard this story, which we have loved and loved ever since:

For it seems that once upon a time there was a queen so rich and beautiful that everyone turned to look at her hundred silken gowns as they cried, "Oh!" and "Ah!" every few hours she had to change of course; first a breakfast gown, then garden gown, next a luncheon gown, then a gown to drive in, another for dinner, another for the court ball each evening—you can see for yourself what fun it would have been to watch her. And you might suppose she would have been the happiest person in the world instead of which she was—as blue as indigo!

Because, you see, she had three handsome sons and three pretty daughters, but not a single prince or a single princess ever did what their nurses or governesses wanted them to do; it was frowns and scowls and kicks and loud words all day, even until the King and Queen were nearly frantic; for the children were a perfect nuisance to have around. When news of this behavior leaked out into the kingdom the poor subjects wagged their heads most solemnly and sighed: "Such ill-bred children ought to die! We shudder to think of the day when such disagreeable monsters will be old enough to rule us."

The others said: "They don't die, because they're fed too carefully and watched too thoroughly by all those guards and nurses in the palace. So, if we don't want them to grow up to be our rulers, let's kill them off now, one by one." And they exactly plotted to do this very thing!

When news of this wicked plan reached the Queen, what did her beauty or her gilded crown or her hundred silken robes matter to her then?

"Ah, me!" she wept, and the tears splashed down on her purple satin gown and made little marks all over it.

But when she had cried exactly half a dozen great salt tears, behold there stood at her elbow a weazened little fairy, the kind who has grown

old by continually worrying over helping other people's trouble. And this kind little creature said gently: "Tut! tut! your majesty, this is no way for a queen to spoil her royal purple gown."

The Queen blinked through her tears in surprise: "Oh, if you knew why I cry—" she began, but the fairy interrupted: "I do know; and tears won't help at all. Has your majesty tried wearing apron strings?"

"Apron strings!" gasped the startled Queen, "what an absurd suggestion to make to me, you silly fairy. How would I look wearing apron strings in court? People would laugh at me."

"Oh, no," breathed the fairy, "they would not dare to laugh. Besides they would think it was a new fashion you were setting, and by the next morning every storekeeper in the whole realm would be selling aprons as fast as he could take them down from the shelves. I really think that if you sent the nurses and governesses away at once, and tied each little prince and princess to your apron strings, you'd soon notice a world of difference in their behavior. And it would be such a pretty fashion, the prettiest in the world, that all the sour old duchesses who hate your disagreeable children would begin smiling and smiling until every court lady would copy you at once. There isn't a moment to lose, if you would save your children."

"W-e-l-l," wavered the Queen, "I might try it, but where can I get these apron strings; I'm sure the court dressmakers would faint if I ordered them off hand this way."

"Oh, as for that," smiled the fairy, "I can make you some right away." And with her little wand she touched the six salt tear drops that had stained the purple satin gown; and from those glistening tear drops long slender threads grew rapidly—three on one side and three on the other.

So the Queen summoned her children, but as usual they refused to come, stamping their wayward feet and wrinkling their naughty noses until they spied those curious gleaming strands which a fairy was weaving; and they crept nearer. And the fairy whispered, "It's the loveliest game in the world, my dears, just tie these round your hearts, and tag along with your mother, and whatever she does, you do, too."

"Oh, what a circus!" grinned the prince; "Oh, what a lark," sang the princess.

So the queen went into the court with that little human train of six excited children trailing behind her. And when she graciously shook hands with the Great High Chancellor of the realm, behold, the six small children thought it was a part of their new game to shake hands, too.

And the old gentleman was exceedingly pleased.

"Usually they poke out their nasty little tongues at me," he said to Mrs. Great High Chancellor that night; "my dear, why don't you buy some apron strings your self, so each of our little High Chancellors can be tied to you? I think it would be exceedingly becoming to you."

I thought of it myself," she admitted, "for never have I seen the Queen look so adorable as when those six wee children copied her delightful manners all night long. I'm sure the subjects do not dream how dear those children really are—oh I wish that wicked plot were at the bottom of the sea!"

"It shall be," said the Great High Chancellor emphatically. And it was.

For the Queen's apron strings made all the difference in the world. So from that day to this all really proper children are tied round their hearts to their own mother's apron strings. Oh, no, you hardly ever see these strings; they're spun from love and tears and tenderness; but the children that are tied to them grow up into splendid rulers while the careless rude children who cut loose

from those strings are invariably spoken of like this by every one: "I'd like to get rid of that awful child. A regular nuisance—and so unloveable."

So whenever Bill and I do some wild, reckless thing that hurts dear mother dreadfully, we see her sweet face sadden as if we'd crushed some pale, white violet, and generally one of us whispers: "Oh, mother-est, you're spinning us new apron strings from love and tears, aren't you? We're terribly sorry we broke the old one—just terribly!"

And we know you have an apron string like ours, too. Don't you love it?—"Peggy," in the *Baptist Observer*.

We have a letter from a lady, who only a few months ago lost her devoted mother. Of course, she was deeply grieved, as well she might be, for not all worthy daughters ever had so devoted a mother. Now she is sighing for the presence of a vanished hand—she longs to see that devoted mother again. Her cry is "If only I might have her with me again for a few minutes, or if I might live it all over again and have her with me once more"—but there she stopped and the balance is unwritten. How many are the thoughts of loved ones gone before, but after we have thought and thought, we cannot bring them back again, and so the one thing for us to do is to keep ourselves and as far as we may, our loved ones in readiness to go to the dear loved and lost awhile. No traveler returns from the next world, but we may go to them there and see them again in the house of many mansions, which Jesus has gone to prepare for them that love and serve Him. May God comfort the weeping ones and keep them ready for the better life beyond. Did you ever think how disappointed some of these loved ones will be if those left behind should fail to go to them by and by, when this life is ended.

On Monday, June 26th, Dr. Atkinson had as many pastors in the vicinity of Greensboro, as could well do so, to meet him in the First Christian Church of that city for an informal consultation on the present situation as to the work of Men and Millions. There were present Dr. J. O. Atkinson, Rev. T. E. White, and Rev. J. D. Wicker, both of Sanford, N. C., Rev. J. E. McCauley, Halifax, Va., Rev. C. E. Geringer, McLeansville, N. C., and president Harper of Elon and the "Sun's" editor. After discussing the various phases of the work of Men and Millions, all expressed themselves as deeply interested in the success of the great enterprise and each one expressed himself as intending to do his best in his own field to accomplish the purposes of the movement. The following resolution was unanimously passed:

Resolved, That we hereby pledge ourselves to give our best efforts for the promotion of the Men and Millions Movement and promise the Mission Board our best assistance to help carry out the Movement.

We quote the resolution from memory and may not have it worded exactly as it was passed, but in substance it presents the purpose. We wish every one could hear Dr. Atkinson's graphic presentation of the real meaning of the Movement. The Movement has already saved to the Church "The Christian Sun," as the organ of the Southern Christian Convention, and that is no ordinary task, for the movement would have been eminently worth while if it had accomplished nothing more (though it has accomplished much beside) for without the "Sun," we could do little, if any, co-operative work as a Church. Let us rejoice and be glad for the good things the Movement has already accomplished, and it is in a fair way, with proper attention, to do yet greater things, if that be possible.

Called Home

WALKER.

Kathryn Wylanta, the youngest child of Mr. and Mrs. C. A. Walker, Burlington, N. C., was born March 4, 1921, and died June 18, 1922, being one year, three months and fourteen days old. Her parents are faithful members of the Burlington Church, and on the morning of the day that little Kathryn went away all the family were in Sunday School.

While Kathryn had been on the Cradle Roll since she was a month old, on the day of her death she was present at Sunday School and joined the Cradle Roll class and made her first offering to the church.

After the family returned home from the morning's worship, she and her father had gone across the street to visit a sick lady who had some strychnine tablets lying where the child could reach them, and thinking they were candy tablets, all unobserved she ate some of them and in thirty minutes she was gone, medical skill being unable to hold back the power of the grim reaper.

Kathryn was the joy and the light of the home. Her going has cast upon the family an unutterable sorrow and loss. But with her all is well. In the morning she was a member of the Cradle Roll on earth; early in the afternoon of the same day, she was transferred to the Cradle Roll of the skies.

Funeral was held by the pastor, assisted by Dr. P. H. Fleming, from the Burlington Christian Church at six o'clock on the following afternoon, and as the sun was setting we laid her peacefully to rest in the Pine Hill Cemetery, Burlington, where angels are watching above her grave until "the day dawn and the shadows flee away."—G. O. LANKFORD.

WALTERS.

Mr. William M. Walters died at his home two miles north of Burlington, N. C. May 29, 1922, being at the time of his death seventy-nine years of age. He leaves a widow, Mrs. Sarah Frances Walters, Burlington, N. C.; and five children as follows: Mrs. Martha Piper, Burlington, N. C.; Rev. W. T. Walters, D. D., Richmond, Va.; C. M. Walters, M. D., Burlington, N. C.; George Walters, Greensboro N. C.; and Mrs. J. A. Blanton, Miami, Fla., all of whom were with their father in his last hours on earth.

Mr. Walters had lived many years in Alamance County, having reared his splendid and most useful family here. He was a quiet, unassuming man, but always stood for those things that are right. Early in life he confessed Christ as his Savior and united with the Methodist Protestant Church. We feel that a good man is gone to his reward.

Funeral by the writer, assisted by Revs. J. W. Holt and S. L. Beoughter, after which the body was laid to rest in Pine Hill Cemetery, Burlington, to await the resurrection.—G. O. LANKFORD.

MAGGIE PAULINE FARRELL AND
JAMES M. FARRELL, HER
FATHER.

Pauline was 11 years, 1 month and 14 days of age when she passed to her reward on June 17, 1922, after a week of intense suffering.

Pauline was a good child. Though she possessed the thought and composure of one of mature years, she was full of child life of the joyful type. She seemed unnatural when not smiling. To speak to her was to meet a greeting long to be remembered. Acquaintances loved her and strangers admired her. Truly, she was the "darling of the house," the baby daughter.

On the day following her death, a beautiful Sabbath, grief stricken relatives and sympathizing friends filled the seating capacity of Hanks Chapel Church from which her funeral services were conducted by the writer, assisted by Rev. Mr. Boone of the M. E. Church, Pittsboro, N. C. The burial was in the church cemetery, and the little mound was completely hid from view by the beautiful flowers brought from far and near.

James M. Farrell rested from his labors Monday night, June 19, 1922, at the age of 65 years, 9 months and 25 days.

In the year 1885 he was united in marriage to Elizabeth Holt, and to this union were born twelve children, eight boys and four girls. All of these, except two girls, survive with the devoted Christian companion and mother.

Brother Farrell had been partially paralyzed for several years, and the strain which came in parting with his little daughter was more than he could bear. In the hour of his grief he expressed a desire to "go with her," and only about 12 hours after her death, he collapsed in nervous prostration, lasting a little more than two days and nights thereafter.

He was a patient sufferer, a kind and loving husband and father, a consecrated Christian and a loyal citizen. Death held no fear for him. He walked with his Lord in faith and the translation to a more intimate and eternal presence with Him was a joyful anticipation.

About two years ago we were sitting under the lovely oaks in front of his home when he requested that the writer, should he be a survivor and within reach, conduct his funeral service. This we did at Hanks Chapel Christian Church, of which he was a faithful member from boyhood. His pastor, Rev. J. S. Garden, of Durham, and Rev. Mr. Boone of the M. E. Church were present and assisted in the service.

May comforting and keeping Grace richly abide with the family. Amen.—B. J. HOWARD.

REESE.

Death entered the ranks of the First Christian church of Richmond for the first time, May 7th, when J. A. Reese, one of the charter members, passed away at the age of 64 years. His death was due to being struck by a train while driving a truck across the track.

Brother Reese lived 10 miles from Richmond, at Atlee, Va., and owing to the distance did not get to the services often but was interested in the church and its

progress. He will be greatly missed in his community where he was the friend of the poor and a neighbor to all. The funeral services were conducted at his former home, South Boston, Va.

He is survived by his widow, two sons and five daughters, and also one brother and one sister.

May the Lord comfort and bless the bereaved.—W. T. WALTERS.

SYKES.

John W. Sykes was born at Fayetteville, North Carolina, and died from pneumonia at Richmond, Virginia, June 1, at the age of 23 years. He was married to Miss Fannie Melton, September 29, 1920; to this union was born one son, John W. Jr., who with his mother, survives the death of his father. He is also survived by his father, two brothers and three sisters.

Brother Sykes was one of the Charter members of the First Christian Church, of Richmond. He took an active interest in the work of the church and at his death was the president of the Men's Wellons Bible Class.

Funeral services were conducted from the Leigh Street Baptist Church by the pastor, Rev. Howard I. Stewart and the writer and the remains laid to rest in Oakwood Cemetery.

May our Heavenly Father bless and comfort the bereaved.—W. T. WALTERS.

THE INNER SUPPORTS.

It is said that San Francisco architects, at the time of the great earthquake some years ago, noted particularly the disastrous effects upon buildings of brick with no supporting steel frames. Many such buildings were literally leveled to the ground, in some instances scarcely one brick being left upon another. As a consequence, when the new city arose after the catastrophe, steel girders and supporters were in constant demand.

In laying out our plans for life it is well for us to think of the inner supports. In prayer we find one of the sturdiest of spiritual re-enforcements. A praying life is not easily shaken or disturbed. Faith in God's overruling love and providence, also strengthens our spiritual life immeasurably. A sense of intimate companionship with Christ is a priceless possession for support. When the storm comes and we reel under the shock of some great trouble, all these will stand us in good stead. While it is not always necessary to advertise the presence of such supports to the world, the man who is conscious of their possession invariably looks out upon life with greater courage and confidence.—Forward.

SEVEN GOOD REASONS.

During a temperance campaign, a lawyer was discussing, with no little show of learning, the clauses of the proposed temperance law. An old farmer, who had been listening attentively, shut his knife with a snap, and said: "I don't know nuthin' about the law, but I've got seven good reasons for votin' for it." "What are they" asked the lawyer. And the grim old farmer responded, "Four sons and three daughters."—Presbyterian Review.

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P. J. KERNODLE - - Managing Editor.

SUBSCRIPTION RATES:
One Year \$2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

GREER—ELDER.

The parsonage of the Rose Hill Christian Church was the scene of a quiet marriage Wednesday afternoon, June 21, when Miss Edith Merle Elder became the bride of Mr. Thomas Edwin Greer.

The marriage was characterized by charming simplicity and dignity. Rev. R. F. Brown, pastor of the Rose Hill Christian Church, spoke the words of the impressive ring ceremony which united the lives of this prominent young couple.

The bride is an attractive young lady and is the daughter of Mr. and Mrs. D. P. Elder of Columbus, Ga. For the past several years Mrs. Greer has made her home in this city where she has made a host of friends and acquaintances.

Mr. Greer is connected with the Columbus Electric and Power Company and is well known and liked in the community.

After the ceremony, which was witnessed by only a few friends and relatives, the bridal party motored to the home of the bride on Summerville Road where delicious refreshments were served and a most delightful reception was enjoyed by the happy couple and their good friends.—R. F. BROWN.

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McDONALD—DAWSON.

Mr. Raymond Oswell McDonald of Baltimore, Md. and Miss Martha Atelia Dawson of Elon College, N. C., were united in the sacred bonds of matrimony at the residence of Professor A. L. Hook, brother-in-law of the bride, at 11:30 A. M., Wednesday, June 28, 1922. Only the immediate family witnessed the Souvenir Christian ceremony which united the happy pair.

The parlor of the Hook residence was tastefully and appropriately decorated for the occasion, and the pair plighted their troth beneath a lovely arch of flowers and evergreen. The ring service was used, little

Mary Virginia Hook being the ring bearer, and little Irene Hook scattering petals of roses in the path of the bride and groom as they approached the altar.

Immediately after the ceremony the happy pair left for a bridal tour to Blue Ridge Summit, Pa. and other northern points.

Mr. McDonald is a successful builder and contractor of Baltimore, Md., and Miss Dawson, since her graduation at Elon College has taught successfully at Lumberton, and the past two years at Burlington, N. C.

The best wishes of a host of friends accompany them. The writer officiated.—J. O. ATKINSON.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, JULY 13, 1922.

NUMBER 28

THE SUN'S OBSERVATORY

Pandita Ramabai, a Great Mission Worker.—

Many friends in this country, as indeed throughout the civilized world, will be grieved to hear that that very remarkable woman of India, Pandita Ramabai, who was the founder and director of a Christian settlement in India, known as "Mukti," meaning salvation is dead. This institution was located at Kedgaon, India, and was established many years ago for widows and orphans. What a blessed work it was and how this noble Christian woman gave herself to it as to a task for the benefit of the very needy among her own people. She visited the United States in 1889, in the interest of the institution over which she presided with such wonderful success. She has gone to be with her Lord, which is far better for her, if not for the widows and orphans for whom she did so much in her life time. She had been overwhelmed with sorrow in the later part of her life, chiefly because of the death of her own daughter, Manoramabai, who was a strong woman in her work. No doubt she had hoped to leave her daughter in charge of the institution, but she was taken away first. This institution, known in India as "Mukti," was liberally supported by many friends in this country. Many lives in India have been rescued and saved for noble purposes through the labors of Pandita Ramabai. Doubtless they will be so many trophies of grace, which she has laid down at the feet of Jesus, as the evidence of her life work for Him. Did He not say, "Inasmuch as ye have done it unto the least of these, ye have done it unto me"? Pandita Ramabai was a cultured and consecrated woman. She spoke a half dozen Indian languages. She also spoke English with fluency and was an accomplished woman. The world seems poorer because she has gone from it, but Heaven must be richer because Jesus has seen fit to take her home to be with Him. (See John 12: 26.)

Prohibition Through English Eyes.—

Lady Astor, a native of Virginia, but now a British subject and a member of Parliament, has recently been on a visit to this country. If going to Parliament has done nothing else for her it seems to have given her the gift to talk on public questions. Among the subjects which has interested her is this question, is that of Prohibition in the United States. Of course, that is quite a live question and shows her ability to discriminate between important and most important things. She finally, after much investigation declared that as she saw it Prohibition is an excellent thing, and then she said:

"I found no one, whether wet or dry, moist or parched, who wanted to re-establish the liquor trade and have it again as an organized political force. I am not surprised. I have seen dangerous

use of this power in municipal and national politics in England. The liquor trade in its effort to fight prohibition has been driven into anti-American propaganda. This has been the only anti-American propaganda I have noticed in England. The drink problem is not only one of social welfare, it's a question of political welfare—of clean politics. It is so easy to exaggerate, or to make general conclusions upon exceptional individual experience or precedent. In these, my observations, I have tried to give impartial and broad conclusions, based upon the views expressed to me by a large number of people during the past six weeks. By their stand against the temptations and seductions of alcoholism the United States and most of the provinces of Canada have made a big contribution to the spiritual regeneration of the world."

So she goes back to England much in favor of legislation that will give the right of option to her adopted country, and that will be a big advance for England, for it is well known that England is far behind the United States and Canada in the matter of prohibition, but England will yet be a prohibition country. The day is coming, and we hope soon.

Has the United States Turned Bootlegger?—

And so the world is getting better, but it will be hard to prove if our own government must be a witness, for it is said that it has been proven that the United States Government has become the biggest boot-legger in the world, and so turns out that there is truth in the charge. It is said the Mr. Lasker, the head of the Shipping Board, has actually been proven to be a real boot-legger, and that he is violating the Volstead Act by allowing, in fact by sending liquor aboard United States ships for use, and that he does it because he says the United States Ships cannot cope with other ships unless they carry liquors, as they say, the public will not travel on boats which do not carry liquors. It is a shame that our own Government is indulging in such disreputable business, and we are glad that it has been caught—it ought to be caught and punished for violating the laws of the very Government under which they live and receive protection, as well as fat salaries. The Western Christian Advocate in referring to this sad blot on the fair name of our country, has this to say:

"That was a wicked piece of sarcasm that a representative of the Anhauser-Busch Brewing Company hurled into the teeth of the Government recently when a young scion of that old brewing tribe shot across the country that hot, sizzling accusation that the American Government was 'the greatest bootlegger in the world.' It seems he was more right than the average member of the public is willing to admit. It looks as though the Shipping Board has been

infringing upon the Volstead act. The chairman of the same seeks to throw the responsibility on the Germans. It is so easy 'to blame the Dutch' for everything when an alibi is needed. Just how we are going to come out on this matter remains yet to be seen, but we predict that the Constitution will be enforced."

Sale or Adoption into Slavery.—

It is difficult for people who live in a Christian land to appreciate the conditions which exist in a heathen land. Even heathen countries seem to be making progress, and yet in spite of their efforts to make headway for better things, they are cramped by the fruits of their former life. Take China as a living example. It is estimated that China has four hundred millions of people to support and care for as best they can. They have been in other days accustomed to awful depredation upon the rights of human life. China has a law against the selling of children in slavery, but that law is of little consequence since the country has been cursed under an awful famine. In spite of the law the people are selling their children to mitigate as far as possible famine conditions. They call the SALE of children there ADOPTION, but those who profess to know, say it is really not adoption, but the sale of their children. The law lacks the support of public sentiment, and so it is handled in a way to make adoption nothing less than pernicious slavery.

The Chinese Government is now making a most determined effort to create public sentiment which will enable it to cope with this most objectionable practice. Surely China needs the Gospel of Jesus Christ to enable it to stamp out such an evil as the selling of their children in abject slavery.

Archeologists and History.—

The archaeologists are working wonders and doing some very unexpected things. Digging in Sardis, the ancient Lydian capitol in Asia Minor, they have found a large number of gold coins which in some way had been buried in the ruins of that place. They have been sufficiently read to know that they are of the coinage of Croesus, the last king of Lydia and the first international banker whose name has been the symbol of wealth for nearly 2,500 years. The recovered coins were minted about 561, B. C. These discoveries are very interesting as well as valuable. These discoveries support history and clear up many uncertain points in history especially some matters that have been hidden for hundreds of years. Let the good work go on, unearthing truth to hush the gainsaying of men who do not know as much as they seem to know. All truth is good, but buried truth, when unearthed is of the highest importance in many instances.

NOTES - PERSONALS

Be prompt in all of your church work and so purchase to yourself a good degree in the life of the church and great boldness in the faith.

Our beloved brother, Rev. H. S. Hardcastle has been chosen professor of Theology and Dean of Men in Defiance College, Defiance, Ohio.

Mrs. C. B. Riddle and little Ruth, Wife and daughter of our former editor, are at home from the hospital and we are glad to say are doing well.

The church at Reidsville, N. C., has granted its pastor a two week's vacation. It will be spent where he hopes to get strength for the work before him.

On Sunday evening, June 25, the pastor of our Reidsville church baptized seventeen young people, and it was a remarkable impression that was made by the service.

Please give special attention to the message from Lieut-Gov. West. It is important and should have the attention of every lover of the Christian Church and the good work it is seeking to do.

Did you get a letter of inquiry a few days ago, from some official, asking for information as to some denominational matter? Have you answered it? If not, why not? It should be answered at once.

We held our college day on June 25. I am sending you a paper written by Mrs. Ida Carter, Superintendent of the Sunday School of the Epworth Christian church., near Templeville, Md.—Rev. W. C. Moore, Dover, Delaware.

May I just thank you with all my heart for your editorial in issue of June 21, *Is a Doctrinal Storm Coming?* I surely admire the position you take with the "Fundamentalists" on this question. This one article is worth the price of the paper—*An Eastern Virginia Pastor.*

Rev. Stanley C. Harrell is the pastor at Durham. He is so quiet as to the work he is doing, we scarcely know how to report him, but we have reason to believe he is doing a good work. They are needing a new house of worship and we doubt not that he is wide awake as to the need.

Rev. James H. Lightbourne, the pastor of the Holland church, in Eastern Virginia Conference, is rejoicing in the completion and occupancy of the new parsonage. We do not blame him for rejoicing, for it is a treat after one has been cooped up to get into the open of a good and comfortable house.

We have a pressing invitation from friends in Ohio to visit them, and it would afford us great pleasure, but "The Christian Sun" does not allow us to leave home but little and then only a day or two at a time, at best, and so we cannot say when we shall be able to visit our dear "Buckeye" friends.

Rev. B. J. Howard, pastor at Chapel Hill, N. C., has a fine field of usefulness. His church is near the location of the University of North Carolina, where he has a chance to meet young men from all parts of the state. It takes good work to hold such a place, under the circumstances by which he is surrounded.

"In business, what is better than practical brotherhood and fairness and good-will? In family life, what is better than the attitude Jesus had toward women—good women and bad women? In quarrels, what is better than to love one's enemies though one hate, perhaps evil ideas and actions? In sickness, what is more healing than a mind wholly in Christ?"

The Rev. A. H. Morrill, D. D., Newton, N. H., passed on June 7th, 1922, his 74th birthday. He was "showered" by a multitude of cards and letters from his old friends in different sections of the country. He is one of the strong men and he deserves well of the brotherhood. He has filled the places of both minister and teacher largely in his day, and no doubt he was delighted to be remembered so affectionately by such a host of friends.

The churches at Windsor, Mount Carmel and Bethlehem, in the Eastern Virginia Conference, may have a supply pastor though of this we are not sure, but they have no regular pastor for the present year. This is a good field and ought to be supplied with a pastor at the earliest moment possible. A supply pastor is far better than no pastor at all, but every church needs a regular pastor, and when any attempt is made to do without a pastor, the church must expect to be a loser in the end.

Prof. N. F. Brannock, who has been head of the Chemistry Department in Elon College for 15 years, has received from Defiance College, Defiance, Ohio, the degree of Lit. D., and with this recognition of his scholarship, he has been chosen a member of the Summer School Faculty of Columbia University, and begins his work there July 1st, but will return to Elon in time for the opening of the fall term. These are scholastic honors of which Prof. Brannock, or any other good man and teacher, might be justly grateful and appreciative.

Rev. J. O. Atkinson, D. D., Secretary of Missions of The Southern Christian Convention is certainly a man of vision in the field of missions. He has a big telescope through which he looks at the great field in which he is serving. That telescope is the Bible. The Book reveals to him through the Spirit the great things of this work. You may hear him to-day. Then hear him again next day or next week, or next month, and you will find that he has discovered another field of rich thought as he has looked at the field before him, and then you will see a part of what he sees, possibly all of what he sees in the great Telescope of the Bible. You may be glad to hear him every time you can, for each occasion will enrich your thought and your heart with the saying and enriching truths of the Word of God.

Referring to the things in this life which are easy, a writer in Zion's Herald presents a fine thought and it may help any of us to proceed with ourselves in the better way. He says: It is easier to live honestly than dishonestly; easier to be unselfish than selfish, though it may not be so easy to have the common sense to follow the divine commands. It is easier if one has grace and truth, when sickness, pain, loss, or disappointment must be endured. Christianity, the real Christianity, has been tried, over and over by many individuals. The saints are not all in the past, or lacking until a better age. The system Christ taught is not one to add hardness to life for even the very unhappy. Truly did He say, come unto me all ye that labor and are heavy laden, and I will give you rest." Yes, there is rest in Jesus, blessed rest.

In the great field of Religious Education there are at least two things the Church needs: *First*, an appreciation of childhood; *Second*, a leadership trained for service. And this appreciation of childhood should not be simply "loving children," but an appreciation of the fact that the hope of the world lies in the lives of the children. And this trained leadership should have heart as well as intelligence, and a capacity for sacrifice and service beyond human standards—HERMON ELDREDGE, Member of International Sunday School Lesson Committee and Editor of the *Officers' and Teachers' Journal.*

We hear complaint from some of our leaders, and we believe the complaint is just, that so many of our people will not give out information when asked to do so. We think it is not that they are unwilling to give out the information asked for, but they carelessly overlook doing so, but that is quite as enexcusable as if they were to refuse to give it out. Brethren, you are a link in the chain of our work, and if that link fails to function, the work is hindered and largely a failure, and for no other reason, so far as we are informed, except that of carelessness. This is too bad and ought not to occur again.

We are hoping to attend the Convention (at Burlington) in October and shall expect to see you then—Mrs. Lula C. Helfenstein Dayton, O. We shall be glad to have a host of our Western and Eastern friends attend, and we are expecting them to do so. Dr. Lankford and his Burlington people are making big preparations for the coming of the Convention, and we hope we shall not be disappointed in seeing a large attendance. The Burlington Convention is to be one of the events in our Church work for this year. It will not only be the Quadrennial meeting of the Convention, but it will be the reunion of many old friends. Reminiscences will be the order of the day as well as Church business. Come, friends and come to stay till the Convention adjourns.

Rev. R. F. Horton of London, England, is regarded by some as a very erroneous teacher in the doctrines of Christianity, but he has recently said some very pointed and valuable things as to Christianity. He says in discussing Spiritualism this: "So far as we can find, Spiritualism has little to tell us of God, and very little indeed of Christ. It has no recall to repentance, and no way of regeneration. As a religion it lacks the ethical aim, the ethical impulse, the ethical quality. It is in that defect it will die down again, as it always has before. And with purged eyes men will see, and with grateful hearts receive the Gospel of the Resurrection." As we see it, there is one way to tell a man made religion from a God given religion. The man-made religion always leaves out repentance, but the God-given religion never does leave it out.

For men really want, not immortality, but redemption. Their deepest need is deliverance, not from death, but from sin. Therefore the one sure foundation of the belief in an after life is that, Christ died for our sins and rose again for our justification.—Rev. R. F. Horton, D. D., London England. Even though that may have come to us from a heretic, yet it is fine teaching. We only wish that Dr. Horton were as nearly Scriptural as that in all he teaches. Deliverance from sin presages immortality, but immortality without deliverance from sin by the power of God, does by no means give us assurance of the glorious after life. Let us stick to the Bible way—it is God's way, and therefore, it is a marvelous way of grace and everlasting life.

IMPORTANT ANNOUNCEMENT!

To Every Pastor in the Southern Christian Convention:

MY DEAR BROTHER:

As you are aware, the recent session of the Southern Christian Convention transferred the management of the Men and Millions Movement from the special Campaign Committee that had been created for the purpose to our Mission Board. Be assured that the Board did not seek nor desire this task, but since the Convention deemed it wise to ask us to do the work we are willing to help in every way we can. As the one who originally conceived the Movement and gave the first public utterance on the same, I want to assure you that only love for the cause we represent and the church of which we are a part, has prompted me from then till now. I want to see our Christian Church go forward and do its part in winning souls to Christ and building up the Kingdom of our Lord. In this I am sure you are with me.

In such a spirit as this I am writing this open letter to say that you shall have at all times our heartiest co-operation and support, not only in collecting pledges made to Men and Millions but in seeking in every way possible to win souls to Christ through the local church and to make your congregation stronger and more powerful spiritually and financially.

The Board will undertake to help you in every way it can, and particularly through the agency and effort of our Field Secretary, Rev. J. O. Atkinson. He will come to your field to aid you in every possible way in collecting the pledges for Men and Millions which your members have made and for which they are now morally responsible. I speak for the Board in expressing the wish that you will call upon him freely and as you may find need in carrying to a successful conclusion this, our greatest Movement.

As you know, other movements have been for a single enterprise of the Church. This is the first and only movement we have ever put on that involved every interest and enterprise of the Church and meant loyalty and devotion to the entire Church. Men and Millions means our whole Church seeking, by God's help, to move forward along all lines.

If you have any suggestion to offer as to how we may best help in this, our greatest Missionary Movement, I will appreciate a line from you.

May I count on you for your sympathy, prayers and co-operation?

Fraternally yours,

J. E. WEST, *Chairman.*

Suffolk, Va., July 3, 1922.

WALK IN LOVE.

Paul rose to this great entreaty in Eph. 5:2. He had every right to enjoin people to walk in love, because he walked in love as few men ever have done since. Often he wrote of love, but his greatest treatise on love was his own daily living. The central reason for Paul's life being a labor of love was Christ.

It is a great and uplifting thing to love anyone, but to love Jesus is glorious above all comprehension—it is life everlasting. Loving Jesus transcends all one's endeavor, thought, and being. It gives one a peace that passes understanding; it shakes the prison shackles off of one's feet and hands; it says to frightened men

on an infuriated sea, "Do yourselves no harm, we are all here."

Paul loved Jesus—not as a dead hero—not as a martyr, nor dead master, but as a living Person, whom he had seen, a Person who had suffered for him and who had died in his stead. So thoroughly convinced was he of this, he said, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me." Oh, how personal and witness-worthy are these precious words of Paul. How genuinely refreshing are they in a day when Christ is looked upon as a great man, but when there is much denial that He is God! Only when we walk in a living Christ, the only Redeemer, the ever-blessed Son of God, can we follow Paul's injunction to "Walk in Love."

JOHN G. TRUITT.

News Ferry, Va.

LIEUTENANT-GOVERNOR WEST'S FIGURES.

The figures of Lieutenant-Governor West may not be correct, but they, with others, seem to indicate that we are not so strong in numbers as in former days. These are grave facts and they require courage to face them. I hold that this decline is not due to any principle, or working machinery of the church, but to indifference on the part of individual members. Sins of omission look greater to me now than those of commission.

Lieutenant-Governor West asks the Burlington Convention to answer for this situation, but I wish to answer for a part of this trouble. It is possible that the Convention is not aware of what has hindered our progress in Northern Alabama. Shortly after our work began in Southern Alabama and Georgia, it began here in Northern Alabama also. A group of churches were organized and the Alabama Conference met here once. They seemed to be doing well, when some of the members and ministers had a misunderstanding, which developed into a very unpleasant situation.

Did you say what? That is telling too much. Well, truth is truth, and we stop long enough to ask our Father in Heaven to have mercy on a minister who has envy in his heart. Finally, all the ministers left but one and he, feeling the burden was too heavy for him, sought union with the C. M. Church and carried most of his members with him. The members remaining were as sheep having no shepherd, and they united with various denominations in order to get a church home, but the principles of the Christians are still in their hearts. It is pitiable to see the old veterans who still survive, although many have already gone to their reward, but such as remain are often quite overcome with emotion when the matter is discussed in their presence. Most of them are now almost in the valley of the shadow, but they fear no evil, for His rod and His staff comfort them, for they are going to a land where disappointments never come. Our new churches in Northern Alabama are not in reach of these members, hence we cannot care for them. Most of them will soon be gone. This writer was deeply touched a few days ago, when one of these old soldiers, who is now at the tottering age of seventy-four, said with a trembling voice and tears running down his cheeks: "But I can serve my God anywhere." Isn't this a tragedy? Pray for us brethren, that we may help to bring belated happiness to these dear and aged brethren who have been so disappointed in the failure of our church to function among them. It may be that a similar

story tells the fate of thousands who have been driven out of our church and work.

O Father give us the spirit of Elijah, or Paul, or O'Kelly, a Stone, a Jones, a Wellons, or an Uncle Doc. Elder, who would trust, if need be the ravens for food, or make tents for a support, or ride on horseback for thousands of miles, serving for none other than spiritual blessings. They sought to build up our work and so spread the gospel to the ends of the earth.

My dear reader, you are called of God—the fact that you still live and have the privilege of bearing witness to the precious truths of God's Word, is evidence that you still have something to do in His vineyard. God does not cut us off until He has given us every chance to do His will. Are you a chosen one? The world is hungry for the *liberty of conscience* and the *right of individual interpretation* of the Scriptures. Individually, what are we doing to extend this Gospel Liberty?

W. C. CARPENTER.

Joppa, Alabama.

THE CHURCH AND THE INDIVIDUAL PLEDGER ON TRIAL. WHAT WILL THE VERDICT BE?

Reports from the Treasurer of the Men and Millions Movement indicate an alarming amount of carelessness on the part of a large percentage of those making pledges. It is a distressing situation when men and women so lightly regard their pledges, especially men and women who are members of the Great Kingdom, and who, on the whole, regard their business obligations so much more seriously.

The Christian Church and the individual pledger are on trial. The denomination can be no stronger than the personnel of its membership. If the membership is to be slack or negligent toward its obligation, then the church cannot grow and prosper, neither can the individual member. Has it occurred to you that this obligation is just as binding as any note you ever signed, and that you nor your church can hope to prosper spiritually or financially until you meet your obligation?

It is a critical moment in the life of the Christian Church. If we fail in this movement, in my judgment, the denomination will never outgrow its failure. The Church is on trial. The individual pledger is on trial. No one but you who have made pledges to this very worthy enterprise can make it possible to render a verdict which will be acceptable to God. What shall the verdict be?

J. U. GUNTER.

Sanford, N. C., June 30th, 1922.

HOLLAND ITEMS

June 4th was Stewardship Sunday, the culmination of more than a month's study of the theme. A sermon on Tithing was preached and literature distributed.

June 18th. was observed as Education Day. In the morning several Elon students and graduates took part in the services and very impressively. In the evening—Children's Program was rendered. Miss Emily Midyett, of Norfolk and the assistant of Miss Hedgepeth this last school term, was with us at both services. Miss Midyett gave us two impressive and interesting talks and we recommend her to our churches as a very pleasing and earnest young woman.

Holy Neck and Holland contemplate holding a Summer School of Religion at the Holland Church sometime this July.

June 24th the keys to the new parsonage were turned over by contractor Smith, of Franklin, Va., and on June 17th the pastor and his family moved.—SCRIBE.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

THE VEILED AND THE UNVEILED FACE.

In the Second Letter to the Corinthians Paul speaks of two faces, the one veiled and the other unveiled. In the one case Israel could not get a clear view because of the veil which was upon their faces. In the other, the face was an open face, or it was an unveiled face, so permitting the person to get a good and a true view of what was before him. There is all the difference between the two faces, one was veiled and the other was unveiled. In the one case the beholder could get a good and clear view of the thought which was before him; in the other case, the vision was obscured so that nothing, no matter how good it was, or how valuable it might be, the beholder could not get any true conception of what it was. It is easy therefore to determine, in part at least what one might lose by wearing a veil on his face. Veils always obscure the vision, and so hinder the beholder in grasping the full view of what is before him.

Veils are numerous and of different kinds, but so far as our observation goes all veils tend to obscure the vision. You may be thinking of the veil which a lady wears on her face when out riding. Very well, that veil also obscures her vision, the vision of the natural eyes, but we are referring now to the veils which obscure the vision of the mind and heart. These veils are just as numerous perhaps as the other kind, but they blind far more than the other kind, and because of the danger to the beholder to-day, we desire to have a little interview with the reader in the hope that we may persuade him or her to put away such a veil from off the face, as hindering his coming into the light and from grasping the truth. You may grasp, even with the veil on the face, a thought, but the danger is that you will most likely get a distorted view of the thing you are looking upon, and so your vision may not only be worthless, it may be far worse than worthless—it may do you much harm by putting the truth before you as error; or it is just as liable to put error before you as truth. In either case the beholder is the loser, seriously so. To illustrate, let us give you the case of the man who is studying the *Diety* of Christ. He has the veil on his face and he undertakes to see through a veil, when lo and behold, he arises from his study, declaring that Jesus was only a mere man, that he is not of the *Diety*—just a good man. In such a conclusion he has missed the true character of the Son of God, and henceforth he cannot be a partaker of the Divine Nature, and for the reason that he regards Jesus as a mere man, and no man can impart the divine nature to a fellowman. Hence he has lost the inheritance of the saints in light because he has seen Jesus with the veil of ignorance or of prejudice on his face. Then he cannot know Jesus Christ as the Savior of men because he has seen him as only a man. He has therefore seen Him in error, and having seen Him in error, he can only have him as he has seen Him.

Take another illustration: One man wearing on his face the veil of ignorance or of prejudice, and the one is about as bad as the other, sees the birth of Jesus as that of a bastard. He has therefore lost the blessing of the Virgin Birth—without which, as we see it, there can be no salvation, for if Jesus was not begotten of a Virgin by the Holy Spirit, then he was a bastard and could not become the Savior of the world. There are men who have gotten this view of the Christ,

and in doing so, they have lost all, so far as the divine life is concerned, for no bastard could become the Savior of the world. He has not in him the elements which constitute the essential character of the Savior of the lost world.

These two illustrations may serve to show the difference between the man who sees the truth through a veil and the one who sees the same truth with an open face. The man who sees truth with an open face has at least a chance to get all the truth he is capable of receiving, while the man who sees the same truth through a veil gets his mind and heart as full of error as he may be capable of receiving, and you have the difference between what these two men receive, the one gets filled up with truth, while the other gets filled up with error. There can be no doubt as to the advantage of the one over the other, or as to the blessing the one gets where the other gets only a curse to his life.

Do you ask, What are these veils? A good question, and while we cannot here name all the veils that may obscure human vision, yet we may name some of the most dangerous in the way of hindering men from getting a true insight of the real character of truth, and in that event, then they mix up the two and so destroy the chance of real heart enrichment and the true fruitfulness of the genuine Christian life. Let us name some of these veils:

1. *Ignorance* is a veil of widespread influence, blighting the finest thoughts God has ever given to man. In such a case the loss is beyond estimation. God has spoken to us of everlasting life and the glories of Heaven, but man hears the message in ignorance and is unwilling to let in the light, and he goes down in darkness because he was ignorant. Yes, in part, but if possible even more largely because he would not open his heart and mind to receive the truth. Ignorance is one of the most deadly enemies to the truth of the gospel and the gift everlasting life.

2. *Prejudice* is a veil which often obscures human vision and so cheats man out of the riches of grace. A certain man made up his mind that he would not believe in the reality of sin, and then when he hears the gospel of salvation from sin through the blood of Christ, he deliberately shuts his mind and heart against a truth so precious and so essential to the happiness of man, and then loses all, and for no other reason than that he allowed prejudice to rule his heart and mind and so cheat him out of the most wonderful blessing God has given man.

No doubt many an unsaved man is today without God just because he was prejudiced against some messenger of the gospel—some one came to him with the message of salvation, but having conceived a prejudice against the man, he would not receive the truth, and he lost all. But he lost all for no other reason than that he had shut himself off by a veil of prejudice and unjustified opposition to the Son of God, who came to this earth as the purest being that had ever been seen among men, and he came that he might bring the message of salvation to the lost, and yet so many men and women lose the one chance of eternal life in Christ through a little old streak of prejudice—that which mars the good and the beautiful everywhere.

Is there any way a man can get clear of his prejudice, so that he can see the truth at least clearly enough to find life and to enter into salvation through the merits of the atoning offering Jesus made of himself for sin for all men, that through faith all might have the chance of living in happiness for ever? Certainly there is, and it is not dependent on the word of man to establish the thought. Paul makes it very plain in 2 Cor. 3:16, where he tells us that this veil shall be taken away through turning unto the Lord. Lay your prejudice down and turn unto Jesus Christ, the savior of the world, and the

veil shall be taken away and no more keep men from believing unto salvation. By all means have the veil removed by divine power and then we may see.

THE MAIN QUESTION IS THE ISSUE.

We are living in a great day—a day of marvelous privileges and opportunities, but all such are fraught with great responsibilities and unusual dangers. The present is, we think, no exception to the rule. The expansive ideals are prevailing in almost all lines of human activities. We must do something that has not been done before, if possible, and sometimes it seems to this end there is none too great a sacrifice. Accepting some new faith and propagating it seems to be in the air. We must do some new thing, or it may be the opposite, we must undo some old faith, and then put in its place some new idea, perchance the work of our own brains, or that of some other mere person, which may be just as unreliable as if it were our own in fact. A thing is not necessarily true just because it is new, nor is it true because a thing is old. The truth is there are many new things and many old things, too, which are false and of dangerous tendencies in both human society and the Church of Christ.

It is a fact that we have many brethren who seem to lean backwards in an effort to gather some new idea, and that may not be objectional, if only the idea gathered be true, but if it be false, then it does matter a great deal. Perhaps there are few, if any, spheres in which these things are more true than that of the Christian life, and certainly there are no spheres in human life that is more worthy of the closest study than is this. But instead of a close study of the theme, a good many seem to make it a matter of speculation. They must theorize, they must in some way get out of the practical and into the theoretical, but that is a dangerous point in one's tendencies, for if we do get ourselves blinded by the wisdom of the world, we are so liable to go in some new direction till we have shifted the truth and put in its place error of a most serious nature.

As an illustration, let us note one of the tendencies of the day, as it deals with the matter of the new birth. It is a common thing now to hear some of our "moderns" talk of so training men and from childhood as that they shall come into the Christian life by a natural way. For instance some hold that we may train boys and girls into the Christian life, so that they will not need the new birth. Who can believe that this is true? Can any man point to the life of some man who has thus been brought into the Christian life, by early training, rather than through the Atonement—through the blood of Christ? By what power can a child be led into a Christian life, if other than the power of God through the Spirit? Perhaps you may think this is unimportant just so the child becomes a Christian. Verily, but what child has become a Christian apart from the Christ life? I dare say that a child may be led to imitate the Christian life, and all as a result of training, but who can tell me that the child does not need more than an imitation of the Christian life. As we see it, the child, as he comes to years of responsibility, no matter how much he has been trained, needs to be regenerated by the power of the Holy Spirit, no matter how much training he has had. There are few more dangerous doctrines abroad in the land today than this which teaches that the child may be so trained as not to need regeneration for his own heart and life. If man or woman can point us to some child of earthly parents who has been trained to be a Christian and that life has proven it true, that the early training was all that he needed in order to bring him into

the new birth, then we shall be ready to listen to such teaching. But until some such case is proved to have existed, or does now exist, we must beg our people to shun any such a thought. There is but one way into the Christian life, so far as we have learned it, and that is by the regeneration of the Holy Spirit. You may train your child to *imitate* the Christian life, but no training that man can give will bring a man into the Christian life and experience apart from the work of the Holy Spirit.

We hope we shall hear no more of this matter of keeping a child from ever needing regeneration simply by Christian training. It is far more than training—it is the inworking of the divine life under the regenerating power of the Spirit. If you are prepared to give Bible authority for such an idea as becoming a Christian through training, rather than by the inworking of the Holy Spirit, then we shall be willing to listen to your Bible reference to establish such an end, but till such Bible authority can be given, please do not ask for space in THE CHRISTIAN SUN to advocate the thoughts of becoming a Christian through child training. No, THE CHRISTIAN SUN stands for the doctrine of regenerating the human heart by the Holy Spirit, and for that we know of no substitute. If Jesus meant that children could be made Christians with training, let some one point us to the place in the New Testament where any such idea is authorized by the Master Himself.

THE SPADE UNCOVERS WONDERS.

This is the day of wonders, both at home and abroad. as common-place as is the spade, it is having a fine part in unearthing some of the curiosities of the long ago. Dr. Clarence S. Fisher of the University of Pennsylvania, has been in charge of some work of unusual interest in Memphis, nearly opposite Cairo, Egypt. He has unearthed what he believes is the palace of Menepthah, who is supposed to have been the Pharaoh of the Exodus. The palace area was about 800 feet square. Dr. Fisher had unearthed only about one-third of this area, but in doing that much he has discovered many matters of high interest to the people, especially those who are interested in the work of the spade. In his excavations he came across the remains of the Judgment Hall of the Pharaohs. From what he discovered, buried in the bowels of the earth, he has rebuilt the Hall as it then existed, more than 3,000 years ago. It is about 25 X 40 and more than sixty feet high. The roof of the building was supported by two rows of columns, six feet in diameter. One of these columns will be brought to the museum. He found the doorway lintels all inlaid handsomely with faience in many colors, and strange to say it, but it is reported as true, that these colors are as bright today as they were when put there in the long ago. The dais is about four feet above the floor. Pharaoh's throne was upon this dais. This dais was richly decorated with red and blue signs. The Egyptian Government will not allow this dais to be taken away—it must remain in Egypt. It is supposed that it was from this dais that Pharaoh and his officials sat and heard appeals for justice. It was there most likely that Moses and Aaron stood, pleading with Pharaoh to let Israel go. Just behind the throne room the king had his private suite merely for rest after listening to appeals for redress. Close by was a handsome bathroom, with fine plumbing, wardrobes, a couch in a bedroom, and a little cellaret in which was found an alabaster mug, used for drinking purposes. It is stated that no record was found showing that Pharaoh was drowned in the Red Sea. But remember that only one-third of the palace area has been unearthed as yet. The Bible says he was drowned, and that is enough evidence. When men lose their lives

in a disreputable business, their friends do not like to have anything to say on that point, and we do not especially blame them for keeping quiet on so sore a subject. We will venture to suggest that later the spade will bring to light some evidence that the Bible record is true.

IT IS NEEDLESS.

It is a great thing to be living and serving to-day, provided we may be found serving in a way which may be acceptable to God and so for the good of truth and righteousness among the people. But if a man or woman is not awake to the true situation and so is not doing his or her part for the building up of the true kingdom of Jesus Christ, then he is walking in the shadow of trouble, for sooner or later, God will call him to account for his failure to take his place and do his part in the work of the Lord's garden. There are many excellent people, in a way, who dare to shrink from the difficulties before them, and so they add but little to the progress of the kingdom. If we should listen to what they claim, we should be impressed with the thought which they so fondly indulge, that the world's progress is in a measure depending on what they are doing and not doing, perhaps as much on what they are not doing, as on what they are doing they themselves being judges.

We have heard of doctors of peace, they are at work on two sides of the questions, which as they imagine, will bring a delightful peace to whatever or whoever may be concerned. On the one side, they dictate to their patients what they must not do in order to have peace. In the first place, they must shut their mouths and have not a word to say on the negative side of the matter under consideration. Then on the affirmative side of the same question, they dare not come out boldly and openly for the things for which they stand. They do manage to get in a few bold strokes for what they are trying to believe, but they do it so uncertainly that though it counts for what they are believing, it does not commit them to it, so as to let their constituency place them as defending this or that. They are really afraid of both sides of the question and so they touch even what they really believe almost as if it were covered with dangerous briars and thorns, and playing betwixt and between, why they do not seem to get anywhere so far as the progress of truth is concerned.

They seem to fear that some one will rise up against them and so possibly spoil their popularity, at least in a small circle, and the result is they stand for one thing and then shield themselves by beating around the bush, so you cannot very well place them anywhere. Now we do not believe in needlessly irritating the public mind, but when it comes to a matter of truth, we believe the Christian ought to stand till the end for what is truth. What can we do if all truth should be denied and frittered away in trying to shield errors?

Some are clamoring for silence on the ground that if we let it alone, it will soon pass away. The truth however, is that we are facing such a situation to-day as history fails to give an account of in the days of the past. People who do not read can hardly appreciate this statement, but it is true that the issue is before us and we must decide for the one or the other, or play the part of the man who is afraid of his shadow.

The issues between truth and error never were so clearly drawn as it seems to us to be to-day. The issue is The Bible, is it true or is it largely mixed with myth and error? Now listen a bit and see if you can decide what is the trouble. On one side of this great controversy men are standing for the truth of the fundamental doctrines of Christianity, such as Miracles, the Inerrancy of the Bible, the Atonement, the Virgin

Birth, the Deity of Jesus, the Supernatural in Christianity and the second coming of Christ, Then on the other side, others seem to be standing for the opposite ideals. They discredit the Scriptures, they declare against the truth of miracles, against the Reliability of the Bible, as the Revealed will of God, they repudiate the Atonement, the Virgin Birth, the Deity of Jesus, the Supernatural in Christianity, &c., &c. The issue is clear out and the day of destiny, doctrinally speaking, draws near. The day is not far in the distance when we shall have to decide for which we will stand, is it for error or truth, for the Bible or against it? This is the issue and the day of decision is not far away.

Brethren, and we speak to them who think it is wise to keep silent on these questions. What is the need to keep silence? The truth of God is attacked, disputed and denied, and the issue is shaping so fast that not much longer can we be neutral—we must take a stand for victory and truth—we cannot, and ought not, to stand to one side, having no share in either case. The issue is fast shaping, and the men who are to be true to the Bible ought to get to their places and get good standing room on the first floor, and so be ready for action at a moments notice.

You may plead for silence, but that will not stay the incoming tide. Where do you stand for the truth of the Bible, or for the error of the Bible? Take your stand and fear not? If the truth must go down, may we not afford to go down with it? The question is before you—decide where you will stand in this battle for truth.

We have said that the day of taking your stand in this great struggle is not far away—the day draws nigh when a man of standing will have to take a stand in these questions, or be discounted as a man who is afraid.

Do you ask for proof of this assertion? Very well then, here it is. Our Baptist brethren of the North are in the lead in this struggle and are already coming into close quarters. In their National Convention recently held in Indianapolis, Ind., the fight on this line was decidedly a strong one. It was squarely between the Fundamentalists and the New Theology men. The New Theology men seemed to outnumber the Fundamentalists, and yet the Fundamentalists controlled the Convention on a number of points. The new Theology men were no doubt greatly astounded when it was made known that there were 1,800 churches in the bounds of that convention which have deliberately refused to make contributions to their denominational work till these doctrinal matters are settled. That shows the strength of the Fundamentalists. When churches in one denomination numbers 1,800 which withheld their gifts till these doctrinal questions are settled, it means something; and so basing our thought on this fact, we say the day is not far away when the ministers and laymen of the Christian Church will be aroused to action in this matter, and when that day comes, we shall have to show our colors and take a stand. The radicals in this controversy have been going on in a way to spread their views and to establish their wishes without much of a fuss, but at last they have gone far enough to awaken and arouse the people, and already 1,800 churches have taken their stand and say they will pay no more to their denominational purposes till this controversy is settled. Even our Baptist brethren cannot afford to lose so large a number of churches and they are likely to think twice before they will take a stand which will put these churches out of the work of the denomination—they will not be likely to do that. As the churches at large may come to be aroused on the New Theology, the Christian Church just cannot keep out of it—we shall have to take our stand and may it be for Christ and the Bible as the sure Word of God for His people.

CONTRIBUTIONS

SUFFOLK LETTER.

We live in two worlds—a world of realities and a world of ideals. The material world is a real world. The ideal world is larger than the real world and is the world in which progress is born. If we cling to the real world, we make no progress; "we walk by faith not by sight." The tiller of the soil sees the harvest as he sows the seed; the architect sees the building before the foundation is laid. It is an ideal house before contract is made. The world is full of ideals, and the race is working toward the ideal. "Facts are stubborn things," but they are crystalized ideals. God is not making more diamonds, nor more coal; but He is making larger men out of those who cut the diamonds and use the coal. To look at the one in the mountain, one would not think of the steamer crossing the ocean, unless his ideal conceived the smelting of that one, the fashioning of it into a steamer, the application of steam, and the distribution of power, a crew of trained men, and all that is employed in an ocean steamer. The real thing is transformed into the ideal thing, and the real ocean becomes a highway for trade and travel.

The ideal world is the world of inspiration. Science works in the real world—the material world.

Religion works in the ideal world—the spiritual world.

Science works upon the "seen," which is "temporal."

Christianity works upon the "unseen," which is "spiritual."

Education works upon both the seen and the unseen.

It lays its foundation in facts, in realities, and it projects itself into ideal realms. The painter lives in an ideal world, while he works in a material world. The picture is in his mind before the pigments are placed upon the canvas. The anthem is in the soul of the musician before it is expressed in characters on paper; but in all cases progress starts with the ideal. The ideal home is more than house, furniture, and grounds; it is love, consideration, appreciation, confidence, forbearance, patience, service. Nobody can describe it in words, nor photograph it, nor paint it. The camera can reproduce the house, the yard, the grove, the landscape that lies back of it; but the home is ideal, unseen; but it lingers in memory, sings its own praises, and teaches its own lessons. You know what it is, but I can't tell you. It illudes definition. It is the acme of virtue, of religion, of character. Mother is its symbol. She was the best woman. Her life was ideal. She made home. When she went away to return no more, the real lost its charm. The house lost its spirit. The yard never blossomed again, as when mother walked among the flowers. But you thought of an ideal home to which mother had gone. That was the home of her faith and her faithfulness. Heaven will be sweeter because she is there. Do not place too much care upon real things; the diamond is not as valuable as the finger that wears it, if that finger is on the hand of a child of God. The farm is not as valuable as the farmer. The church is not as good as the congregation. The church is real; the congregation is ideal, that is, spiritual. The earth at first was "without form, and void;" it was ideal first and real afterward. Creation was complete before the real universe came into be-

ing. The universe was not "evolved," it was "created." "He spoke out and it was done." His word is the ideal word, the mighty word; "heaven and earth may pass away, but not one jot or tittle of His word shall pass away." The materialist clings to the temporal; the idealist moves toward the eternal. The spiritual life is ideal in its faith, its work, and its hope.

W. W. STALEY.

ELON LETTER.

On June 28th, the following telegram reached me from Mr. J. Norman Wills: "On behalf of the Board of Education invite you to be present tomorrow at the corner-stone laying." Of course, I went. Who could have refused? And how my heart thrilled!

The Methodist Protestants of North Carolina have for thirteen years been sending their sons and daughters to Elon, a splendid compliment to us. They had no college of their own nearer than Maryland and desired to have their young people educated in a Christian atmosphere and where they would not be tinged with disloyalty to their own. During these thirteen years several hundred M. P. young people have studied here and more than two score have been graduated. Three of those who graduated are missionaries in foreign lands or under appointment. "Not one of our young people attending Elon," said a leading minister to me, "has returned to us less consecrated in life or in any way disloyal to our Church."

That explains the signal honor of inviting Elon's president to be present at the corner-stone laying of the first building of their new college, now in process of construction on a sixty acre tract near High Point, on the national concrete highway and within a few minutes walk of their splendid Children's Home. The site was given them by High Point and \$100,000 added to it by the same city to secure the location of the College nearby. How the public has grown in generosity in thirty-three years! When Elon was founded, twenty-five acres were given and \$4,000 in money subscribed. Bethlehem College secures fifty acres and \$25,000 in money. The N. C. M. P. College is presented with sixty acres and \$100,000 in money. We rejoice to see our day. It speaks volumes for the future of our nation, when Christian Education in a single generation thus increases in importance in the public estimation.

The exercises began promptly at 11:00 A. M., with President Andrews presiding. The Board of Education and the invited guest sat on the improvised rostrum. The multitude stood about in the scorching sun. The speakers looked at uplifted umbrellas rather than faces for the most part, but a reverend attention pervaded all and made the occasion one of deep and abiding significance. An advance step for Christian Education was registered at High Point that day not only for the Methodist Protestants, but for North Carolina. The main building is to be known as Roberts Hall, in appreciation of a gift many years ago for a college by a princely layman, John Calvin Roberts, of Kernersville, N. C. The portrait of this good man was fittingly presented by Dr. J. F. McCulloch. The keynote speech was given by Dr. T. H. Lewis, president of the M. P. General Conference, easily one of the most eloquent platform men in America. His theme was Christian Educa-

tion. It was an inspiration to sit under his eloquence. While he spoke, the sun blistered my face and hands. But I knew it not. It was a great oration.

President Andrews offered a touching prayer of dedication and then distinguished men deposited in the corner-stone the Holy Bible, copies of church and secular papers, the church discipline, and the Conference records, each with appropriate words. The appearance of J. Norman Wills was the signal for an ovation. He presented a solid steel trowel with mahogany handle, with which to lay the stone, the same to be preserved in the archives of the College. An ordinary thing, to be sure, and yet an ovation was given him. Why? Because this man had personally given \$100,000 to make the College possible. Not a word was said with reference to it. He would not permit it, yet the people knew him and expressed their gratitude, noisily, but with evident sincerity. It was privately learned that this good man is also hoping to earn the money with which shortly to erect a church on the new campus in memory of his father, a leading M. P. minister of a generation ago. Talk about ministers' sons, would that we had ten times as many!

President Andrews announced publicly that another man, name withheld by request, had agreed to erect at once the men's dormitory at his own expense. The statement was further made that the plant and endowment when completed will reach the sum in value of \$6,000,000. Truly my heart rejoiced.

After a splendid picnic dinner, that afternoon the corner-stone of the new Boys' Dormitory of the Children's Home was laid, by Chairman Milliken. The building is to cost \$50,000 and George and Jim Penny, auctioneers, are giving one-half of it. Happy is the church with such laymen in it. These great givers are not millionaires. There is not a millionaire in the M. P. church in this state. In some cases the gifts of its laymen to this church's enterprises has represented more than half their property. In one case eighty per cent has been given, I am told. God will bless any people who thus honor Him.

Present at the corner-stone layings were twenty-two graduates of Elon College and fifty or more who had studied here for a year or two. It was almost for me an Elon reunion. For eleven years I have been attending the N. C. M. P. annual conference, the Young People's Convention, and the Ministers' Summer Conference. During my visits they have accepted me as a brother and showered upon me every courtesy, all undeserved. I have learned to love these people. We ought to be one body in Christ. I think it grieves His great heart that we are divided in our organizational life. June 29, 1922, confirmed me in that conviction, which has deepened with each succeeding year. I am one with them in heart. May God bless them in His work and make them a blessing.

W. A. HARPER.

We saw an old father in Israel sometime ago who was more than fourscore years and ten, and yet his word was full of joy, and his life a feast of love. For a life time he had served God and preached Him to men, and age only sweetened his spirit, and deepened his faith. The songs of so many lives die at eventide, but this life was full of song, and his heart was overflowing with gladness. Does it pay to serve God? Happy is the man who is planted by the river of waters. His leaf shall not wither even in age and feebleness extreme.—*North Carolina Christian Advocate.*

FAMILY ALTAR

BY REV. J. GREGORY MANTLE,
In Christian Alliance.

SUNDAY:

Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Matt. 7: 7.

The "asking" is the lower form of requesting; but the "seeking" implies the activity of one who puts himself to the labor of a search; and the "knocking" refers to the continued importunity that repeats its application, until it is satisfied that there is no one in, or until the door is actually opened. Here, too, we come to those parables spoken by the Lord, to the end that men ought always to pray and not to faint. The true suppliant is importunate. Like Jacob, he wrestles with the angel, if need be, until the dawning of the day; or like the Syro-Phœnician woman, he renews his entreaties in the face of seeming rebuke; from an apparent refusal, draws a plea which in the end prevails. No mere sluggard's formalism, therefore, will suffice. That is not prayer. That is but the husk of appearance. The true suppliant will "continue instant in prayer," and when it is over, the exhaustion of the spirit will convince him that he has been laboring indeed. "Believe me," said Coleridge to his nephew two years before his death, "to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing that pleaseth Him at last, this is the last, the greatest achievement of the Christian's warfare on earth."

"Man's plea to man is that he nevermore
Will beg, and that he never begged before.
Man's plea to God is that he did obtain
A former suit, and therefore sues again.
How good a God we serve, who, when we sue,
Makes his old gifts the example of the new!"

MONDAY:

A vessel unto honor sanctified and meet for the Master's use.—II. Timothy 2: 21.

Purification is effected, not merely that our souls may be safe from hell, or more happy on earth, but that they may work in righteousness for the world's well being. What a work has been done for God in the world! God's plan is to save man by man, and whether we look Godward or manward, men holy in life and fired with zeal are the men needed for the purpose. It is the loyal soul, the confidential servant, the tried soldier, that is sanctified and meet for the Master's use. Such can offer a joyous service, because "the joy of the Lord is their strength," and on the score of righteousness they will put their whole soul into it because of indebtedness. Force, too, will mark it, for for such service they are "strengthened with all might, according to His glorious power." Neither shall they labor in vain. Purity means power; and when Christians are purified, and filled with the Holy Ghost, they may go to their work in the steadfast and immovable conviction that they will "come again with rejoicing, bringing their sheaves with them."

"O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

TUESDAY:

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them.—Matt. 18: 19.

The word "agree" is literally "symphonize," the response of the keyed instrument to the note sounded. Lawrence Greenwood tells how one night he noticed that when his little daughter, playing the piano, struck the note "E" something in the room rattled. He asked the child to keep on striking "E" till he found out what was responding in symphony. After a long search he found that away in the corner of a large mirror was a bit of glass that had been fractured and had become loose. It was in symphony with "E" and responded every time. A true prayer-meeting is a meeting where all who take part are in sympathy with the Holy Spirit and with each other. When a company of musicians are about to begin an oratorio the instruments must all be attuned. Until the discord ceases the Hallelujah Chorus can not begin. Behind family or public prayer there must be unison with God. It is not so much a question of being *present* to pray as being *prepared* to pray.

"Tune me, O Lord, into one harmony
With Thee; one full, responsive, vibrant cord;
Into Thy praise all love and melody
Tune me, O Lord."

WEDNESDAY:

They that use the world as not using it to the full.—I. Cor. 7: 31 R. v.

"A fruitful source of backsliding is *having too much worldly business*. God does not wish His servants to have so much work to do that they cannot get time to confer with Him, to tell Him their situation and progress, and to ask His directions. If you accumulate so much business that you cannot attend on God, it is evident that you have no right view of business. If you really considered it as God's business, you would not think that this was the best way to please and honor Him—to plunge into such a mass of worldly business that you cannot pray nor read your Bible. Business is a duty. It is a duty, which God requires, to be busy—always usefully employed in some way. But to get into business that will encroach upon secret prayer and eat out religion is all wrong. God never requires it."

"We need not bid for cloistered cell.
Our neighbors and our friends farewell,
Nor seek to wind ourselves too high,
For sinful man beneath the sky.

The daily round, the common task
Will furnish all we ought to ask;
Room to deny ourselves, a road
To lead us daily nearer God."

THURSDAY:

Shall not God avenge His own elect, which cry day and night unto him?—Luke 18: 7.

A gracious revival had come upon one of our churches, to the surprise of most of the members of it. They were not expecting it, or prepared for it. If they had been praying for it in a cold formal way, they hardly expected their prayers to be answered. But now the Lord was manifestly among them, reviving His people and converting the impenitent. How should they account for it? True, He has graciously said, "Ask, and it shall be given you;" but they had not been asking in a way that authorized them to expect such a blessing. "But some one has been praying, if no more," was the reply. And so it was. It was ascertained that one humble woman had spent a whole night in prayer for the very revival that God was then giving them.

How precious her reward! And have we none among us at this day to feel enough for the impenitent, enough for the glory of God,

to spend all night in prayer? One night? We have preaching, and that which is good, and perhaps enough in general of it; but what now seems to be needed especially is praying on the part of the members. Think what one humble woman did. Cannot you, possibly, without any special gift bring down showers of blessing upon the thirsty ground by a night of prayer?

"The world's false voice would bid me enter not that hallowed spot;
And earthly thoughts would follow on the track to hold me back,
Or seek to break the sacred peace within, with this world's din.
But by Thy grace, I'll cast it all aside, whate'er betide.
And never let that place deserted be,
Where I may dwell alone, my God, with Thee.

FRIDAY:

As thy servant was busy here and there, he was gone.—I. Kings 20: 40.

"He whose days are crowded with business cares, so that he thinks he has no time to read his Bible, meditate on God, and pray, may accomplish great things from his own point of view, yet he fails to do what he was put into the world to do. He fails to cultivate the acquaintance of his Heavenly Father. He loses more than he gains; for he starves and dwarfs the spiritual man within him, whose life is to go on for infinite ages after the grandest commercial triumphs in human history shall have faded away into their real relative pettiness, if they had not also actually passed out of the memory of everybody except Him who never can forget. To go into God's presence by-and-by as a comparative stranger, and to have only this excuse, 'I was too busy to attend to His invitations to learn to know Him well'—this will be lamentable indeed."

"Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

SATURDAY:

Mine eyes are ever toward the Lord.—Psalms 25: 15.

A minister was once a visitor in the house of the great and good Bengel. He had an intense curiosity to see and know more of the secret life of that godly man, whose simple and saintly piety was even more remarkable than his great learning. One night, after he had taken leave of his host, he lingered in his chamber, which adjoined Bengel's, with his door ajar, that he might hear, if possible, the last words of his evening devotions. His desire was gratified; for, in a little while, the good man put aside his papers and books, and, closing his Bible, knelt and uttered this simple prayer: "Lord Jesus, things are still just the same between us;" and then retired for the night. Beautiful fellowship! The child-like saint walking so closely and constantly with his Lord that neither business nor conversation could interrupt his communion, and life was all one service and devotion. "You are soon to be in the presence of your Lord," said some one to a dying workman. "Why, man," he replied, "I've been walking in the light of His presence for twenty-five years." Rowland Hill often used to repeat the words of the saintly Bengel, and we believe he died repeating them, for things were "still just the same" between him and his Saviour.

Lord! it is not life to live,
If Thy presence Thou deny;
Lord! if Thou Thy presence give
'Tis no longer death—to die.
Source and giver of repose,
Singly from Thy smile it flows;
Peace and happiness are Thine—
Mine they are, if Thou art mine."



MISSIONS



REV. J. O. ATKINSON, D. D., *Field Secretary.*

OUR PREACHER AT FANCY GAP, VA.

As "Sun" readers are already aware, Rev. M. T. Sorrell, one of our consecrated young ministers in Elon College the past year, volunteered at our solicitation to give much of his summer to pastoral and evangelistic work in Carroll County, Va. We knew it was a great opportunity and that the people were exceedingly anxious for the gospel, but we were hardly prepared to realize what Brother Sorrell has already found. Under a personal letter June 19th he writes:

"I will try to give you a little idea of my first days work here. Sunday morning I went to the little house in which Miss Gladys Lankford is holding school, and which is known as the "Shack" and found that more people had come than we were able to seat or even get into the little house. After Sunday school I spoke briefly from Isa. 1:18 and I have never had just such an experience before. The people were all eager to hear the simple gospel story and gave such good attention that one could hardly help having his eyes filled with tears as he looked into the faces of those who were so eager to hear about Christ and His love. I do not think it will be long before we will have a church in this section, not many months at least. Sunday afternoon I went to Sandy Ridge school where Mrs. Teague and Miss Wheeler are and there found the people fully as eager to hear about Christ as were those of the morning to whom I had spoken. After the service there I came back here to our own good building and preached Sunday night. I enjoyed the service here very much and had a large congregation, though the house was not quite full.

I took my first trip among the people Monday and made a brief survey of the field. I may say that there is more here than one minister can well do, and I do not see anything else than that we will have to have a minister here next year. I feel like the people here want a preacher so much that they are just going to have him, and of course we Christians are hoping to supply the need and work this field.

I hope to have a church ready for you to organize very soon, and possibly another down at the "Shack." I have had one confession of Christ and I feel that many others are simply waiting the opportunity. This person was one that I approached on the subject personally. I shall be careful about giving invitations until the people are acquainted with me.

The people all seem ready and receive me with as warm a welcome as I can desire. All the other workers up here are getting along well and doing fine in their work.

There are great prospects here and I am liking the work real well.

Your brother in service, M. T. Sorrell."

Then under date of June 22nd, after another Sunday service and a week intervening, Brother Sorrell writes even more enthusiastically as follows:

"In writing this letter I hope you will excuse any terms that I may use in trying to explain my real pleasure and joy in the work I am finding here. This morning a lady came up to see if she might join our church, or as she called it, "Miss Hedgepeth's church". She had not, of course, even had an invitation to join us, for I had not had time to speak to her on the subject. Sunday morning after hearing me preach she adopted me as her son, or rather said henceforth she was going to call me her son. I cannot tell you how eager these people are to hear the story of Christ.

You need not be surprised at any time to get a message from me, either by mail or wire asking you to come up here and organize a church and baptize our candidates. We are making progress in the work, and I am beginning to believe that it may be better to organize the church even before holding our revival. I will give you reasons for this later.

Miss Hedgepeth and I are giving this work much prayer and careful consideration. She is one of the finest workers I have ever worked with, and furthermore she is doing all she can to aid me in the work I am trying to do. We are doing what we consider God's leading and guiding in regard to starting a church. I will give you an experience I had this morning in a home. I went up to the house and introduced myself as the preacher who had come to be with them. The members of the family were greatly rejoiced in having me. Before I had time to say anything to them about reading the scripture, the mother asked me to read some to them and pray before leaving. I told them I would. Before I had a chance to speak about it again she said "You won't mind reading and praying with us will you?" When I opened the Bible which was torn completely to pieces and bound up in some backs just enough to keep all of it together and had read I Cor. chapter 13, they wanted me to read more, so I read the 24th chapter of Matthew, then prayed with them. Part of the time the family were in tears. I have never enjoyed a visit quite so well as I did this one. I would that I had more than one life to give to these people. It is wonderful to see how eager they are to have those with them who love God and know Him. My heart, mind, and soul are completely wrapped up in this work. If possible, please send me some cheap, large print, Bibles and Testaments. In a home like this one I visited this morning they not only needed, but wanted a Bible, but had absolutely nothing to buy with, and really not enough to live on. In such places where the people are hungering and thirsting for the word of God we must give it to them. The very cheapest bindings will be sufficient.

I guess you know about Miss Hedgepeth getting married, and I do not wish our people or the Mission Board to feel that she is making a mistake, for I have begun to get acquainted with the field and think that it is the very best thing in the place she is and the work she is doing. I believe I am safe in saying that her work henceforth will be of greater success than it is now, which however seems impossible.

Please feel perfectly free to ask me anything about the work up here you would like to know, and I hope that you will now begin to think and provide for a preacher that we will need for this field the coming year.

"Yours in His service"

Dr. Staley has kindly consented to spend the first week of August when Brother Sorrell has to be away in meetings of his own. This is indeed gratifying, as there is no one amongst us more capable of helping our prospective church start off properly than Dr. Staley.

I trust that Christian Sun readers will be much in prayer for our dear Brother Sorrell who has gone for us and who is entering into the work with such heart and soul.

I am ordering for him a dozen Bibles of cheap binding, also a dozen Testaments.

J. O. ATKINSON.

OUR CAPTAINS.

The word "Captain" has been objected to as a proper term to designate the leader of our Men and Millions Movement in the local church. Possibly some other name might be more popular and appropriate, and yet the name "Captain" is significant and has justification in Scripture. True, Captain is a militant term and suggests warfare, but we do well to remember that the church itself is militant and is made up, or should be, of loyal and brave soldiers. As soldiers we march under the blood stained banner of the Cross which Christ, our Leader, the Captain of our salvation, carries forward over the field of battle with sin and Satan until we through His leadership shall gain victory.

The "Captains" were selected to lead the forces of righteousness in each local church forward and onward in His name and in His strength. One of the very objects of our Men and Millions Movement was to develop in each church a leader or worker who would be faithful not only in collecting pledges made for Kingdom service, but discharge the duties in the church as the pastor might direct and opportunity might afford. Every Captain in every church thus has an opportunity for service of the best and noblest type. Often theirs is a thankless job. It is no easy matter to keep prominent before the church financial affairs and personal obligations. Yet if individual members are to advance in spiritual power and activity they are to be confronted with just such problems and activities. The Book of Acts and the Letters of Paul in the Bible do not reveal easy and pleasant places for those who would undertake to lead the forces of righteousness in the name of our Redeemer. It is not the ones who have the easy places, but the ones who have the difficult tasks that count for most in the world and accomplish most in our Master's name and service.

Many Captains in our churches are valiant and faithful and capable indeed. I pray God's blessings upon all of them. They are in a work greater than they know and are vital parts of a Movement upon which the very future of our Church rests. I wish each and every one of them could see and realize the full meaning of Men and Millions and the part they have in carrying it to completion.

Never was a holier Movement undertaken by us Christians, for it is our first and only comprehensive, cooperative task. He who works for this Movement works for every enterprise of the Christians and all that they stand for and represent. God in His goodness, has seen fit to bring us to the day in which the loyalty of all of our people is challenged to the whole task of the Church. He who gives an hour's time or pays a dime or a dollar on his pledge to this Movement renders a service to the whole Church, for the Movement exists to benefit and uplift the Christian Church in all its undertakings.

Our Captains, God bless them, have done and are doing a most noble work. Theirs is the task of keeping strict account of all money paid in: of informing the people as to their duties and pledges to the Movement; of making the objects of the movement known from time to time to the local congregation, of transmitting carefully all money when collected to the Executive Secretary, and of doing all they can to build up in every way possible the work of the Lord in their local church. Surely this is a position in which men and women can serve their day and generation well and accomplish untold good in behalf of their local church, their denomination and the Kingdom of their Lord. God bless, preserve and keep our noble Captains in their great efforts to render faithful and efficient service in His name.

J. O. ATKINSON,
Mission Secretary.

OUR WOMEN LEADERS.

In the Men and Millions Movement our good women have taken a lively and loyal interest from the beginning. This is natural. They have always been most ready and devout in all good work. The women of the Christian Church have always done their part. Ask editors and managers of *The Christian Sun* who have been most willing and loyal in their support; ask superintendents of The Orphanage, or presidents of Elon College, or secretaries of Missions, who have been most ready, willing and loyal to these enterprises and they will point out the fact that the good women rank first and foremost in their loyalty. Now, when a movement is put on that looks to the support of all these enterprises of our church it is not surprising that many of our women are found in the foremost ranks of those who support and advocate the movement.

In every such there was appointed a woman leader who was to assist the local captain in his good work. These women from the beginning rendered invaluable aid in securing pledges and promoting the work. They are willing now. Theirs is the task to help keep the objects of the movement before the people; speak of the movement in the Ladies' Aid and Woman's Missionary Societies; distribute literature on the movement to the churches, and urge in every way possible the obligations upon all who have pledged to pay their pledges as soon as they are able; to send to the Mission Secretary any suggestions about the need in the local church; to help the captain in getting envelopes to all who should have them, and help the Captain collect all pledges made and in securing new pledges from those who are willing to make them.

This is our greatest missionary movement, one that is to help every enterprise of our church to greater power, progress and efficiency. Whatever the women can do in such a movement they will do and may God direct them in their efforts for this our greatest movement for our dear Christian Church.

J. O. ATKINSON,
Mission Secretary.

HOW SUNDAY SCHOOLS HELP.

Our Christian Sunday Schools are already giving in their own way to benevolences of the Kingdom and very many of them to missions once per month. It has been asked how these schools may help to further the cause of our Men and Millions. In various ways. Back of every pledge and donation to church benevolences and charity should be information and inspiration. Unless these are back of the donation the spirit is lacking and the giving is grudgingly. Our Sunday School teachers can discuss with their class the great work of Men and Millions. They can teach their class the meaning of Men and Millions, they can get their class interested in the work and detail of Men and Millions. Every Sunday School class should know that Men and Millions means everything that the Christian Church means, and nothing more. Men and Millions means our first and only co-operative effort to carry forward all that the Church is and stands for, Men and Millions means the effort of the whole Church to build up every local congregation, increase the church membership, win souls to Christ, secure recruits for service and gifts of money to all that the church fosters and supports.

A letter from the Secretary of the Sunday School Department of the Methodist Episcopal Church, South, says, "About 9,000 of our Sunday Schools are contributing regularly to the Centenary. I do not know precisely the amount they have contributed up to this time. At the

last reckoning it was considerably over \$900,000. Probably by this time it is a million." A letter from the secretary of the Baptist Sunday School Department gives equally flattering reports of what the Baptist Sunday Schools are doing in their Seventy-five Million Campaign. All that the Sunday Schools of these churches contribute make up a part of their movement.

While it is different with us, the object is the same and the efforts should be the same. Our movement only supplements what each and all are seeking to do and is an endeavor to make more efficient all the enterprises of the church. To this end our Board of Religious Education recently adopted the following:

"Recognizing the Men and Millions Movement as the greatest movement ever inaugurated by the Southern Christian Convention, for the unification of aims and the co-operation of forces, including as it does the emphasis on service and the enrollment of Life Work Recruits, the teaching of systematic giving and the registration of Tithers, and the pooling of our offerings for distribution to the great enterprises of our Church, and believing that this should become a permanent movement of the church and that opportunity should be continually offered for the enrollment of Life Work Recruits and the registration of Tithers, and that as fast as new members are added to the Church they should be given the privilege of making pledges to the fund:

Therefore, We, the Board of Religious Education of the Southern Christian Convention, do hereby pledge our influence for the perpetuation of these ideals and our active co-operation in the carrying out of these plans. And further, we call upon the Sunday Schools and Christian Endeavor Societies, at stated times, to call for the enrollment of Life Work Recruits and Tithers, and to keep the movement permanently before these organizations to the end that each new member may become a contributor to the fund.

(Signed) The Board of Religious Education,
J. F. Morgan, R. F. Brown, P. T. Hines, C. H. Stephenson, E. T. Holland, Mrs. J. W. Patton.

By W. T. Walters, Chairman."

For all of which we are grateful.

J. O. ATKINSON,
Mission Secretary.

WOMAN'S WORK GROWING.

Lineville, Ala., June 26, 1922. Rev. J. O. Atkinson, Sec. Dear Sir: Please send me the literature for organizing a Womans Missionary Society, as I am going to organize a new Society at Shady Grove Christian church, Saturday, and I would like to have the literature for them when we organize.

Our Society at Spring Hill is just moving on nicely. Glad to say that our Missionary work is growing in Alabama. We would be glad if you would visit us sometime soon.

We ask your prayers for us that we may come to do a great work for the Master.

Respectfully,

MRS. OSCAR ORR.

The literature was gladly sent.

WHO NEEDS THE NEW BIRTH?

My opinion is worth but little and will pass away, but the Word of the Lord "standeth sure" and "shall not pass away." Then, if we would understand, let us "turn to the law and to the testimony."

Looking first at the words of Jesus, as recorded in John, iii:3, we have Him saying to Nicodemus: "Except a MAN be born again he cannot see the kingdom of God." (A V). The word MAN here might, to some, be misleading as

referring only to maturity but the R. V. clears this up by translating the Greek word TIS, not "man," but "one."

According to the "Englishman's Greek New Testament," the sentence reads "Except ANY-ONE be born again he cannot see the Kingdom of God." Now this seems, to me, to be, very clearly, the meaning, for since "ANYONE" must be born again to "see the Kingdom of God." Nicodemus need not "wonder" that he, a moral man needs the new birth.

The same Greek word is used in 2 Cor. 5:17, which reads, according to the E. G. N. T., "So that if ANYONE be in Christ there is a new creation." Notice that to be "in Christ" requires a creative act of God. Christ made this emphatic when He said to Nicodemus, "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit." If anyone who is born become a man in flesh, so does one have to be born again, born anew, born from above, "created in Christ Jesus" a spiritual man. God's word is as emphatic concerning the creation of the new man, as it is to the creation of the first man. "The numerical Bible" has this to say on this point: "If then 'that which is born of the spirit' speaks, as it certainly does, of the product of new birth, 'that which is born of the flesh' covers all that man is naturally; and that he thus is only 'flesh' is the effect of the fall."

Now if this new birth is the creative act of God, how could it ever be by growth, or culture, or training? This of course is not human reasoning, but God hath spoken—let men keep silent.

Looking at it from another angle, or from other scriptures, I find the same meaning. In Ps. 51:5, we hear the cry "Behold I was shapen in iniquity and in sin did my mother conceive me." If one should say that these words apply only to David, then let me ask for scriptural proof, or let me apply the same mode of interpretation to any other scripture. Why not say that Paul's words, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," apply only to the Philippian Jailer and his family? Why not say that the great commission applied only to the men to whom Jesus was speaking? That David was not speaking of himself only is manifest by other scriptures. "Who can bring a clean thing out of an unclean? Not one."—Job, 14:4. Again, "How can a man be justified with God? or how can he be clean that is born of woman."—Job, 25:4. Notice the words here. The question of justification is raised. Who is it to be justified, cleansed? Why, clearly, man that is BORN of woman.

Take this New Testament scripture: "We all . . . were by NATURE children of wrath, even as the rest." (R. V.) I notice the small lexicon which I possess gives the following meaning to the Greek word translated "Nature," "native conditions, birth, native species, kind." Hear Dr. Gaebelin just here: "Man enters into the world by the natural generation with a nature of sin, a fallen, corrupt nature. The whole race is by nature unfit to be in the presence of God. Both Jew and Gentile are under sin and on account of sin the whole world is guilty before God. Out of an unclean thing nothing clean can be brought forth."

Of course with many this is unpopular and coarse and savors not of this enlightened new day, but nothing can erase it from "The Book," not even the "Shorter Bible." And while we are confronted with the "dark sayings" of man I am glad that we have the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a LIGHT that shineth in a DARK place."

J. LEE JOHNSON.

Fuquay Springs, N. C.

THE SUN'S PULPIT

The Whole Christ and the Whole Bible for the Whole World.

A Sermon by Rev. A. C. Dixon, D. D., preached in Los Angeles, California, June 2, 1922.

TEXT: *In Him dwelleth all the fullness of the God-head bodily.*—Col. 2:9.

All Scripture is God-breathed and profitable.
—2 Tim. 2:16.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

Out of these Scriptures come three triplets of truth:

- I *A Triplet of Definitions;*
- II *A Triplet of Implications;*
- III *A Triplet of Obligations.*

We have a definition of Christ as one in whom "dwells all the fullness of the God-head bodily." God has all wisdom, and in Christ dwells the fullness of omniscience. God has all power, and in Him dwells the fullness of omnipotence. God is all-holy, and in Christ dwells the fullness of holiness. I do not understand how omnipresence can be present nor how the infinite and eternal can submit to the limitations of the finite and temporal. But I see it in Christ as "God manifest in the flesh." I stood the other day out in the open and looked up at the broad expanse of sky and cloud and out upon the wide stretches of space in all directions to the horizon. Then I went into a little building called a "Camera Obscura," and the broad expanse and the wide stretches I saw in moving picture upon a table three feet square. I may not understand how so much can be compressed into so little, but I can see and enjoy it. In Christ is all of God and all of men, except sin; the fullness of deity and the fullness of humanity. I do not comprehend it, but I see it and rejoice.

In the second text is a definition of the Scripture, "All Scripture is God-breathed and profitable." Beyond question this is the right translation. In "all Scripture" is the breath, which is the life of God. It does not say that all writers of Scripture are God-breathed, though "the Holy Spirit did speak by the mouth of David" and "holy men of old spake as they were moved by the Holy Spirit." Scripture is not WRITER, but writing. In the writing is the life of God. This writing refers to the Old Testament and, by fair inference, to the New. Every Scripture in these Scriptures has in it the life of God.

Our third text defines the field of Christian activity. "All the world." This, of course, means all the earth to its remotest parts, but immensely more. "Unto all the cosmos," the present order of things at home and abroad. What this present order needs is the Gospel. "The field is the world," near as well as distant. Whether the present order be civilization, as in America and England; or savagery, as in Central Africa, the universal need is just the same. "Preach the Gospel to every creature," civilized, semi-civilized and savage.

II

The first implication is that Christ stands alone as the Savior of the world. In him alone "dwells all the fullness of the God-head bodily." He is the solitary mountain peak, rising far above the hills of humanity.

He is the solitary sun in the heavens which eclipses all other lights. He has no peer and no rival. "There is none other name given under heaven among men whereby we must be saved." "The only-begotten." Millions of others have been begotten by natural generation and of God unto eternal life, but He stands alone as begotten of a virgin through the Holy Spirit. Among all the personalities in the universe He is unique in His virgin birth. In this He is "the only begotten" in earth and heaven.

The second implication is that the Bible stands alone as the God-breathed Word, which "liveth and abideth forever." Other books have in them the life of men. This is the one book which has in it the life of God. Other books have in them divine life only as they have drawn it from this solitary source.

The third implication is that the Church, by which we mean all who have been born from above, stands alone as the agency through which this unique Christ and unique Book are to be taken to all the world. "Go ye" was spoken not to angels but to his disciples. We are His sole dependence for world evangelization. If we fail Him, the work will not be done.

III

Our first obligation is to give to such a Christ the place He deserves. The one in whom "dwells all the fullness of the God-head bodily" deserves our worship and service. It is fitting that we should fall before Him and say with Thomas, "My Lord, and My God." It is fitting that such worship should be linked with constant and whole-hearted service. To serve Him without worship is to rob Him of the glory which is His due, and to worship Him without service is a pietism which may result in mere spiritual luxury. Social service which takes the crown of deity from Christ is treason to our King, and no amount of doing good can atone for such a wrong.

Our second obligation is to give to the God-breathed Book the place it merits. It is our text-book on theology, the most important science under the sun. Only he who has no God can truly say that he has no theology, for theology is what we know about God. If we have a little insignificant God, we shall have a little insignificant theology. The greatness of the God we worship is the measure of our theology.

The Bible is for the most part the revelation of God in Christ, and the book that reveals in Him "all the fullness of the God-head bodily," has such a theology as no other book approaches. Indeed, all other books which do not echo the teachings of the Bible have nothing better than mythology. In the world of books the Bible not only merits pre-eminence but is so unique as to suggest that, like the Christ it reveals, it belongs to a class apart.

The Bible merits first place as a text-book on history. "All history," said Dr. A. T. Pierson, "is His story;" and the Bible is, as no other book, the story of God's dealings with the race. No other book goes

back so far into the past, and it is the only book that, with prophetic vision, reveals the distant future.

Mr. Welhausen, founder with others of the distinctive school of higher criticism, in his commentary on Genesis informs us that the five kings in the fourteenth chapter had no historic existence; but now in the light of knowledge revealed by the pick and spade, the reign of Arioch is acknowledged to be the certain starting point of ancient history, showing that the Bible was for thousands of years the only correct text-book on this part of ancient history; and Mr. Welhausen's mistake led many a student to discredit the truth.

A few years ago the historians who did not accept the Bible as the inspired Word of God, denied that Sargon, King of Assyria, mentioned in Issiah 20:1, ever existed. His name did not occur in the list of Assyrian kings that were known to modern scholarship, and the Bible therefore, must be mistaken. But now in the light of what the pick and spade of the archaeologist have revealed, we know the date and deeds of Sargon's reign and have even unearthed the foundations of his palace. So that the Bible was for at least twenty-five hundred years the only correct text-book of Assyrian history.

And the Bible was until the time of Copernicus the only correct text-book on astronomy. While the world was believing silly things as to the shape, size and support of the earth, Job wrote, "He stretched out the North over empty space and hangeth the earth upon nothing." Job 26:7.

While scientists through hundreds of years were teaching that air had no weight, Job was trying to tell them of "the weight for the winds." Job 28:25.

When modern apologists for what they regard as mistakes in the Bible tell us that the Bible was not intended to teach science, we can remind them that in history, astronomy and aerology, the Old Book was for centuries ahead of its time and that in science, as well as history, it is always up-to-date. When there is conflict between the Bible and scholarship, we may take it for granted that scholarship is mistaken. The Bible has stood the test of centuries and scholarship must sooner or later recognize its truthfulness.

During the past year I have devoted some time to the study of history of geology with the kind assistance of the Peabody Librarian in Baltimore; and, though the task is not yet finished, I must confess to some startling surprises. When I studied geology in college, I thought that its classifications and principles were as solid as "the eternal hills" but this recent study has, so far, left only one certainty, which is, that, as a science, geology which the mining engineer studies gives him facts upon which he can rely, but in the realm of theoretical geology the fogs of uncertainty prevail.

The most famous geologist of his day, and its founder as a science, was A. G. Werner, of Saxony, who died in 1817. Werner studied the strata of his native land, and imagined that similar strata encircled the globe. The lowest rocks he very reasonably supposed were the oldest and the uppermost rocks he just as reasonably supposed were the newest. He had a genius, if not a mania for classification. One historian says that he bought books, not that he might read them, but that he might classify them in his library, and he gave

banquets, not that he might enjoy the fellowship of friends, but that he might have the pleasure of properly arranging them at the table. His "Onion Coat" theory of the earth's strata was orderly and beautiful. But investigations in other countries, notably in America, have proved that some rocks which are lowest in Saxony are uppermost in America and vice versa. The fair inference is that Werner was as much mistaken in his stratification as everybody now knows that he was mistaken in his theory that basalt was of aqueous formation. But geologists were so enamored of his beautiful stratification theories that they tried to explain the American situation by imagining stupendous freaks of nature which they called "Thrust Faults," etc.

The man who did most to found that department of geology known as fossilology was William Smith, an Englishman, who died in 1839. He was a surveyor who supported himself by his trade and, as he went about his business, made as careful observation as possible of the earth's formation, specially of the fossils which he found in many places. He had talent, if not genius, for drawing maps of what he saw and in time attracted wide attention to his discoveries. He did for fossils very much what Werner did for rocks. He was certain that the age of rocks could be determined by the fossils that were in them. But subsequent investigations have proved that the fossils which Mr. Smith classified as belonging to the upper strata are elsewhere found in the lower strata, and vice versa. Indeed, the rocks and the fossils have become so inextricably mixed that George McReady Price, who has devoted his life to geological studies, asserts that no up-to-date scientist can afford to risk his reputation for geological learning by declaring that he can now tell the age of a rock or a fossil. I find, however, that all scientists from Aristotle to Mr. Smith agree in one thing, namely: that the present dry land surface of the earth was at one time under the sea, for sea fossils are found even on the highest mountains. The fair inference is that great upheavals have taken place and the sea bottoms have been so lifted as to make, for the most part, the present dry land.

Now I turn to the Bible and find that between the first and second verses of the first chapter of Genesis, there is time enough for long ages of deposit in the perfect order of "the heaven and the earth" which God created. And since "was" may be translated "became" so as to make it read, "the earth became waste and void," there is an intimation that a great upheaval took place at that remote time. This intimation leads a distinguished Bible student to say: "It is by no means necessary to suppose that the life-germ of seeds perish in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light, the earth would bring forth, as described. It was animal life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains."

Geologists are willing to admit that more than one upheaval may have taken place.

We turn to the Bible and find the historic record of such an upheaval in the sixth and seventh chapters of Genesis, when "the fountains of the great deep were broken up," the waters covered the highest mountains

and all animal life was destroyed except that which was preserved in an ark specially built for the purpose. We are tremendously interested by the fact that all geologists of note, who wrote before A. D. 1830, believed that present geological conditions can be explained by this biblical record of the Noahean Deluge. Not until rationalistic modernism, born of the pagan theory of evolution, began to discredit the trustworthiness of the Bible, did scientists turn from this very reasonable explanation, and plunge into the abysmal past for imaginary theories. As I have read the geological literature of the past fifty years, I have turned to the Bible with the confirmed conviction that it is the most reliable, up-to-date text-book on geology that is now before the public. All geological phenomena can be here more reasonably explained in the light of the Bible than of any other book in existence.

Biologists admit three things: (1) that science cannot explain the origin of matter and life. (2) That life comes only from antecedent life. (3) That one species has never been known to evolve into another species. Such a claim can be based only upon what is imagined to have taken place before the historic period.

When we look into the Bible, we find that God is revealed as the author of both matter and life. We find also that every species is reproduced "after its kind." The biology of the Bible thus harmonizes with the known facts of Science and contradicts only the vagaries of speculative scientists. We have, therefore, the right to claim that the Bible is an up-to-date text-book on biology. In the Bible is revealed, not only the origin of matter and life; but of the Sabbath, of marriage, of the State, of civilization, of sin and of crime. Since philosophy is "the science which investigates the causes of all phenomena," and the Bible reveals most clearly and authoritatively these causes, the Bible is the most reliable text-book on philosophy.

As a text-book on theology, on ancient history, on astronomy, on aerology, on geology, on biology and on philosophy, the Bible is worthy of a place in our schools. When all other books were teaching error about Arioch and Sargon, the Bible was right; when all the world was wrong in its thoughts about the earth and the air, the Bible was right; and today the proof that the Bible is the inerrant Word of God is immensely stronger than the proof in favor of any theory of geology, biology, or philosophy that contradicts the Bible, while the geology, biology and philosophy of the Bible are in harmony with all the facts of nature about us, history behind us and sound reasoning within us. Those who really know the Bible and the facts of history, astronomy, aerology, geology, biology and philosophy must be convinced that to exclude the Bible from our schools is to keep from the young people of this generation knowledge that they have a right to possess. Only ignorance of both the Bible and Science will make us content to keep from the young what the Bible teaches about science and everything else.

Our third obligation is to give to world evangelization the place it deserves. We have a universal Christ in that He is just the Savior that every creature needs, and a universal Bible in that it has a message to every creature. It is fitting that we should carry such a Christ and such a Bible to the

utmost part of the earth. Our Master is expecting us to do it. Let us not disappoint him.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JUNE.

Berea, Altamahaw, N. C., 97 cents; Wadley, Ala., \$1.00; Wakefield, Va., \$3.01; Union, Dendron, Va., \$1.00; Timber Ridge, Trone, Va., \$2.13; Union, Virgilina, Va., \$1.85; South Norfolk, Va., \$7.22; Shallow Ford, Elon College, N. C., 73 cents; Ramseur, N. C., \$4.00; Elm Avenue, Portsmouth, Va., \$4.94; Monticello, Brown Summit, N. C., \$14.00; Wentworth, Raleigh, N. C., \$2.49; Henderon, N. C., \$4.76; Rose Hill, Columbus, Ga., \$5.26; Richland, Ga., \$1.00; Antioch, Harrisonburg, Va., \$6.69; Pleasant Grove, Buffalo, Ala., 62 cents; Reidsville, N. C., \$3.06; High Point, N. C., \$1.67; Berea, Driver, Va., \$5.00; Third Avenue, Danville, Va., \$5.92; East LaGrange, Ga., \$1.50; Pleasant Hill, Liberty, N. C., \$1.50; Rosemont, Berkley, Va., \$9.95; Lebanon, Semora, N. C., \$2.25; New Providence, Graham, N. C., \$3.60; Bethlehem, Suffolk, Va., \$3.27; Leaksville, Luray, Va., \$1.79; Winchester, Va., \$6.58; Berea, Altamahaw, N. C., \$1.73; High Point, Nimrod, Va., \$3.80; New Lebanon, Wentworth, N. C., \$2.26; Holland, Va., \$6.71; Union, Dendron, Va., \$1.00; Timber Ridge, Trone, Va., \$1.89; Catawba Springs, N. C., \$84.27 (for Mission Church); Christian Temple, Norfolk, Va., \$90.90 (Miss Toshio Sato's Salary); Burlington, N. C., \$59.73 (Miss Stacey's Salary). Total, \$366.05.

Thanks, dear Sunday school workers and friends. Your loyalty and devotion to a great and grand cause are appreciated.

Gratefully,

J. O. ATKINSON, *Mission Secretary.*

ELON COLLEGE NOTES

Dr. N. G. Newman, who for the past five years has been pastor of the college and community church here, at a called session of the church offered his resignation. This came as a distinct surprise to the membership. Dr. Newman was unanimously asked by the church conference to reconsider his decision, but he found it inadvisable to do so. He agreed, however, to serve the church until November 1st, during which time special effort will be put forth to secure a successor for him.

Dr. Newman has done a great work as pastor of the Elon College Christian Church, and as head of the Department of Sociology in the college. He ranks as one of the small group of real leaders in the Christian Church, having served as college pastor in Defiance, Ohio, for four years previous to coming to Elon College. His labors here have been signally fruitful, resulting in the co-ordination and correlation of the activities of the campus in such a way as to avoid needless duplication of effort. During his pastorate also weekday religious instruction has been undertaken for the graded school, for the Christian Orphanage, and for the colored people of the town. Under his leadership also it has been decided to erect a house of worship here, and at last night's session a building committee was appointed for this purpose.

Dr. Newman announced to the church that he had no plans for the future, though it is understood that several of the leading congregations of the Christians throughout the country are anxious to secure him as pastor in view of his ability and outstanding leadership in the denomination.

Before adjourning the church conference elected Messrs. L. W. Vaughan, W. A. Harper and R. M. Rothgeb, a pastorate committee to secure a successor to Dr. Newman and report to the church.

C. M. CANNON, Correspondent.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

IMPORTANT EVENTS OF THE SUMMER.

Eastern Virginia Sunday School Convention, Berea (Norfolk), July 25th-26th.

Alabama Sunday School and Christian Endeavor Convention, Noon-Day, September 29th and 30th.

Chautauqua and School of Methods, Elon College, N. C., August 28th to September 4th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

JULY 23, 1922.

"Daniel and the Lions."—Daniel 6: 1-28.

GOLDEN TEXT: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."—Heb. 11: 23.

LESSON TEACHINGS:

God's protective care is for His children. "What time I am afraid, I will put my trust in Thee."—Psa. 56: 3.

Daniel's devotion to God was recognized by his heathen enemies and by a foreign monarch. Does your life proclaim that you are a "servant of the living God" who is all-wise and all-powerful?

Daily prayer furnishes a strong and effective weapon against temptation. Daniel "prayed and gave thanks as he did aforetime." Daily communion with God gave him courage and power.

"No manner of hurt was found upon him, because he trusted God." The hour of testing and of difficulty comes to every man. The result of that hour depends upon our trust in God. "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it."

"For Jehovah God is a sun and a shield,

Jehovah will give grace and glory;

No good thing will he withhold from them

That walk uprightly.

O Jehovah of hosts,

Blessed is the man that trusteth in Thee."

CHRISTIAN ENDEAVOR TOPIC.

JULY 23, 1922.

"GROW."—ii. Peter 3: 18.

"O that I may grow!

I see the leaves out-pushing hour by hour,
With steady joy the buds burst into flower,
Urged gladly on by nature's waking power.

O that I may grow!

"O that I may grow!

What though Time cuts his furrows in my face,
My heart may ever add grace unto grace,
Graces with added days still keeping pace,

O that I may grow!"—*Mattie D. Babcock.*

Grow in Grace.—"The grace of our Lord is abundant."—i. Timothy 1: 14. "Grace is given through Jesus Christ."—i. Cor. 1: 3-4.

Grow in Knowledge.—"Knowledge is the gift of God."—Eccl. 2: 26, and "a gift of untold value."—Prov. 13: 3.

The aim of our teaching and training is growth. Dr. Coe defines the aim of all Christian education as the "Growth of the young toward and into mature and efficient devotion to the democracy of God, and happy self-realization—growth in faith and devotion; growth

in love and service; growth as admonished in ii. Peter 1:5-7, that "ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

"Be Strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle; face it. 'Tis God's gift."

YOUR 1922 VACATION.

How are you going to spend your 1922 vacation?

This is a popular question just now, and may we offer a suggestion for your reply. At Elon College, North Carolina, August 28th to September 4th, many of our Christian Church people are going to spend a vacation week that will combine recreation with work enough to make the week interesting, rest with good comradeship which will make the week memorable. They will be attending the Chautauqua and School of Methods of the Southern Christian Convention, and while they are relaxing from their customary work, will be gaining strength and knowledge to make the next year a happier and more useful time.

Pastors will be there renewing old acquaintances at the College, spending a morning again under the Bible teaching of Dr. J. U. Newman, meeting daily in Dr. Staley's class for the study of the great work of the pastor. Sunday school superintendents and teachers who are really concerned about doing well the great tasks entrusted to them, will be there studying with leaders the principles and methods of their divine work. Christian Endeavorers with their enthusiasm and loyalty and devotion will be there each morning learning how to do more "For Christ and the Church." Then all together will enjoy and profit by the conference hours, and the mission study classes which complete the morning's program.

A letter from Coach F. B. Corboy, Elon's Director of Athletics, who is spending six weeks at the University of Illinois, makes it possible for us to guarantee that you will enjoy the afternoons if you spend your 1922 vacation at Elon. He tells us that he will take pleasure in arranging a program of recreation and athletics for the afternoon hours of the Chautauqua. He will really teach you how to play.

A "Music Hour" in the evening followed by an entertainment, or a "radio evening", or a lecture will complete the day's program at our Elon Chautauqua and School of Methods. Sunday will be observed with a model Sunday school and Christian Endeavor meeting, and the two church services, and an afternoon story hour on the campus.

And while spending this week's vacation at Elon you will be getting in close touch with the enterprises of our church. You will see Elon just as the college is ready to open her doors to a throng of students for the new term. You will see the children of your Orphanage happy in their home on the hill. You will come in daily contact with other people vitally interested in the progress and growth of the Christian Church, and from the week go home with your own interest quickened.

It is to this time of devotion, study, conference, inspiration and recreation that the Board of Religious Education invites you to come for your vacation. We shall be glad to do anything in our

power to make it possible for you to come, to answer any questions, to send any information.

We cordially invite you, every Sunday school and Christian Endeavorer worker, every pastor and member or friend of the Christian Church, to spend your vacation with us. Will you come?

OUR COMMON TASK.

Ever since the inauguration of its work in the Southern Christian Convention, the Board of Religious Education has endeavored to work in closest co-operation with every other department of the work. In accordance with this policy, and expressing its deep interest and concern in the progress of the work of the church, the following resolution was passed at the recent meeting of the Board at Elon College, and heartily endorsed by every member of the Board:

"Recognizing the Men and Millions Movement as the greatest movement ever inaugurated by the Southern Christian Convention for the unification of aims and the co-operation of forces, including as it does the emphasis on service and the enrollment of Life Work Recruits, the teaching of systematic giving and the registration of Tithers, and the pooling of our offerings for distribution to the great enterprises of our Church, and believing that this should become a permanent Movement of the Church that opportunity should be continually offered for the enrollment of Life Work Recruits and the registration of Tithers, and that as fast as new members are added to the Church they should be given the privilege of making pledges to the Fund:

"Therefore, We, the Board of Religious Education of the Southern Christian Convention, do hereby pledge our influence for the perpetuation of these ideals and our active co-operation in the carrying out of these plans. And further, We call upon the Sunday Schools and Christian Endeavor Societies at stated times, to call for the enrollment of Life Work Recruits and Tithers, and to keep the Movement permanently before these organizations to the end that each new member may become a contributor to the Fund.

(Signed) W. T. Walters, *Chairman*, J. F. Morgan, C. H. Stephenson, R. F. Brown, P. T. Hines, E. T. Holland, Mrs. J. W. Patton.

TO OUR SUNDAY SCHOOLS.

Norfolk, Va., June 29, 1922.

TO THE SUNDAY SCHOOL SUPERINTENDENT:

The Eastern Virginia Sunday School Convention will be held at the Berea (Norfolk Co.) Christian Church, July 25th-26th; the opening hour is 10:00 A. M.

Please bring this to the attention of your school as soon as possible and elect your delegates and send their names to Rev. W. C. Hook, Box 348, Berkley Station, Norfolk, Va., so that he can provide homes for them over night.

Delegates arriving by train can reach Berea by taking the Money Point car either at Union Station or on City Hall Avenue, Norfolk, transferring at Portlock to Jitneys which will take them direct to Berea. Jitney fare twenty-five cents each way. To avoid delay in the Jitney service, let Rev. W. C. Hook know the number of delegates requiring transportation, and as near as possible the time they will arrive at Portlock, and you will be assured good service.

Send dues for Convention to the Treasurer, Mr. J. W. Folk, Suffolk, Va., or bring them to the Convention. The assessment is ten cents for Missions and five cents to the Convention, totaling fifteen cents per member of your school.

Yours for His service,

L. E. SMITH, *President.*

ALABAMA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the Alabama Christian Conference will be held at Noon Day, Alabama, July 29th to 30th.

The interesting program given below will be rendered, and the Committee is anxious that every church, Sunday School and Christian Endeavor Society be represented. A great meeting is expected. Be sure to go.

- 10:00 A.M. Song Service, led by M. A. Pollard, Devotional, by Rev. J. D. Dollar, Organization.
- 10:40 The Sunday School outlook in the Ala. Conference, by Rev. E. M. Carter.
- 11:00 Preaching by Rev. G. D. Hunt, Dinner.
- 1:30 P.M. Devotional Scripture by Miss Clois Sikes, Prayer by Miss Lois Calhoun.
- 1:45 The outlook for Christian Endeavor work, in the Alabama Conference, by Rev. J. H. Hughes.
- 2:15 Opportunities for our young people, in Christian Endeavor work by Miss Myrtle Pinkard.
- 2:30 Opportunities for Soul Winning, in the Sunday School, by Miss Tinie Mae Hunt.
- 2:45 Opportunities for Soul Winning, in Christian Endeavor work, by Miss Berma Dollar.
- 3:00 The need of a special campaign, in the interest of Sunday School and Christian Endeavor Work, by Rev. C. W. Carter.
General discussions.

EVENING SESSION.

- 8:00 Pastor's Conference, Conducted by Dr. J. O. Atkinson, at the School Building.
Young People's Meeting at the Church.
Devotional Song Service, Led by Jimmie French,
Scripture, Prov. 3 :5-20, by Miss Lois Strain,
Prayer by Miss Minnie Huey.
Our duty as young people to the S. S. Work, by Joe French.
Our duty as young people, to the C. E. Work, by Miss Iva Hughes.
Our duty as young people, in Soul winning, by Miss Sallie Poore.
Our duty as young people to Missions, by Miss Montana Lashley.
Our duty as young people to the Church in a general way, by L. H. Huey.

SUNDAY MORNING.

- 9:30 A.M. Sunday School,
10:30 Who should be interested in the S. S. Work and Why, by Rev. G. D. Hunt.
11:00 Sermon by Dr. J. O. Atkinson.

RELIGIOUS EDUCATION NOTES.

Monticello Sunday school added eight new members during the recent Sunday school contest, and has almost doubled its attendance during the past twelve months. All lines of the work are progressing very nicely, under the leadership of the superintendent, Mr. W.F. Burton, who is an interested and capable Sunday school worker. The children of this church are also organized into a Junior Christian Endeavor Society which is alive and active in its work.

A Daily Vacation Bible School will be held

in the Holland Christian Church the week of July 16th. The two churches of Holland and Holy Neck are uniting in this School, and the teachers and helpers are at work planning for a good week's work. Leaders in the work are Rev. W. M. Jay, D. D., Rev. J. H. Lighthourne, Mrs. I. A. Luke, and Miss Mary Nell Holland.

The Pleasant Grove (Virginia) church, of which Rev. J. E. McCauley is pastor, is planning for a two week's Daily Vacation Bible School which will open July 17th.

Enrollments are beginning to come in for the Chautauqua and School of Methods, August 28th to September 4th at Elon College. A good and helpful program is being arranged for the week, and many of our workers should be planning to attend.

Has your Sunday school sent in its Children's Day offering yet? We still have some copies of Children's Day programs which we shall be glad to send to Sunday schools which can still use them.

Religious education involves more than spiritual education; it is character education. It must consider every influence in human life which affects character. Christianity is more than a form of worship, so religious education must do more than teach ritual. Christianity is more than a form of belief, so religious education must do more than teach doctrines and creeds.—G. WALTER FISKE in *Abingdon Bulletin of Religious Education*.

Who Runs Your Sunday School?

Who runs the Sunday School in your church? Who keeps up the attendance and expenses? What kind of a school do you have? Who goes?

These are all pertinent questions that might be asked about the Sunday School in any church. No man becomes a partner in a business enterprise without expecting to keep up his part of the work and contribute his part of the finances. No man expects to join a lodge or a brotherhood without paying his part of the dues. Why should men join the church and then feel that they are justifiable in deciding not to cooperate except from certain angles or along certain lines? The average church must look to the Sunday School for three-fourths of its future membership: the community and the home must look to the Sunday School for the larger part of the religious and Biblical training given the young people, and the state and nation must look to the Sunday School for its future citizens and for the preservation of democracy.

Have you any moral right as a church member, to leave this important work to the other members of the church and not be willing to do your share? Can you afford to sit at home, or what is worse go and visit some one else and perhaps keep them away, and keep hands off in this work of rescuing the children and training them for God and the church.

But you say, you cannot superintend the school or teach a class; that may be, but you can go and show your interest and make your contribution of time and means to this great and most important work. What would your church and community be in five or ten years if you had no Sunday School? Is it any more your fellow-church member's place to do this work than it is yours? You are interested in your church and community, you are interested in the children in your home or that of your neighbors. Why not show that interest by helping every movement that has for its aim the development and uplifting of the young people.

Ask God, in all the seriousness of your heart, what he wants you to do for the Sunday School in your church.

Why not adopt the slogan: "Every member of the Church in the Sunday School?"

W. T. WALTERS.

SOUL-STIRRING MEMORIES.

Sometimes how lonely and sad we are and how we long for some loved one, perhaps one gone to their home in Glory, or some absent friend some comforting soul to open our hearts to and pour out the pent up feelings and how blessed are those who can fill such a place in this life. Often when tired and burdened with the cares of this life, the griefs and disappointments that come our way, I think sometimes they are little mountains thrown across our pathway to make us turn and go the other way, and when we feel we can bear these things no longer, there is One to whom we can go.

The burden-bearer who is ready to share all our troubles. In fact he said, "Cast thy burden before me?" If we will only do this, then we will receive the comfort no earthly friend can give us. We each and all, can think of sometimes in life and perhaps many, when needed more than others the sustaining grace of our Heavenly Father.

There has been a time when the heart cried out in anguish: "Lord we can bear this no longer; do take this burden and help." Did He ever fail when we fully trusted Him? No, and how light and bright our way seemed, after we did this. There has been just such experiences in all our lives. When we were little children, learning on mother's knee and depending on her for love and sympathy, did we ever once doubt that father would fail to defend and protect us from harm and danger? I remember so many times when I felt safe, no matter what was happening, if, my now, sainted father, was near me.

How much more is our Heavenly Father able and ready to shield us from all the hard things along life's pathway if we trust Him, and to lead us on safely until the time when He shall call us to come up and to dwell with Him in the mansion He has prepared for us. Have we ever sat at the bedside of a loved one as he or she was passing away, mourning the eternal's love, and looked on the face as it became brighter with a heavenly brightness? Shall we ever forget that look? That was a little glimpse of heaven. That last night that my own dear father spent on earth, when he said that Jesus will take care of us tonight," as he grew weaker, as the hours passed, there was the brightness of angels shining on his face when he turned his face to me and asked me for "a drink of water." Will I ever forget the expression? No, but when I shall, with God's help, meet him, I shall see the same sweet face made sweeter and more beautiful because he has been with Jesus. He told me the Lord had shown to him during his illness, that He would soon send a host of angels for him and take him away. I know that in those last hours, he was seeing that Heavenly company waiting to bear his soul home to God.

What happiness beyond any earthly expression! He fell smilingly to sleep and awoke in Heaven. Now he is my greatest comfort, in my lonely hours. I believe that he is near me, with his angel presence, and I am able to go on and continue my place here. I love to sit at his desk, where he read his Bible so much. I love his room where he sat with us so long, where he has prayed so often, and where his spirit hovers over me. Sometimes we will follow in his footsteps, which were always leading Heavenward, we shall join him and mother and other loved ones.

What a gracious prayer he prayed for us! And his grandchildren, not many days before he passed away. The last words some of them ever heard fall from his lips were: "Some day God grant that we may be gathered home an unbroken family in the realms of bliss."

SALLIE ALBRIGHT HATTMAN.

CHILD'S HOUR

HOW JACK FOUND THE POT OF GOLD AT THE FOOT OF THE RAINBOW.

Jack and his mother lived alone in a little house on the edge of town. They were poor, so poor that sometimes Jack got so hungry he wished he was a horse and could eat grass.

He was feeling pretty much that way one day during a hard thunder storm. His mother was away cleaning house for some rich folks, so the little fellow hunted all over the kitchen for just a crust of bread. He even looked under the sink, but everything was spick span, clean, and empty.

Soon the storm was over, and Jack went out on the porch. Everything was dripping wet, so he couldn't sit down, but he stood gazing up at the sky with his hands in his pockets. The most beautiful rainbow was stretched right out there before him. One end was lost in a fluffy cloud, but the other dipped down over the hill.

"If I could just have the pot of gold at the foot of the rainbow," thought Jack, "what a wonderful supper I could have ready for mother when she comes home!"

His eyes sparkled at the thought, and his mouth turned up at the corners in the cutest way. He stood on one foot, and then on the other. Suddenly, he clapped his hands and shouted:

"I'll do it! I'll get the pot of gold for mother!"

Down the steps he dashed and out into the road. The glorious rainbow seemed to urge, "just over the hill!" That was the way to town, too, so Jack ran along the road for some distance.

He passed several houses where people were opening doors and windows, but he kept on running steadily toward the foot of the rainbow. Not far ahead of him he saw a little girl carrying bundles. She was dancing along merrily in spite of the packages, when suddenly, she slipped and fell kaplunk into a puddle of water. She cried so loud that Jack ran faster than ever to see if she were hurt.

"There, there," he said, breathlessly, as he came up to her. "I don't believe you have hurt yourself. Give me your hand, and I will help you up."

She held up 10 dirty little fingers, and Jack pulled her to her feet.

"Where do you live?" he asked, picking up the bundles.

"Just down the road," she answered, pointing in the direction from which Jack had come.

The boy looked back and saw that the end of the rainbow was lost in the cloud. But he nodded to the little girl, and turned back with her.

"Here's the house," she cried, and pushed open the gate.

They walked around to the back door, climbed the steps, and entered the kitchen.

"Why, Elizabeth Ann!" exclaimed a lovely lady. "Whatever has happened to you?"

The little girl told about falling into the puddle, and about Jack helping her. Jack had laid the bundles on the table, and was slipping out of the door, when the lady said:

"Come here son. Elizabeth Ann and I are grateful to you. We have some freshly baked cookies. Perhaps you would like some."

She disappeared into the pantry, and when she came out she handed Jack a bag full of cookies. His little heart just pounded, and his eyes sparkled.

"Oh, thank you!" he cried, and out of the kitchen he ran.

He clasped the bag tightly in one hand, and his feet seemed scarcely to touch the ground he was in such a hurry. "I shall get there yet," he said to himself. "It looks as though the pot of gold was just over the church steeple. I'll take this road to the right. It's shorter, and—"

But just around the bend stood a solemn-eyed cow. Now Jack wasn't a bit afraid of cows, but surely, this one was out of place. She was dragging a rope several feet long behind her.

"Why it's one of Deacon Jones' cows!" cried Jack. "She got out of the pasture and maybe she's lost."

He broke a switch from a bush and hustled her along with it. It was a good half mile to Deacon Jones' house, but Jack never thought of deserting the cow. When he got there, he switched her right in at the front gate, and Deacon Jones himself met him at the door.

"Well, I declare!" exclaimed the Deacon. "If it ain't Bess! I sent the hired man out an hour ago to find her."

"She was down at the turn, sir," said Jack, a little frightened. Thunder storms and cows were all right, but Jack wasn't sure about Deacons.

"Come on to the barn, son, and we'll milk her," said Mr. Jones, leading the way.

There wasn't anything to do but to obey when a big man with bushy eyebrows spoke to you, so Jack followed at his heels. He gave one last fond look at the rainbow and then disappeared into the barn.

There was something fascinating about milking, and Jack knelt at Bess' feet in admiration of the creamy spurts that flowed into the pail. Just when he was longing most to try his hand at it, Deacon Jones moved his stool out of the way, and motioned the boy to have a try. Eagerly Jack worked his fingers in imitation of Deacon Jones and finally, with some help from the Deacon, he persuaded Bessie to give up a stream of milk.

It wasn't long before Jack and the Deacon were chatting like old friends. Soon Mr. Jones knew all about the rainbow and the pot of gold. He looked searchingly at Jack, and said:

"Why, son, you can be a rainbow, and your heart can be a pot of gold."

Jack looked up quickly at the Deacon to see if he was in earnest. Then it struck him so funny that he rolled over on the barn floor with laughter.

When the hired man came in with the horse and buggy, Deacon Jones said:

"Here, Tom, drive Jack home; and Jack, here's your part of the milking." With that he poured a pitcher full of milk, and handed it to Jack.

"Thank you, thank you," called Jack from his seat in the buggy. He held the pitcher tightly in his arms lest he spill a drop.

It wasn't until he was on his own porch again that he thought of the rainbow. He looked. It was gone! But the thought that he himself might be a rainbow tickled him so that he shouted:

"Oh, mother, open the door quick!" He saw her whisk a tear from her eye with the corner of her apron.

"Mother, let the rainbow in," he said laughing.

He set the milk and the bag of cookies on the table. Then he climbed into her lap and told her about everything, the pot of gold, Elizabeth Ann, Deacon Jones, and about his heart. And his mother hugged him close as she said:

"You found the pot of gold, son, when you stopped getting and started giving. All kind acts are little rainbows. Now for a feast of cookies and milk."—Maud W. Neider Meyer in *The Presbyterian*.

Christian Orphanage

DEAR FRIENDS:

Our friends still remember us with things we need. Nothing is better for little children than milk and butter. Mrs. L. J. Fonville, of Burlington, N. C., kindly gave us a nice milk cow last week. I want to thank Mrs. Fonville very kindly for this nice present. The children will enjoy the milk.

There seems to be lots of fruit this year. Fruit is one thing the children would enjoy every day in the year. They will eat green apples and plums by the time they get half grown till they are all gone. They seem to have such a relish for fruit that they cannot wait till it gets ripe. It takes it too long and they cannot have patience. The orphanage has a young orchard that will bear in the near future, but we have no fruit this year except blackberries.

In the passed years the good women of our church have always canned much fruit for us when we had a fruit year. I wonder if they would not like to can some this year? We will gladly furnish the cans to all who will can some for us. I would suggest that if you can can some fruit for us to buy the cans at your nearest store and have the merchant to mail the bill for the cans to us, and we will gladly mail him a check. To do this will save express on the cans and will really be cheaper for us, as we can keep the cans for future use. Who will lend us a helping hand in this work of love and charity?

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JULY 12, 1922.

Sunday School Monthly Offerings.

Amount brought forward\$9593.21

North Carolina Conference.

Liberty Vance	\$ 5.25
Union Grove	3.00
Henderson	5.91
Hebron (Va) .....	.78
Durham Christian	10.17
Shallow Well	1.61
Pleasant Hill (A)	4.03
New Providence	4.30
Ebenezer	4.26

Eastern Virginia Conference.

Johnson's Grove	\$ 2.42
Centerville	2.00
People's Church, Dover, Del.....	7.34
Ingram	5.00
Oakland	5.80
South Norfolk	5.53
Holy Neck	24.00

Valley Virginia Conference.

Mayland	\$ 1.21
Dry Run	2.26
Mt Olivet (G)	2.11 \$ 98.98

Special Offerings.

A. F. Perkins (Rent)	\$12.50
Jr. Philathia Class of Edgemout Baptist church, on support of child	14.00
W. H. Thomas, on support of children..	25.00
E. B. Royscoe, support on child.....	10.40
Emma Moreland	10.00 \$ 71.90

Miscellaneous.

Standard Oil Co. to correct error.....	\$ 8.15
Total for week.....	\$ 177.03
Grand Total	\$9770.24

Called Home

HARRIS

Mrs. Mary Frances Harris was born August 25th, 1861; died May 19th, 1922, living to be in her 62nd year.

She professed faith in Christ in her early life and united with the Free Will Baptist Church. She was a Godly woman and her going will be keenly felt by her large number of friends and acquaintances.

Funeral Service conducted by the writer.

May the God of all comfort bless and comfort the sons and daughters who are left to mourn their loss.

W. L. WELLS.

FAIRINCOFF

Mrs. Susan Ann Fairincoff was born February 15, 1850, died May 24, 1922, thus living to be in her 73rd year.

She was married to Geo. Philip Fairincoff March 15, 1869. To this union three children were born: John A. Richard Jr., and Maggie Fairincoff.

Sister Fairincoff made a profession of faith in Christ in her early life and united with the Christian Church and remained a member until her death. She lived a true consistent Christian life. She loved her church and was always faithful to attend its service when her health would permit. Because of her noble life and devotion to her God she won for herself a large circle of friends. A real Mother in Israel has fallen. There are left to mourn her loss, 2 sons and eight grandchildren. May God cheer their sad hearts.

Funeral service by the writer.

W. L. WELLS.

Resolutions of Respect

Mrs. Annie Virginia Norfleet.

When the gentle spirit of Mrs. Annie Virginia Norfleet took its flight to that land of endless day, the angles must have sung a sweet refrain, as they pushed the gate ajar and stood just outside; Another beautiful angel, I am sure stood near the front, rejoicing greatly over the coming of his beloved that they might enter together the beautiful city prepared for them by God. Surely Heaven rejoiced when these two noble hearted soldiers of the cross were united and stood before the great white throne and heard the Master say, Inasmuch as you have been faithful over a few things, I will make you ruler over many, enter thou into the joys of thy Lord.

Words are inadequate when we try to write of this dear friend, gone to her Heavenly home.

Her hearty handshake and pleasant smile won your heart and made you think that after all life was worth living.

She not only loved her own church but was ever ready to do her part wherever her lot was cast, and many have partaken of hers and her husband's great hospitality at the old Friends Church at Box Elder, Va., such a welcome as you got at their Christian home was never to be forgot-

ten, now she is with us no more, may be said, whereas God in His wisdom saw fit to transplant this beautiful full bloom rose from earth to Heaven: Therefore be it resolved,

First: That our loss is Heaven's gain, God is great, wise and good and He never maketh a mistake.

Second: The Church now has a vacancy never to be filled, a grand character, a noble Christian, worthy of our imitation. May God help us to imitate her example, that in the end we may be able to enter the celestial city, to live with those gone before.

Third: That we offer our heartfelt sympathy to those she loved so dearly, and point them to the living God that taketh away the sins of the world.

Fourth: That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy spread on the minutes of Liberty Spring Christian Church records.

Mrs. Y. C. Byrd,
Mrs. V. E. Rawles,
C. E. Byrd,
F. F. Brinkley,

Committee.

Dying For Others

Dying for others is an act that many appreciate very much, thought it is an act that very few are very anxious to execute. I say that many appreciate it when it is done, regardless by whom it is done. Andrew Carnegie had that fine sense of appreciation of this act, to the extent that he has awarded many beautiful medals to individuals who have given their lives to save others. He did not give those medals to create any honor to his name but, because he knew that it is in accord with the teachings of Christ in John 15:13, that it was worth while, and he does that so the relatives may have an expression of appreciation of the heroic act of their loved one.

Then there are individuals who are willing to die and very often do die, in order to help someone in life. We believe that if any church or neighborhood ever had an evidence of this fact, Apples Chapel Church and neighborhood have in the death of Ruth, oldest daughter of J. C. and Laura Thomas Gerringer, born November 5, 1905, and fell asleep in St. Leo's Hospital, June 10, 1922, at the age of 16 years, 6 months and 5 days. She is survived by her parents, 2 sisters and 3 brothers and a great host of relatives and friends.

About 6 years ago she professed faith in Jesus Christ and united with Apple's Chapel Christian Church of which she remained a faithful and loyal member till her death.

Ruth was ill only a few days, but her suffering was inexpressable, but like a heroine she bore it well. She said at the beginning of her illness that she was going to die, but so often did she say, "I die to help someone else", and "Am going back to heaven."

It is a great mystery why God should come into a home, a neighborhood and Church and take such a sweet character, a promising life and faithful worker. But we realize that he never makes a mistake and that he has a great blessing in the death of

Ruth to pour out on someone she died to help.

Ruth was a girl that filled her place in the home, community and church. she certainly was devoted to her parents and every member of the family, anxious to see her community be its best, and labored in the choir, Sunday School and church to build it up. Her work now has been finished and we feel stronger by having known her.

The funeral was conducted from Apple's Chapel by the writer assisted by a former pastor, Rev. J. F. Apple, in the presence of a host of friends, and her body laid away in the church cemetery, where her grave was covered with beautiful flowers.

May God bless the sorely bereaved and all those who mourn, and help us ways to appreciate the memory of e who died to help others.

C. E. GERRINGER.

DR. J. H. BROOKS

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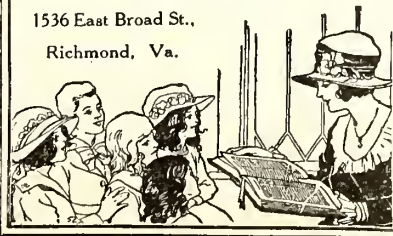
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A Religious Weekly for the Home, devoted to the Interests of the Kingdom as Represented by the Christian Church.

J. PRESSLEY BARRETT, D. D. - Editor. P. J. KERNODLE - - Managing Editor.

SUBSCRIPTION RATES:

One Year \$2.00 Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word per insertion. Display Rates quoted upon request.

who are leaders in the various departments of service in the church.

While for years he has not been able to hear a sermon, he is at his place at every service unless kept away by extreme feebleness, and while others listen to the Word, his eyes which are "Windows of a Soul" eager for the bread of life, often give inspiration to the minister, while we are sure his heart holds fellowship sweet with his Saviour. May God grant that the work he has begun for Christ and the Church may be continued by his children and grandchildren and others who have already entered and who may enter the fold of safety and service.

And we would not forget the companionship of his joys and sorrows for so many years. She has helped him to achieve, and to her he owes and acknowledges much of his success in life. Miss Bledsoe, who has for many years lived with them has also been a true helper in home and church. From these devout servants of God the writer has received much encouragement in his work. He with his wife joins their many friends in wishing for them many happy recurrences of the day so much enjoyed by all.

R. L. WILLIAMSON.

THE SEASON'S CALL

To every Trustee of Elon College To every Minister of the Christian Church To every Graduate and Former Student

Recruit the Student Body of Elon College and Give Her the Usual Fine Opening

ELON COLLEGE

is Our College Her Interest is Our Interest Our Boys and Our Girls Should Attend Our College

Four Score Years.

It was an occasion very much enjoyed when on the 21st of June Deacon J. F. Coghill became host to many relatives and a few invited friends. The occasion was the celebration of the day that marked for Brother Coghill the eightieth milestone on the journey of life. It also celebrated the birthday of his companion of many years and Miss Fannie Bledsoe, a cousin of Mrs. Coghill, which occurred in May.

The more than one hundred and thirty guests included the following:

Their three sons, J. W., S. F., and J. F., Jr. two daughters, Mrs. J. W. White

and Mrs. S. W. Fuller, with their respective wives and husbands; 28 grandchildren and 3 great grandchildren; Rev. and Mrs. C. W. Bates and the writer and wife. The numerous guests were served with a bountiful dinner consisting of as delicious barbecue as this scribe ever tasted, chicken, ham, cake, etc.

His three sons presented him with an outdoor "rest room", which we are sure he thoroughly enjoys these hot days. He seemed to enjoy the occasion as much as any one present, shaking hands with his friends and making them feel welcome and at home. Brother Coghill is always interested

in all that he considers for the betterment of his community, but especially has he been active in church work. If we mistake not, he was the first to express the need of a church in his immediate community, and when the old church was built bearing the name "Fuller's Chapel" he was one of the most liberal donors of time, labor and money, and the same was true of him when the present comfortable house of worship was built. Of this church, he has for years been senior deacon, and has ever been respected for his devotion and zeal for the Masters cause. His advice and counsel are still sought and very much appreciated by those

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, JULY 20, 1922.

NUMBER 29

THE SUN'S OBSERVATORY

Court of International Justice.—

The world is moving and possibly in some directions for the better. One of the chief signs now appearing upon the horizon of human affairs is the fact that at last the world has a Court of International Justice. It opened at the Hague June 15, and it is now undertaking to do its part in making the world come to its senses and give itself again to international righteousness. Some one has said: It is strange that the world has waited so long to apply to the affairs of nations in their dealing with each other the same legal principles which are the foundation berrock of civilization itself with in these nations. That is a singular freak in human government, but it has been true in the past, and it may be true again, but for the present, it looks as if the outlook for improvement is much better. Surely a nation so advanced in the science of human government as are the nations of Christendom to-day ought to find it possible to live with the nations of the earth on peaceable terms, and no doubt that this can be done except in instances where the leaders are anxious to provoke war for some ulterior end. In such a case, we may expect that unregenerate men will do their best to make a fuss between nations that may serve the ends and purposes of these men, but when Christ comes to reign again on this earth we will see a world so transformed as to make it possible to live in peace with all the peoples of Christendom, and let hope that at least soon after he comes even the heathen nations will come to see the righteousness of the Son of Man and be glad to abide by His principles.

The Eighteenth Amendment.—

We are now told that Secretary Weeks of the War Department of our Government is in favor of giving wines and beers to the people. And now we should like to know a little more of this Mr. Weeks. A man high up in authority and striking at the Constitution of his own country. What does that mean? We have always been taught to think of it as a criminal act, or almost so to say a word against the Constitution of the United States which is the Gibraltar of our country. Can Mr. Weeks strike at its 18th amendment and still hold the office of Secretary of War? Then why need we punish any man for striking at the fundamental principles of our Government? If Mr. Weeks can so strike, why may not any other citizen of our country do the same. It may be said, possibly, that Mr. Weeks is not striking at the 18th amendment directly but simply at some of the provisions made under the 18th amendment? Be it so, but who does not know that when we give these men the right to sell some kinds of strong drink, in spite of the Constitution, and some of its requirements, that it will be only a little while till they will pull

down the whole amendment. If we give to these men who clamor for the right to destroy many men and women by selling to them poisonous liquors, we may be assured that emboldened by this concession to their demands, they will soon knock out the entire amendment and so put the United States back into the rule and ruin of liquor sellers. We hope the men of sense and Christian courage will stand against the yielding of any one point to these men to the detriment of the good of all. Let the Constitution's 18th amendment and the Volstead act stand like a stonewall against these men who are concerned not for the moral good of the people, but for the greed of their own pockets. Let the Volstead act stand and so support the Constitution.

The Waldensians Coming into their Own.—

The Waldensians, living in certain parts of Europe, have been a greatly persecuted people for perhaps a thousand years. They had their origin in the person of Peter Waldus, a rich citizen of Lyons, who from reading the Bible and certain passages from the Fathers of the Church, which so much impressed him that he was induced to have these passages translated into the native tongue. Then he determined to imitate the manner of life, as indicated in these passages, that the Apostles and primitive Christians used. Then he gave his goods to the poor and then began to preach the doctrines which he understood from the Bible was the common way in the days of early Christianity. He soon gathered about him certain followers in large numbers. They were sometimes called "the poor men of Lyons" on account of their voluntary poverty. They were called also Sabotati because they chose to wear wooden shoes or sandals. They were called Humiliatists because of their humility. As early as 1184 A.D., they had spread over Southern France and Northern Italy. This was too much for the Pope to endure and so they were excommunicated by the Pope, and from that day till this they have been a much persecuted people suffering terribly at the hands of those who ought to have been their defenders. Now it seems after about a thousand years of hardship and suffering, through which they have been true to their faith, they are coming into their own, as the papers announce that the Mayor of Venice and the Vice-Mayor of Florence, Italy, are both Waldensians. so it seems that after long waiting, they are being recognized as men of sterling character and of real worth to the State and the world. Peter Waldus must have had much truth in his teaching, or they would never have lived through the persecutions which has been theirs for nearly a thousand years. It takes character to endure what they have endured, and all the while they have stood as stalwarts for the Christian Faith.

What Bolshevism means to the Church.—

These are days in which world history is being made rapidly. Even in the short lifetime of men and women, now living, things have happened, perhaps of world importance, and yet the facts were not known to the public for years afterward, if at all. But now things are not only happening rapidly, but they become quickly known to the reading world. We are moving, but whither? World events may come to pass in a day, events, too, which had not seemingly cast their shadows before them. The daily press of June 30, brought us the news of the collapse of the Russian Orthodox Church, after it had stood the test of centuries, as the most powerful agency in the social, political and religious affairs of that great nation. It is possible that this is the first of the casualties coming to Russia as the outcome of Bolshevism. Not the first, of course since the country has been dreadfully cursed in many ways by the blighting touch of this curse to organized government. As we understand it, Bolshevism has a special aim to destroy religion, and this is perhaps the first evidence of what Bolshevism means to the Church. Of course, the Russian Orthodox Church had in its own body many weak points, but Bolshevism has shown its hand, we suspect, in the downfall of the Russian Church. It will most likely show its hand again in the downfall, not only of the Church, but of the nation itself. The Bolshevists have set themselves against the work of Christianity, as we understand it, and we suppose the downfall of the Russian Church is a part of the program of Bolshevism. At the best, the outlook of the Russian Orthodox Church is anything but promising of good. Their first step in the downfall was accomplished when the Church split to pieces, so that now, even if the church could stand, it is divided so badly that there is little hope that it can get to work together again, certainly not till something unusual takes place in the way of Revolution. One of the steps which led to this collapse was the ordering of the church treasuries of Russia to be turned over to the relief of famine sufferers. This so crippled the work of the church and introduced so much confusion in its ranks that it has been practically helpless since that event. Back of this downfall was a lack of confidence in the priests, on the part of the membership. They regarded the priests as devout in their church worship, but they are said to have destroyed their own influence over the membership by charging them for every service rendered, making them pay for marriages, births, and deaths. No wonder they had no confidence in their priests, and in such a case, it is no small wonder that the church went to pieces. God pity poor Russia, in both State and Church.

NOTES - PERSONALS

Rev. J. W. Holt is asking some pertinent questions in this issue of The Sun and his questions ought to be answered. Who can do it? Who will undertake it? Surely some one can give the information he asks for.

The Sun will be very closely read by me and I hope later on to include a subscription for every family in our church—*Rev. Jas. H. Lightbourne, Holland, Va.* That is the idea and that is the need of the Sun and every church.

Rev. L. W. Fogleman, Siler City, N. C., has recently been in some good work in his field, especially at Patterson's Grove. Bro. Fogleman is open to engage as pastor for the coming year. Churches may make a note of this fact.

I wish the Lord may give you all needed strength for the extra work you are carrying. I know the work is hard and would tax any man, but I feel the burden will be lessened before long for you. You must feel at home in the Editorial chair of The Sun—*Rev. M. W. Butler, Muncie, Ind.*

Just home from prayer service. To-night it was the ninety-first Psalm; at the last meeting it was the nineteenth Psalm. Two jewels are these and very instructive when studied together, or consecutively. Life is short and its security is certainly in God—*Rev. Jas. H. Lightbourne, Holland, Va.*

Dr. Harper in his Zion Letter this week is putting down some plain words for our people, preachers as well as of the laity, and we must admit that he has the right side of the question. Read and see if you do not think so. The attitude of our people as well as preachers toward our college is most important.

We are having the hot weather of the summer now, but it will not do to quit work because it is hot weather. Rather let us have united effort now to get things in good shape so that when the cooler weather comes we may be ready to do our best for building up the cause of Christ as it is represented in the Christian Church.

The new church building at Mebane's, N. C., is doing well and it is hoped that soon it may be ready for use. Rev. P. T. Klapp is pastor. He is generally known as a hard working pastor, and therefore we hope to see the church soon completed and the church at that place go on prosperously in all that is good.

Chaplain and Mrs. W. W. Elder of the U. S. Navy announce the birth of a daughter, Elizabeth Anne on June 18th, 1922. Congratulations are in order and we wish for both parents and the babe every good and perfect gift which may come to them from the hand of our Father in Heaven. How beautiful is the unfolding life of the child!

Rev. Geo. D. Eastes has a few weeks in August in which he is free to answer calls for evangelistic services with any church and pastor. He has been in some splendid work during the present year and is ready and willing to continue through these warm summer days. Bro. Eastes has done some excellent work for our people and we wish the church may keep him busy. You may address him at Virgilina, Va., in care of Rev. C. E. Newman, till Aug. 1.

The many friends of the Rev. H. Russell Clem, pastor of the First Christian Church Greensboro, N. C., will be pained to know that he is in St. Leo's hospital Greensboro for treatment for blood poison, which has recently developed in his lower limb. A recent note from Mrs. Clem says his condition is hopeful and seems to be yielding to treatment nicely. We wish for our brother early and complete healing.

Rev. W. P. Minton, our Foreign Mission Secretary, has been honored by Defiance College with the honorary title of D. D. He deserved more honor than that title can give him. Formerly it meant something more than it does in late years to wear the title, but as we see it, none of us need any such titles in doing the Lord's work. We need help from above.

Some of our younger men are taking vacations in these hot summer days, but Rev. Jas. W. Wellons, D. D., is on duty. He is serving as Chaplain of the Masonic Old Peoples Home at Greensboro, N. C., where his correspondents may address him for a month. He is there looking after the spiritual interests of these veterans. God bless his labors to the good of the inmates. We are all glad to know Dr. Wellons is able to do this good work while he is yet so near the centenary of his life.

I am enjoying the Sun fine and think your editorials are really valuable in this day of so much vain-glorious theorizing. You have had my prayers and best wishes for years already, and especially do I remember you now—*Rev. Jno. G. Truitt, News Ferry, Va.* There is nothing more comforting to a man standing in a hard place than the assurance of a praying constituency—praying for the man who stands in a hard place, that he may have wisdom, love and courage to do the work in hand to the glory of God and in keeping with His will.

Glad to know that you are back in the editorial chair and my earnest wish and prayers for you are that you may have the abundant blessing of the Lord, as you attempt faithfully to do the work before you—*Rev. Geo. D. Eastes, Evangelist, Virgilina, Va.* We thank you, Bro. Eastes for your prayers and sympathy. Perhaps the editorial responsibility is no heavier now than it has been in the past, but I feel the responsibility more than I have done in any of the previous twenty-five years in which I have served our people as editor in the South and in the North.

The work at Muncie, Ind., under the pastoral care of Rev. M. W. Butler, is moving forward most hopefully and the outlook seems fine for larger usefulness. The church has recently laid plans for improvements on their house of worship and for the pastor, a study, so that he may be more comfortable and therefore do a better work. Bro. Butler is a Southerner and loves his native land. We wish some of our churches in the South might secure his services and so bring him back to his native land, if that could be done by the inducements any of our churches could offer him.

Rev. C. E. Geringer pastor of Apples Chapel and other churches in this part of the Conference, was in Reidsville on the evening of July 9 and preached for the pastor of the Christian church, who was away on his vacation. His sermon was most favorably commented on by those who heard him. He is a promising young man and will, we believe do well, if the churches he serves will give him a loyal and sympathetic support. One good thing of his preaching is

that he is not afraid to tell the truth, as he sees it. The churches ought to appreciate the courage of this young man and his loyalty to the Word of God.

President Harper is making a call for the support of our own people for Elon College, and he ought to get what he is asking for and get it promptly. Of course, if the young people of other denominations come to College, we shall be glad to have them, but the chief work of Elon is, as Dr. Harper so well says, the education of the young people of the Christian Church. Hear his plea for the hearty cooperation of the people of the Christian Church in the training of their young folks in our own colleges." We can fill our College with young people from other churches, but our Christian Church did not found Elon for such purposes. Our people have not invested hundreds of thousands of dollars here, dollars calling for real sacrifice in so many cases, with the idea of educating young people of other churches. We are therefore concentrating on our own young people. We need your help. The only hope we have of building up a strong, progressive, growing Church is to train our young people in our own College. Ample provision has been made here so far as any college can make it for any profession, as our catalogue and the achievements of our graduates prove."

I have just finished reading the copy of the Sun for July 6th, 1922. I have been reading *The Sun* for fifteen years, and during this time have not missed more than six or seven issues of the paper, and yet I must say that the issue of July 6th is the best I have ever seen. Surely no one will ever kick at the price of \$2.00 on the paper as it is. You will get a list of good subscriptions from this end of the line soon. Hope your work goes well and that you may have many happy hours in making the Sun shine brighter—*J. Vincent Knight, Raleigh, N. C.* That promise of a good list of subscribers is fascinating and we shall look for its fulfilment at no distant day. The paper shall have our best, but what we need is to get our people to reading the paper. Let the subscribers, not only from Bro. Knight, but from all sections begin to pour in and we will do our best to serve every new subscriber, together with the old ones as well, to the best of our ability under such blessings as God may be pleased to pour out upon us in the work.

Lieut-Governor West, Suffolk, Va., is surely bringing some facts to light as to the growth of the Christian Church. The facts seem to be saying, What is the matter with the Christian Church that she does not grow in this day when all the denominations have been making gains, if we mistake not? That is the question which the facts seem to be calling for and the question ought to be answered. What is the trouble that the Christian Church does not grow as well as the other bodies of Christians? We are asking this question, not as a mere formality, but we wish an answer to it, and if the answer is not given by September 25, 1922, we propose to try our hand at answering. We do not claim that we shall surely be right, but we do claim that our answer will be somewhere near the point where the difficulty lies. We have been preaching in the Christian Church for forty-nine years, and editing her papers for twenty-five years, and we believe we can get close to the facts. They will not be pleasant facts, but then we think they ought to be given. Mean while, we wait to hear from other brethren as to the cause of the slow growth of the church of our choice and for which we have labored so earnestly. Let us hear from you, brethren.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

THE PHILOSOPHY OF DIVINE GUIDANCE.

Mystery is due to the lack of human understanding. Ignorance of divine law is responsible for very many of our failures. We have been taught from infancy up to the adult age that there is such a thing as divine guidance, or the leading of the Holy Spirit. And yet usually we fail to realize its benefits—we go out instead under the guidance of our own brain, and then we feel that the teachings we have received is wrong—that there is no divine guidance, but such a conclusion is erroneous. The trouble is, we have not grasped and conformed to the laws of God which control divine guidance. Because of this fact we walk in the dark and go into places of great danger and the result is much suffering and the loss of the things we were seeking. Then we conclude that there is nothing in the teaching given us in our childhood and we feel like giving up any attempt to live a Christian life. Have we made another mistake which brings us into greater darkness?

The trouble is, we do not understand the laws of the divine life, and because of this fact we stumble and fall, and finally we give up in despair. God has done His best (we say it reverently) to show us the plain way of the Christian's life journey, and yet we do not find it. What is the trouble? We can but give the same answer. The trouble is blindness—we can't see, and we cannot because we have not learned the way—the way of Truth and Righteousness.

There is a law of divine guidance and it is just as necessary that we understand that law, as it is to understand any other law in order to reap the benefit of it. Some years ago a power company had a great engine made in Scotland and shipped to this country to be used in turning the great floods of water at Niagara Falls into power for various manufacturing purposes. The engine was made and safely landed at Niagara, but when it was set up, it could not be made to work. They sent far and near in this country for expert machinists, but not one could make it work. Seeing not one could handle it, and so put it to work, the question was: "What can be done?" It was soon decided to cable to Scotland to have the man who made it come and put it to work. The maker of this great engine traveled from Scotland to see what was wrong with the engine he had made—crossing the ocean to do so.

When he arrived at Niagara, he went at once to the engine, and after making a hasty examination, he touched a very small spring, and at once the engine moved off beautifully. The secret was out. The man who put it up was ignorant of the Secret Spring on which the successful operation of the engine depended. Had they known of the secret spring and its function in the operation of the engine, it would not have been necessary to send to Scotland in order to put the engine to work.

It is in some such sense as this that the ignorance of the laws of divine guidance ties up our hands and leaves us helpless. In such a moment and in such a failure, we turn to our own brain for help, but it does not work. The result is the individual, thus seeking divine guidance, fails to realize it, and failing, he yields to Satan and goes without the light that has been promised him, and he forthwith counts the promises for divine guidance as all a mistake. What was his trouble? Oh, he was ignorant of the laws of divine guidance. He only needs that

one who *knows* might come and follow the laws of divine guidance, for then results would come.

But what are the laws of divine guidance? The true life of the Christian is from God. This being true, the life of the body must be under the control of the (person's) spirit, and the spirit must be under the control of the Holy Spirit. And this brings the individual under the influence of the Indwelling Spirit and the Life of God. As we understand it, then, and only then, can we be sure of divine guidance. If we grieve the Holy Spirit, we cannot expect Him to live in our lives, nor to keep us in the way of Truth and Righteousness, and when He does not so keep us, we may be sure we shall go astray.

Certain things then must come to pass, as a primary condition of divine guidance, such as—

1. The person to be divinely guided must be sure that he has received the life of God from above—it is God's gift to the individual soul.

2. This life, given from above, must be in perfect submission to God, for then only can the life be fully dominated by the Holy Spirit." Perfect submission—all is at rest."

3. When the life is at rest in God, then the Holy Spirit can guide the life into all truth and into God-chosen ways for us. Thus as we see it, we come under the divine guidance of the Holy Spirit, and He leads us into the ways which God chooses for His own. This seems to set forth the Biblical view of divine guidance, and how the believer may get it. In so far as we have the correct view of this matter, we have the true philosophy of guidance from above. This view is not alone for the spiritual life, but also for the temporal life of the individual believer, for God is the Author of both the temporal and the Spiritual, and as such, He delights to guide us into His way.

THE EDITOR ON THE WING.

The Reidsville church gave its pastor a vacation. That pastor happens to be the editor of THE CHRISTIAN SUN. As the vacation began at about the time "The Sun" took up its residence in Richmond, Va., I spent the first few days of my vacation in a visit to Richmond to see how our Managing Editor was getting along. Leaving Reidsville, N. C. at 12:40, A. M. on the morning of July 6, I arrived in Richmond about 9 o'clock the same morning, and went immediately to the Central Publishing Company's building, the new home of THE CHRISTIAN SUN, where I found everybody and the machinery, too moving on double quick time. You could scarcely hear any human voice, except as the voice and the ear might come near the one to the other, and even then, the hearing was not good, but it was a pleasure to see such activity as we saw there. I have been in many newspaper offices and big printing establishments, but I do not recall a single instance in which there was such a whirl of machinery as was the case in The Central Publishing House. The first floor of the big house was filled with printing presses, type and printing paraphernalia. This shows what industry and economical attention to business can do. Prof. P. J. Kernodle and his son, Jno. T. have given themselves to this business for a few years and the success they have attained is little short of wonderful.

The day on which I arrived was the day of the first issue of THE CHRISTIAN SUN in its new home. I need not write of that as our readers have seen it and can judge for themselves of its merit or demerit.

After looking after the business which had taken me to Richmond, I spent the balance of the day in visiting friends in and out of the city. Dr. W. T. Walters, pastor of our Richmond

church, took me in his auto to see Bro. A. E. Pierce, formerly of News Ferry, Va., who has been making his home in Richmond for several years. And at this time he was in a hospital, being very feeble, and waiting there for an operation. He was bright and cheerful. Since then he has undergone the operation and at last accounts was doing well. His brother William, who still lives at News Ferry, was in the city that day to see his brother, so I had the pleasure of meeting him again. Many of our ministers will remember both of these brothers as the sons of Bro. and Sister E. T. Pierce, whose home near News Ferry was always open to the ministers of the gospel.

In the afternoon Dr. Walters took me to the country, South of Richmond, to visit Bro. T. L. Daughtry, who by the way was a Nansemond county boy. We had a pleasant hour with him and his children. Mrs. Daughtry being absent locking after some church work.

Returning to Richmond, we spent the night with Mr. and Mrs. J. W. Crews on Chamberlaine Ave. These are old friends of forty years standing, or nearly so, they gave me a royal welcome and I had a delightful visit. The next morning I went to Petersburg and visited two of my former parishioners, when I was pastor of the Memorial Temple, Norfolk, Va., Bros. Charles and James Joyner. They are brothers and have been in business as hardware merchants in Petersburg for about twenty years. I found them prospering. Some grey hairs are creeping in as evidence of the passing of the years, but otherwise they look very natural and not so much older than when I left the Temple, 19 years ago. I had a pleasant visit with them.

Leaving Petersburg at 7:25, P. M. by the Atlantic Coast Line, I went to Wilson, N. C., to make a little visit to my daughter, Mrs. Bunn Hearn, and family. Arriving at Wilson near midnight, I went to 907 Anderson St., only to find that all were asleep, but my call soon brought me a glad welcome. Mr. Hearn was from home on business. However, I was not lonesome, as the two grandsons, Bunn Jr., and John Barrett gave me their time and love and kept me well engaged. Bunn, Jr., is now in his seventh year and is quite a big boy, but a boy all the same. John Barrett will this month complete his fourth month on his second year. They are both likely boys and so far well and strong. Bunn of course remembers me well, but John Barrett cannot so well remember me from time to time as I make my visits. When I took him into my arms, he rather shrank from being so close to a stranger. Then he looked at me closely for a moment and then smiles came into his face, and then he began to show signs of affection as if it had just come to him who was holding him. Bunn is a Hearn, taking after his father very much, while John Barrett is an Everett, taking much after his grand mother. Sunday morning a little after sunrise Mr. Hearn came, and then the family was complete. I remained with them till Monday morning when I returned to Reidsville to look after matter for the Sun before I should go on to finish my vacation. I am now at White Sulphur Springs, near Mount Airy, N. C. Next week I expect to return to Reidsville and then if the Lord will give me strength and time I expect to buckle down to hard work for the remainder of the summer..

WHEN YOU CALL A PASTOR.

There are few occasions known to the church which require more tact, good judgment with a general grasp of the situation than does the hour for calling a pastor. Some church members are over particular as to the man they get.

They want a pastor who shall be up to date in style, in dress, in manners, in the way of society, yes, that is the sort of a pastor a good many think they need, but you will rarely ever hear these same people put in any conditions for the man who is to become their pastor as to his piety, his godly life, his uprightness in all the walks of life, his loyalty to the Bible, his faithfulness to duty. These things do not appeal to many men, and for the reason perhaps that many men do not know much along the lines of that sort of life. If they can get a man who will just suit the public, regardless of whether he suits the Lord or not, why that is the man they wish.

We do not wish to be severe, but that kind of man may build up a club, but not a church. He cannot do it, and he cannot because he does not know much of Him from whom this sort of life must be drawn. If you desire that sort of a man for your pastor, well then, if the church will accept that sort of a man for pastor, why you can go ahead and get him, but you will not get a pastor, nor the man your church needs for leading in the way of life. If you wish your church to be built up and to become a real power for winning men and women and children to Christ, you will do well to go back to the beginning of your church life and find out what is the kind of man who has built up your church in the past, and then, if you really wish the church to be built up, why you will do well to think and pray much for Divine guidance in the matter of securing such a man as pastor—one who has power with God and over man, that he can lead Heavenward.

We have found in an exchange an article full of valuable suggestions, bearing on the matter of calling a pastor, and we herewith submit it to the consideration of our churches. When you go to call a pastor, be careful, be thoughtful, be prayerful, that you may get just the pastor you need. The paper from which we quote puts the matter up to the church people as follows:

"When we remember what a pastor means to the life of a church, whether temporal or spiritual, we are always more or less shocked when we follow the various steps in calling one, or the requirements laid down by those to whom the duty of recommending one has been given. The pastor has to rule, to serve, and to feed. These are the essential requirements found in the Scriptures and confirmed by the experience of the Church in all ages.

"Yet when a church seeks a pastor a committee is appointed for the purpose of recommending a suitable man. That committee is chosen on the principle that every element of the congregation must be represented, which is no doubt a wise plan.

"Such a plan is very good, but in composing such a committee men are chosen at random with regard to their spiritual insights, with the result that there are often misfits. Sometimes a man is recommended for the pastorate because he will please the young people. Sometimes because he is a good "mixer," and sometimes because he has a fine personal appearance. All of these reasons are good, but the requirement is left out—whether he is deeply spiritual, or whether he will feed the flock with right food. In these days of changing beliefs, it is very necessary to look more thoroughly into his beliefs, in order to guard against the introduction of false doctrines.

"The Lafayette Park Presbyterian Church, of St. Louis, Mo., as quoted by the *Presbyterian*, of Philadelphia, gave to the committee appointed to select a man to be recommended for the pastorate to recommend such men only, who will

express their personal belief in these doctrines of the Word of God:

"1. The unique, inspired authority and infallibility of the entire Bible in every part as the word of God, (ii. Tim. 3: 16).

"2. The Deity of Jesus Christ, different in kind as well as in degree from any so-called 'divinity' of man, so that He is very God, (John 1: 1).

"3. The virgin birth of Jesus Christ, so that He is very man, (John 1: 14).

"4. The divine personality of the Holy Spirit, so that He is very God, (Acts 5: 3, 4).

"5. The lost estate of all men as the result of Adam's fall, (Rom. 5: 12).

"6. Salvation for men, only by faith in Jesus Christ, who by his death became man's Substitute, receiving in himself the penalty of man's sin and the necessity and holy wrath of God against sin, (Eph. 2: 8-10; i. John 1: 9).

"7. The necessity for regeneration of men unto a new and holy nature by the Holy Spirit, (John 3: 3-5).

"8. The resurrection of the body of Jesus Christ and of all men; of believers unto everlasting life with God, and of unbelievers unto everlasting destruction from the presence of God, (Rom. 1: 4; John 5: 28-29).

"9. The imminent, personal, physical, visible second coming of our Lord.

"The time has passed when a church can assume that any man who is a member of one of our Presbyteries is, by virtue of that fact sound in doctrine, because Presbyteries are notoriously careless in the reception of men. Those who are sound will welcome the most thorough investigation—while those who resent such questions can easily be spared."

WHAT IS THE HINDERING CAUSE?

Let us find it, and let us do it quickly, if possible. We mean, let us find the cause which is hindering the young men of the Church from entering the ministry. It is claimed by nearly all our leaders in quite all of the denominations that there is a sad lack of young men offering themselves for the ministry. In discussing this question, *The Western Christian Advocate* says:

The church is asking repeatedly to-day, Why do not young men enter the ministry in larger numbers? Many reasons have been given to explain their reluctance. There is a reason for it that is found in the very heart of the church. When water sinks in the well it is because of some drying up of hidden springs. What does the modern church lack that her young men, her flower and her promise, cannot find scope in her service for their loyalty, their enthusiasm, and their devotion? Why should there be a perceptible hesitancy in the young men upon whom the church has laid her hands in holy baptism, to give themselves to the ministry of Christ and of the church? In the past there has been that supreme and unselfish motive which has drawn them into the consecrated ministry. These motives have been abandoned in the past few years. The young men coming into the ministry have not come into close and positive personal contact with Jesus Christ as Lord and Saviour as they should. They have not been brought to the place where they have abandoned themselves in utter affection and surrendered to the control of their Lord and to the ecstasies that come from an approach to the gracious beauties of his life. They have been led to respond to the appeal of the ministry as a profession and as a life investment. Some do come for a love of Christ, but the appeal given too frequently has not been based upon an affection for him that would lead

them to sacrifice their lives in his behalf. Therefore we say that the two motives formerly accentuated, more than they are now, should be reinstated and given opportunity to make their appeal to young men.

First, there is the imperious motive of personal affection for Christ himself. This appeal rested upon a sense of indebtedness every young man was made to feel in Christ because he, as an individual, had come to know how powerful Christ could be in his life to save him from sin. When the fire burns low on the altar, how shall hearts be kindled unto the sacrificial flames? Apart from the love of Christ, the church itself vanishes like a fairy city and leaves only cold forms and empty sacraments and lifeless prayers. No wonder young men to whom appeals for the ministry cannot be brought in the name of a personal affection for Christ turn away and choose other occupations and avocations than that of the ministry, which is occupied only with cold forms, "empty sacraments, and lifeless prayers!"

The second motive may be said to be bound up with the first. To every man of the true apostolic succession the challenge of our Lord, "Lovest thou me?" is followed by his commandment, "Feed my lambs; shepherd my sheep." This is the appeal to personal responsibility. When a youth enters the kingdom of God by a conscious experience of Jesus Christ as his Saviour, there is laid the foundations for an appeal to his affections by the Holy Spirit to give his life in consecration to the Christian ministry. When this is not afforded, the church must resort to a makeshift and appeal to the youth to consecrate himself to the ministry as a profession and to devote his life to that as an investment out of which he may hope to receive such returns as to make it worth while and repay him for the consecration and sacrifice required.

If anyone asks why young men are not entering the ministry in sufficient numbers, he will find the answer in the above statement. Christ has no difficulty in getting young men who have come to know him as their personal Saviour to surrender themselves to his sacrificial ministry. At this point let us say and repeat it with emphasis that the one inexorable condition of successful ministry is to learn the inexpressible value and beauty of the human soul. No man can obtain this without a personal association with our Lord. Those who in every age have had the power to seek and to save that which was lost, though they differed often in method and doctrine, have been alike in this that they were all baptized in the love of souls because of a love for Jesus Christ. A ministry based upon professionalism can never attain this. A ministry based upon the conception of sacrificial service as an investment cannot attain it. Only when a man comes through indebtedness to the Christ of Calvary and through his atoning death can that mysterious, inexplicable life be led that has characterized those who have been called in the past good ministers of Jesus Christ. *The Christ of the soul crisis is the dynamic of evangelism.*

However, it should be emphasized that larger numbers of young men are entering the ministry to-day. The number may not be equal to what some think it should be. Nevertheless, the appeal of the ministry to desirable young men is not abating in its power and results. Those who come to know and hence to love him do not hesitate to sacrifice for him.

Well said, as far as the thought goes, but we are persuaded the most important link in the chain is lacking, and while we wish our readers to share in the ideas so well presented by *The Advocate*, we beg to add another, which, though

hinted at, is not directly given, viz.: The spiritual impoverishment of the Church. As the Church shall increase in its spiritual life and power, it will find the number of young men giving themselves to the ministry will greatly increase. A church which is spiritually impoverished cannot bring forth men for the ministry. She has not the strength to do so—the spiritual strength. The power that shall bring young men into the ministry of the gospel, Paul presents in 2 Cor. 5:14, as follows: "For the love of Christ constraineth us."

The Church which has this constraining force in its life in a good measure will bring forth men for the ministry of the gospel.

WHAT WE TALK OF.

A person's conversation is a pretty accurate indication of the character of the person. Naturally we talk of the things we most appreciate, the things which most interest us. Then of course, our conversation is an index to our own character and life.

Here is a man who loves to talk of riches, of the things which men count as the desideratum of life. He sees the things which may make him wealthy, and then we know that his life is given up to the service of the flesh.

The man who likes to talk of this life and its possessions, of the world and its pleasures and its vanities, well to say the least we cannot feel that he is laying up his treasures in Heaven. To illustrate the idea, it is said that on one occasion the owner of slaves did. Some one asked old Uncle Ben if he thought his Master had gone to Heaven: Uncle Ben replied: Well, I do not know. I know that when he was going on a journey, he had much to say of the journey and was making great preparations before the time to start, but I never heard him say anything about going to Heaven, and I did not see him seem to be busy in making preparations for death and eternity, so I have my doubts as to whether he has gone to Heaven or not—at any rate he did not seem to be interested in the journey, or in the place of his future abode, because he not only had nothing to say concerning the one, nor did he seem to be making preparations for his future home. Uncle Ben was evidently right, for men love to talk of the things which are most on their minds and hearts.

It is a fact that man is continually making a mental photograph of his own life and character. He does this in his daily actions. Every little selfish deed in his life tells far more plainly what he is, than does what his neighbors say of him. It is also true of the man who is devoting himself to philanthropy and to good deeds. Each deed of this kind writes his name in the annals of the good and true.

So what we talk of and the deeds we do tell most plainly of the real character of the man who does the talking and performs the deeds. These are certainly related to the character of the man, and in a very real way they tell of his life as it really is. Think of it, your daily conduct—as it is even hourly making a picture of your real character and life. Then beware of what you say and of what you do, for what you say and do will not only color your life and character, but these will give the public a true estimate of you—of the man or the woman you really are.

TRAFFIC IN NARCOTICS.

We pity China in its sale of children, but here in our own country we have some most objectionable work going on. Indeed it is much worse for America than is the sale of Children in China, for the reason that in America we have the light of Christianity and what is called a

high state of what is known as Christian civilization, and yet we have a class of men and women among us who are trying to debauch our people by selling a poisonous drug to people, and it is just as sure and even in a worse way to destroy its addicts, as is the selling of Children to ruin the life that now is, to say nothing of the life to come. Remember this is taking place here in the United States, and it has reached such vast proportions as to induce the House of Representatives to take action against it.

The measure is known as the Jones-Miller bill. The aim of the bill is to stop the traffic in narcotic drugs. The bill totally prohibits the importation of opium, except such amounts as may be necessary to meet the needs of the medical profession under the supervision of the Secretary of State. It is also seeking to prohibit the smuggling of this drug into our country. The penalty is imprisonment up to ten years, and in case the guilty party is an alien offender he is to be deported. It is said that the easiest victims of this awful drug are the young people from sixteen to twenty years of age. It is estimated that there are in this country now more than one million addicts.

It is said that in 1919 that 365 tons of opium and that is equal to forty tons of morphine, were shipped into the United States. It is said by those who ought to know, that the United States received 365 tons, a far larger sum than any other country in the world. China itself the biggest country in the world by population used only thirty tons of morphine, while the United States having only about one-fourth as large a population used forty tons.

Would you believe it? The effort to pass a law against the importation and sale of opium in this country has caused a big fuss in Washington on the part of big interests which wish to enrich themselves by the sale of this awful drug, but the Government is standing by their purpose to defeat these evil men, and it is supposed that the guns of the Government are well trained upon these devils in human form.

AN AWFUL AFFLICTION.

Do we not think we know something of real affliction in this country? Most likely we do, but in fact we know very little, as compared with the blighting touch sin is afflicting the people in heathen lands. If there were no other serious drawbacks in heathen lands, but physical afflictions, we should greatly prefer to take our lot and place in a Christian land. We think of the blindness, spiritually, which prevails in the lands of darkness, as the one great curse of heathenism, and it may be true that it is the great curse of those lands, but there are other curses inflicting those lands which seem to leave us out entirely, being so much greater and so much more dreadful than anything we know of in our own land.

Take the blindness which afflicts some of our people, and we think of it as awful. We have built homes and hospitals and schools for the benefit of the blind, that in part at least their afflictions should find some alleviation through the generosity of those who do see, but we know nothing of such an affliction as compared with the same affliction in the lands of heathen darkness. The heathen is not afflicted with the blindness of the soul, but his body is almost equally afflicted, and they have no one to minister to his needs, as we have them in this country.

Listen to the story of the blind in these various lands:

In China it is said that there are 1,000,000 people who are now blind with hardly a chance to be ministered unto. In India we are told that there are 600,000 blind. There are, we are told, 251,000 blind in Egypt, with 98,000 in

Japan and 23,000 in Korea. This gives some idea of the physical blindness which is upon the people in heathenism. And, if possible, to make the situation worse, we are told that blindness in these lands is attributed to the power and work of demons, or to the anger of their gods, because of their sins. To be blind therefore in these lands is not only to be greatly afflicted physically, but what is worse, if possible; they are regarded by their friends and neighbors as accursed, and so the people are afraid of them, so making their condition most pitiable indeed. We are told that thousands of these unfortunate people die every year of neglect, ill-treatment or starvation, and that right in the midst of their relatives and friends. If the strong ought to help the weak, as we are told in the Bible, then surely the people of civilized lands ought to give them the help they so much and so constantly need. Who is to be pitied more, these people in their blindness, or our people for their hardness of heart in not lending them a helping hand?

PROHIBITION AND SOLDIER'S BONUS.

The *Literary Digest* has undertaken to secure a big vote from the people of the United States on two great questions: 1. As to *prohibition*. 2. As to the *Soldiers' Bonus*. As to Prohibition they ask three questions as follows: 1. Do you favor the continuance and strict enforcement of the eighteenth amendment? 2. Do you favor a modification of the Volstead law to permit light wines and beers? 3. Do you favor a repeal of the Prohibition Amendment? On the *Soldiers' Bonus*, only one question is asked: Do you favor a Federal Bonus for all American Soldiers and Sailors who wore the uniform during the World War? In order to secure a full vote they give assurance that they need not sign their names to the votes they might send in. As we see it, that vote will be of little value, for no one will have to be responsible for his or her vote, and consequently you will know little more after the vote is in that you did before. It certainly will not tell the tale of the next election. It may go one way or it may go another, but this fictitious vote will not indicate the way the election is going, and therefore we see little good that can be accomplished by this great and expensive effort. As to Prohibition, we stand for making the laws even more stringent than at present. As to the old *Soldiers' Bonus*, well, we wish the old soldiers every blessing consistent with the welfare of our country, but we doubt that it is wise to make such a drain upon our government at a time when it seems that every one has about all he can carry. We would love to reward the old soldier for his great service to his country, but we do not see how it can be given with safety to the country financially.

I Am With You.

Our Savior did not say, "I will be with you." He said, "I am with you." He did not intend to have His friends think of Him as one who would be with them somewhere else, some time. Far from it, the sanctified experience of His fellowship is all the way, moment by moment.

We do not have to gaze into the distance to discern our Saviour nor either into the heavens, nor back to Galilee; we do not await some catastrophic thunders to have Him revealed. He is saying to each of us just now "I am with you." When we are happy we may say to Him, "thou art near." When we are tested we can say, "Thou art near." When we are sick, broken, bereaved, we can look within and find Him. His love does not weaken when He finds of what sort we are, as more and more we reveal our true selves, our pettiness, our complainings, our envies and dislikes and unbeautiful hearts.—*Exchange*.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THIS IS ENCOURAGING.

"Dear Dr. Atkinson: I am mailing to C. D. West, by this mail check for \$3500.00. This makes \$69285.00 I have paid him on the Men and Millions Fund to date.

I am also writing to Dr. Staley to make an apportionment of \$10,000.00 to the different departments as I know some are needing their part.

With every good wish, I beg to remain,

Yours very truly,

C. D. JOHNSTON, *Executive Secretary.*

July 5, 1922. Elon College, N. C."

Letters continue to come in from our Captains in the local churches which tell of loyal and faithful service being rendered. We know well enough that many cannot pay their pledges now, but they will as soon as they are able. Our Captains have an opportunity to render a real service to their church and their Lord, and as they work and pray for Men and Millions they do it not unto men, but unto God. This is His work.

REVIVAL MEETING AT ROSEMONT.

We launched our evangelistic campaign on Sunday June 18th and on Wednesday the 21st. Dr. M. L. Weekley, pastor to the United Brethren Church of Mansfield, Ohio, came to our assistance and did the preaching throughout the remaining eight days of the meeting in which there were many reconsecrations, conversions and additions to the Church.

Dr. Weekley is one of the leading ministers of his denomination; a man of splendid personality; a deep student and a power in the pulpit. We shall always remember his visit with the keenest sense of appreciation.

Sam Davis was on the job every night and "tapped the ivories" as they had not been tapped in a whole year (not since the Lighbourn-Davis meeting). As usual, Sam captivated his hearers and rendered a splendid service that added much to the success of the meeting.

We were also delighted to have Dr. and Mrs. L. E. Smith as visitors during the meeting.

W. C. HOOK

A GREAT REVIVAL.

The Rev. George D. Eastes and Prof. Frederick J. Balmond conducted, during the month of November, 1921, one of the greatest revival meetings in the First Methodist Church, Piedmont, W. Va., that has been held in this community in a very long time.

Thorough work of preparation had been done; the church was organized and active, ready for the campaign. Prof. Balmond captured everybody with his ability as a soloist and leader of song. Soon he had everybody singing and the people were led into sacred nearness to the great inspirer of all uplifting song. The spiritual quality of his work was always pronounced and every song service under his direction prepared the congregation for the message to follow. Then Mr. Eastes preached with a sincerity and earnestness of spirit that is bound to win. True in every utterance to the old gospel, he fearlessly exposed sin with all of its awful power to mar and destroy everything noble, good and pure, and with great tenderness of appeal offered a never-failing remedy in the saving power of the Son of God. How he plead with men until every ounce of physical strength had been used! And the response was never lacking; they yielded

by twos and threes, by the dozens and scores. The "Mercy seat" was filled at nearly every service, many times twice filled and never did any leave the Altar without a personal word from Mr. Eastes about the importance of the decision and the beauty of the Christian life. Nearly four hundred people professed conversion and large numbers were consecrated to the service of the Master. More than two hundred have already united with our church besides many having joined other churches in the Tir-Towns.

Messrs. Eastes and Balmond have gone on with the earnest prayers of a quickened church and community following them—but the spirit of the revival continues with us. The minister of the First Church is glad to recommend these two splendid men of God to any minister, church, or community of churches in need of a safe and constructive evangelistic campaign.

HARRY. A. SPENCER,

Pastor First Methodist Episcopal Church, Piedmont, W. Va.

THE 1916 CENSUS OF RELIGIOUS BODIES.

The last census of Religious Bodies was issued in 1916 and I trust that the 1926 census will show great improvement along every line for the Christian Church. The Burlington Convention should be the greatest session of the American Convention and 1922 should be the greatest year in the history of the Christian Church.

An examination of the Christian Annuals and the reports of the Federal Council of Churches having shown a decline in churches and membership, I submit a comparative summary of a few principal statistics for the Christian Church for 1906, and 1916 as taken from the census of 1916.

	1890	1906	1916
Ministers	1,435	1,011	1,213
Church Edifices	1,098	1,250	1,171
Sunday Schools		1,149	1,115
Organizations	1,424	1,379	1,265
Members	103,722	110,117	118,737
Scholars		72,963	91,853
Officers & Teachers.....		10,510	11,093
Negro Churches			
included above.....	63	92	111
Members	4,989	9,705	11,478
Churches	Included		233
Members			25,508

Our Membership (using Southern Convention 1890 figures of 12,626 in Southern Annual).

Total	1890-1916	Increase	2,389
Total	1906-1916	Increase	8,620
Negro	1906-1916	Increase	1,773
Total (except Southern Convention)	1890-1916	Decrease	10,493
Total (except Southern Convention and Negro)	1890-1916	Decrease	16,982
Southern Convention	(Southern Annual) 1890-1916	Increase	12,882

The period 1890-1916 shows a serious decrease in ministers and organizations and a slight decrease in church edifices.

Average percent of increase. 1906-1916 (minus sign means decrease).

All denominations—Christians

Churches	7.2	-8.3
Church edifices	5.5	-6.5
Parsonages	25.5	11.6
Value of Church property	33.3	30.3
Average for 1916 only		
Individual church		
expenditures	\$1613.	\$584.
Salary of ministers	1078.	776.

Percent of ministers reporting engaged in pastoral work only	67.8	47.4
States reporting at least one organization		30.
Ohio leading		26,123
Indiana next		20,253
South (white and negro) churches per cent		26
Members white and negro churches per cent		31
25,000 per cent.		95.1
Members distributed outside of cities below		

Our rank as to last item is next to the lowest, the Churches of Christ being 95.5 per cent.

J. E. WEST.

Suffolk, Va., July 6, 1922.

HOLLAND NOTES.

Sunday, July 2nd, Miss Lucy Eldridge was with us in the evening service. She delivered an interesting address on the Sunday School and Christian Endeavor work in the Southern Convention.

The pastor and several of the High School boys of the church are planning to attend the Chautauqua at Elon.

Our D. V. B. S. will begin on July 17th and close July 21st. This will be a union school of Holland and Holy Neck, and Dr. W. M. Jay, pastor of the latter church, will be principal.

The Anti-Saloon League will hold a service in our church the evening of the third Sunday.

The frequent and heavy rains are retarding and in many cases destroying the crops in this section. An expression very often heard is this—"the Lord Knows best." If our farmers, who have been hard pressed these last two years can say that, then surely the churches, with their programs and plans should feel encouraged to greater faith and moved to wait upon the Lord.

SCRIBE.

WHAT WENT WITH IT?

The question of dividing the N. C. Conference as asked for by the churches of said conference: It was expected that the matter would take shape in time for the separate conference to hold separate sessions this Fall, but it seems that the wish of the churches is to be defeated by pigeon-holding the matter with a committee until too late for the matter to be arranged. A committee adverse to doing what has been asked for will not give the churches satisfaction. Let the committee act now. It will take no more time now than later on.

J. W. HOLT.

LANETT CHRISTIAN SUNDAY SCHOOL. REPORT FOR SECOND QUARTER.

Enrollment.

Number enrolled at beginning quarter	112
Number added during quarter	231
Number enrolled at end of quarter	343

Attendance including visitors

Least number present any Sunday.....	115
Greatest number present any Sunday.....	310
Number visitors during quarter.....	282
Average attendance entire school.....	175

Financial.

Amount of cash on hand at beginning quarter...\$	.56
Received from offerings.....	66.14

Total, including cash on hand.....	\$66.70
Average collection each Sunday.....	\$ 5.08

Paid out.

For Literature	\$39.66
For Orphans' Home.....	\$ 8.00
For Janitor's Service.....	\$ 9.00
For Misc. Church and Sunday School supplies..	1.22

Total paid out	\$57.88
Bal. in treas.....	\$ 8.82

L. G. MOBLEY,

LANETT, ALA.

FAMILY ALTAR

BY REV. J. GREGORY MANTLE, D.D.,

In The Alliance Weekly.

SUNDAY:

Evening, and morning and at noon, will I pray.—Psa. 55:17.

"Very earnestly would I advise the dedication to secret prayer of a strictly regular time, especially in the morning. The conscientious Christian, who is doing the will of God through the day, is likely to be physically tired at night in a way in which he will not be, certainly in his youth, in the morning. And our Master knows our frame. But, ah, blessed and richly fruitful is the time really devoted to adoring communion with that beloved Master before we lie down. How can I even suggest an abbreviation of it? In any case, let us be sure that nothing abbreviates it for us that is not the plain will of God. Five minutes or even less about midday, given to an act of faith, of surrender, of dedication, of prayer, of praise, may be a gift bringing a rich return of joy, strength and willingness."—*Bishop of Durham.*

MONDAY:

O man greatly beloved, fear not.—Dan. 10:19.

"This was the Divine character given to Daniel. It literally means, 'O man of desires!' This is a necessary element in all spiritual forces. It is one of the secrets of effectual prayer. ' whatsoever ye desire when ye pray, believe that ye have received them, and ye shall have them' (Mark 11:24 R. V.). The element of strong desire gives momentum to our purposes and prayers. The races that live in tropical countries grow inert and languid through their easy surroundings. The hardy races of the north owe their aggressive qualities to the wholesome discipline of difficulties and hardships. God has often to wake us up by the presence of trying circumstances, and push us into new places of trust by forces that we must either subdue or sink beneath their power."—*Dr. A. B. Simpson.*

TUESDAY:

What time I am afraid I will trust in Thee— (Psa. 56:3).

It is said that engineers on the railroad dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse or a tree; but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—most of us do—just fighting shadows. We are prone to mistrust God, and to see great troubles rising up before us. Time after time we have come to the place, and either like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all days to come: "My grace is sufficient for thee."

WEDNESDAY:

For yet a little while and He that shall come will come and will not tarry.—Heb. 10:37.

I am not fallen and without strength of my own. There is no hope for me but in Him who cometh from above. In one way He has come and the work for me is finished. He comes now, to be in me, a living Presence, a power of grace to furnish the dynamic of obedience, that the full

fruitage of His first coming may be mine, and that I may be constantly prepared for the coming that is yet to be. Do I really prize what he has done? Am I rejoicing in His nearness now? Can I truly say with the Apostle: "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." When, some sweet happy day, He comes again for His own according to His gracious word, shall I be prepared to welcome His appearing?

O that each in the day
Of His coming may say,
"I have fought my way through,
I have finished the work Thou didst give me to do!"

THURSDAY:

When thou hast shut thy door, pray to thy Father Who is in secret.—(Matt. 6:6).

Is there a set hour of the day, whether it be noontime or some other time, that you strictly observe, day by day, as the hour for entering your closet in the completest sense of the words. A set time when you are closed up with God; when no eye but His sees you; when no ear but His hears you, and you pour out all your heart to Him? If you are really one of God's children, you cannot live happily one day without going thus to your Heavenly Father. Secret prayer will be as necessary to the life of your soul as your daily meals are to the life of the body. You cannot live the spiritual life without secret prayer. If you are living contentedly without it, your spiritual life is gone, and you have merely a name to live.

"My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer."
"No words can tell what sweet relief
There for my every want I find,
What strength for warfare, balm or grief,
What peace of mind."

FRIDAY:

When thou hast shut thy door, pray to thy Father Who is in secret.—(Matt. 6:6).

A young Christian fell into great distress about not being able to pray more earnestly. He went often upon his knees, he used full petitions, he knocked loudly at heaven's door, and then went away empty and unsatisfied. "Have you followed the Master's rules?" asked an old preacher, to whom he told his trouble. The young man said he thought he had. "You enter into your closet?" "Yes." "How about shutting the door? Did you shut out all your business worries? all your plans for pleasure? all your self-esteem? Was all your earth silent before God when you sought Him in that little closet temple?" The young Christian felt in his heart that the speaker had found out the secret of his discomfort in prayer. When in your closet let your first petition be, "Now, heavenly Father, help me to shut the door." And, having shut it, watch and guard it for just as sure as you enter that closet your great enemy begins by clamor or by wiles, by force or by craft, to break down the door and put out all your devotional thoughts and feelings.

"With that deep hush subduing all,
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall,
As fell Thy manna down,
Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

SATURDAY:

Blessed is the man that endureth temptation.— (James 1:12).

There are four things we all need to understand about temptation. First, temptation is not sin; second, temptation is not defeat; third, temptation is God's gymnasium; it is the appointed test of virtue. It was the understanding of all this that made the saintly Rutherford say: "I find it most true that the greatest temptation out of hell is to live without temptation. Faith is the better for the free air and the sharp winter storm in its face; grace withereth without adversity. The devil is but God's master fencer to teach us how to handle our weapons." Let us never despise our temptations, but put on the whole armour of God, and face them resolutely, for "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him"—(James 1:12).

"Exposed to no temptation
That may our souls o'erpower,
Be thou our strong salvation
Through every fiery hour.
Ah! leave us not to venture
Within the verge of sin;
Or if the snare we enter,
Thy timely help bring in;
And if thy wisdom try us
Till pain and woe are past,
Almighty Love, stand by us,
And save from first to last!"

PREPARE YOURSELF.

Well for what? Why prepare yourself for life and service and for Eternity and Heaven.

In the olden time it was common for good men and women who were engaged in good tasks and carrying heavy burdens to prepare themselves before the Lord. These are the men and women who bless humanity in their service—they do their work well because they do prepare themselves, and not only so, but they prepare themselves before the Lord.

It is said that on one occasion a man who had visited Jerusalem was talking with Sir William Humboldt. He was telling the great scholar what he saw in Jerusalem, when to his surprise he found that Humboldt knew a great deal more about the thing he was seeking to present, than did the man who was undertaking to tell him of it. So he said: "Why, when were you in Jerusalem?" I never was there, but I expected to go sixty years ago, and I prepared myself. That is the secret in many a life—he does his part so well because he had prepared himself long ago, and so knew more about it than did he who had but recently been there.

The Rev. W. C. Hook, pastor of the Rosemont and Berea churches in Norfolk county, Va., has tendered his resignation and the same has been accepted. Bro. Hook has done a good work since he went to that field and is resigning because of his health. A specialist has informed him that he must seek a different climate, and on this account he has resigned. He is hoping to find a field in a better climate, perhaps in the West. Bro. Hook has made many friends in Norfolk County, who regret his leaving, but the necessities of health induce the people he has served so acceptably and successfully to accept the resignation. The *Norfolk Ledger-Dispatch* says he has served both fields well and they are reluctant to let him go. We wish for our young brother the very best blessings; our Father may have in store for him.

CONTRIBUTIONS

SUFFOLK LETTER.

July 9th was observed in Suffolk church as "College Day," and it was a good beginning. The congregation was large, the services lasted two hours, but "seemed short" as many expressed their feelings. We had invited a few Elon College folks outside of this congregation to help in the service and they did their part gladly and well.

The church choir and the Junior orchestra rendered music. The choir is an extra choir, and the Junior orchestra, under the leadership of Miss Nina Oliver is considered very fine. Dr. J. Rawles of Lakeview Hospital read the message and Commonwealth's Attorney S. E. Everett, introduced the speaker. Both of these are resident members of the church and graduates of Elon College. They are both successful men in their profession and active in church work.

Rev. L. E. Smith, D. D., pastor of Christian Temple in Norfolk, a graduate of Elon and of Princeton, delivered the Address which was a credit to both Institutions and himself. His text was: "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov 22:6. It was what I might call, "A Sermonic Address," making the climax a splendid presentation of Elon College and its claims upon the church. The clearness of his argument, the rhetorical finish of his periods, and the soul of the deliverance made a fine impression. Mr. George F. Whitley of Smithfield and Commonwealth's Attorney of Isle of Wright county, and also a graduate of Elon, sang very effectively "Lest We Forget," and he and Mrs. J. C. West sang as a duet, "Sun of My Soul." George has added to his natural and trained baritone voice the art of interpretation. This is a great achievement. The solo and duet enriched the service and the thirty-one Elon students present enjoyed every note, as did, also, the great audience. Both Dr. Smith and Mr. Whitley brought their good wives with them. The day was the beginning of an annual "College Day" in this church. A goodly number of High School graduates and High School students marched into the auditorium with the Elon students and enjoyed the full exercises.

The history of Elon College is a short history, but a history in which the church should feel a loyal pride. It is one thing to be proud of an achievement; it is another thing to be loyal in such pride. It is safe to say that the graduates of Elon College are filling successfully, positions of importance just as well as graduates from other Colleges, and even Universities. There is as much of real education, and as little of tinsel, at Elon College as at any College. Elon has not had time to make a reputation upon which she can live; and she must make her way by a high class of work—and she is doing it. The General Education Boards are setting up financial standards for Colleges without authority or reason, and by so much lowering the standards of education that makes manhood and womanhood. I went to Trinity College when she did not have a hundred students, but two of her sons of that day are leading Senators of the United States today; and many others are high in professions. Elon's motto: "Christian character First and Always" will build for the Institution a reputation that will command the confidence and support of her own constituency and the respect of the great public.

W. W. STALEY.

ELON LETTER

"I can not send you names of young people from my field. I have not considered it my duty to secure students for the College." So once upon a time wrote a minister of the Christian Church. There are ministers that feel the same way with reference to "The Christian Sun," the Christian Orphanage, Missions, Men and Millions, Religious Education, and every other enterprise of our Church. They assume the same attitude toward schools, roads, and law enforcement in their local communities. To say the least of it, these brethren are consistent throughout and consistency is a jewel.

I am not writing this note in criticism, but as a sort of diagnosis. The brethren who thus unrelate themselves to the enterprises of the Kingdom are good friends of mine. So far as I know there is nothing personal in their lack of co-operation. They are good men, too, but they need a new vision of the vital relationships that must co-ordinate, correlate, articulate, unify the Church's work, if it is to function hopefully for the Kingdom.

When we unite to form a civil government, we do not lose liberty; we gain liberty. Some people cannot understand this. They look upon government therefore, as an infringement of their rights, as an evil, a necessary evil perhaps, but nevertheless and essentially as an evil. They cannot if they live in town sing until 3 A. M. of nights, or keep a pig to consume the waste from the kitchen. Their liberties are therefore abridged, they insist, and sometimes their sense of personal grievance becomes so accentuated that like Walt Whitman they withdraw from civilization in the frantic pursuit of their rights and their liberties. Poor, misguided individualists fitted for the hermit's life rather than the society of men!

Such citizens are particularly outraged at every increase of taxation. What they produce is theirs, they contend, and no government has a right to deprive them of enjoying what their labor or their ingenuity has yielded them. The bad government is the one that collects high taxes, they assert. The perfect government they think would collect no taxes and arrest no transgressors of its laws.

Now these men forget the incalculable gains that come through government. Suppose every man had to be his own policeman. Suppose each man had to build his own road or street. Suppose each purchaser of milk or meat had to inspect the animals that produced it. Suppose each man had to build his own sewer, water, and light lines. There are thousands of other things just as vital to efficiency and happiness of life as these, though not so obvious, which we do so readily in common, but which if we undertook privately to provide them would be impossible save for a few well-favored and fortunate individuals. We give up a mere pittance in order to secure a perfect flood of benefits through government. The real student of political history is fully aware of this benefit of co-operative civil life.

Such benefit is characteristic of all associated action whether it be civil or religious or social or industrial. One can chase a thousand, but two can put ten thousand to flight. You double your force and you increase its efficiency five-fold. This increment of co-operative effort is something many of our ministers need to know. It is one thing that retards the Kingdom's growth as it relates to them and the lives they touch.

Where are our strong, growing, progressive Churches? Is it not true that they support the College, the Orphanage, the "Sun," Missions, Religious Education, Men and Millions, and all the rest? Do their ministers send to presidents' office at Elon names of prospective students? Do they not celebrate College Day with their people? Do they not frequently illustrate their sermons by kindly reference to our educational work? Do they not in public and in private urge our people to patronize our own College? Do these ministers in thus co-operating with our College impoverish their Church or build it up? Every one who knows this Christian Church knows what answer to make to these queries.

Every pastor in the Christian Church when he rightly understands his official obligation is both a local and a general servant of the cause of Christ. The general enterprises of our Church cannot survive apart from the sustaining co-operation of the local congregations. Apart from those congregations the general enterprises have no occasion to exist at all. Our general enterprises are the creatures of our local units and are a method of making the local unit more efficient, just as the civil government makes the individual citizen more efficient.

The local units can exist without our general enterprises, but it would be a poor, halting, ineffective existence they would lead. The Primitive Baptist Church has but one enterprise—a dead-and-alive paper. Its local units are dying of self-centredness. It is with Churches as with lakes that have no outlet. They give nothing out and nothing can live in them.

When the College calls on our ministers and other leaders to report prospective students and personally to urge young people to patronize Elon, our workers should not regard this as a burden imposed from without, but as a gracious privilege inhering within the local situation and *merely a suggestion as to time* from the central educational station of our Zion. The local leader, ministerial or lay can have more influence in bringing our young people to our College than any one else. Failure to co-operate with the College in this matter weakens our efforts all along the line.

The Christian Church is not a series of pickets outstationed to do guard service in some 250 outposts in this glorious South of our hearts and homes, but a united army flying Immanuel's banner and engaged in a loving conquest of the social order for our King. In order to do this, experience has taught us we must insure the growth and prosperity of the local congregations by genuine co-operation in Christian Education, to say nothing of our other enterprises of a general character. Will any devoted heart of our Brotherhood refuse to help in so splendid a crusade? For one I feel sure our people will do valiant service for Elon during the next few weeks. Am I dreaming or speaking words of truth and soberness? God bless our Church and make it a blessing

W. A. HARPER

A MATTER OF CONCEPTIONS.

When one speaks of Utopia, we smile. We read Isaiah's vision of the world with incredulity in our hearts, and many believe it merely because it happens to be incorporated in the canon of scripture. Yet within every human breast since time began, there has been buried deep beneath that which he was, the thing he hoped to be. A desire to leave behind him a better world than he found.

History is not alone the story of wars that have swept across the world leaving in their wake piled human forms, ravished lands, and grief immeasurable. It is the record of imperfect men striving after the perfect. Their methods were wrong, cruel methods as measured by

our standards, but have we paused to think that had they not lived and striven, we would not have our exalted standards by which to measure them. The progress of the conception of peace has been slowly groping its way up, up, up from the black, abysmal depths where dwells the neolithic man, and there is yet far to go ere we attain the sunlit peaks of God.

We read of the vast conquests of mighty empire builders, and see but their own self-aggrandizement. That was there, but there was something more; beneath the gruesome exterior lay the fond hope that somehow they might achieve a united world and peace.

Alexander must have dreamed that dream, else why that marriage feast, when two mighty continents were wed? He was seeking in his imperfect way that for which mothers have prayed so long, peace. It did not occur to him that peace is a matter of conceptions, and may best be obtained by the shaping of the thoughts of men.

Caesar too dreamed of peace, and for a brief span of years he won it. He built a federation of the world, and with three hundred years to teach him, went further than Alexander. He linked his empire up with roads, improved the lands he conquered, and garrisoned them with soldiers—not with schools. He could not think that peace is a matter of conceptions, and may best be obtained by the shaping of the thoughts of men. So when a weaker than himself reigned in his stead, his empire crumbled and his peace was gone.

Elizabeth of England and Henry IV of France dreamed the dream of peace. They with centuries more of light than Alexander or Caesar, sought it not by conquests, but by treaties and the circumlocutions of diplomats. It was a step forward, but it was not enough. Peace is a matter of conceptions, and can come only as the whole, not a part of mankind, is taught aright. No potentate, howsoever powerful, can say to a people, "Peace," and make it true.

Later still came the Napoleonic wars, followed quickly by the Concert of Europe. This Concert of Europe came nearer the realization of the dreams of men than had any previous scheme, but it survived a bare fifteen years. The conceptions of men were not broadened sufficiently, the minds of men were not shaped for peace.

After every great war there has arisen a cry for peace. The experience through which we are passing today is no new experience. It is a mere repetition, perchance one level higher than the last.

But the dream of peace has received a mighty impetus from the philosophers and religionists of every land and age. They have contributed inestimably to its realization. Buddha, Mohammed, and Jesus gave themselves to the realization of the world's ideal, peace. Each sought it in his own way; Buddha, by atheism and work, Mohammed, by monotheism and wars, and Jesus by the shaping of the thoughts of men. All strove for oneness; Buddha, oneness in works; Mohammed, oneness in government; and Jesus, oneness in thought.

Peace is a matter of conceptions. "As a man thinketh in his heart, so is he." In this hour of the surging, restless world it is our privilege and our duty rightly to shape the thoughts of men.

Men plead for peace. They are sick of blood. They are appalled by Russia's agonies. Like little children in the dark and afraid they vainly tried to reach the ideal with a league of nations at Versailles and an arms conference at Washington; but these failed of their highest aim because the thoughts of the multitude had not been rightly shaped. No matter how sincere, how earnest, how wise those who attempt it, no

league of nations can be drafted, no world court instituted, no council evolve a scheme which will bless the world with peace until the thoughts of the multitude have been rightly moulded, and until the leaders have learned that secret diplomacy is poison in the veins of peace. Until the United States and Japan can discuss the affairs of China with China present, there can be no peace. Secrecy breeds distrust, and the result is hate and war.

Peace may come clad in a league of nations, a world court, or in some other fair apparel yet unthought, but these are draperies, as it were, with which the enlarged conceptions of men attire themselves. Underneath these fair adornings must lie the fundamentals of educated thought. There must be economic adjustments, and the righting of old wrongs; but this means concessions and concessions mean education. In the last analysis it goes back to the fundamental fact that peace is a matter of conceptions and may best be obtained by shaping of the thoughts of men.

The youth of the world is taught to select the wrong ideals. Hero worship is innate in every boy. The hero he chooses after whom to pattern his life affects that life permanently for good or ill. The youth of our day the world over is taught that warriors are heroes, and they choose the combative portion of their hero's life from which to copy. Alexander, Caesar, Cromwell, and Washington has each his full quota of worshippers. No matter what the cause, they sought their end by the shedding of blood, and it was wrong. So long as our young people follow in their footsteps there can be no warless world.

Robert E. Lee, the man at whom no man would dare hurl a reproach, for whom the South holds the greatest reverence, and who has his quota of faithful worshippers, chose Washington as his hero. It was Washington who shaped his thought, and it was Washington who placed him at the head of an army. No matter how dear this cause to us, the method was wrong, and Robert E. Lee's boyhood ideal was in great part responsible.

If the hero of boyhood years shaped a life so great as this, the selection of heroes by the youth of the world ought to be made a matter of grave concern. Were a boy to select as his hero one of the world's thousand benefactors, he would be laughed at by his companions and stigmatized, as "A molly-coddle, who has not yet broken away from his mother's apron strings." Such a condition of things is lamentable, and so long as it exists there can be no peace. The world must learn that "Peace hath greater tests of manhood than battle ever knew."

The longing for adventure is the salt that has saved the world from stagnation, and made for progress in all the ages. The world could not long survive the passion for adventure, but all too long this love for adventure has spent itself in alien channels. Too long has it found expression in blood-drenched fields. The teachers of the future must show the youth of the world that peace has its fields for adventure, that there are opportunities for daring feats surpassing any found in war. They must lead them into the laboratory and there let them dare and do, they must show them the adventures in the world of books, and the daring there is in lifting the world from darkness into the light.

Histories must be rewritten and the teachers of history retaught. They must see not alone the mighty conqueror in meteoric splendor, flashing across the pages of history, but they must see the weeping mothers and dying babies, victims of his glory. They must teach the achievements of peace with as great emphasis as the achievements of war. The whole system of education must be permeated with the thought of

peace. Illustrations must be drawn from peace instead of war. War must be banished from the thoughts of men, but banishment is not enough. It must be supplanted by the thought of peace. The whole trend of human thought must be reversed, and naught but the educational agencies can do it.

The world is ready for the turning. Napoleon has been deposed as the most popular man of France, and Pasteur enthroned in his stead. The world calls for peace. This hour brings an opportunity never before offered to men. Shall we utilize this desire for peace? Or shall we let the impulse die and leave the world to darkness and to death? The thousands of students who in Europe are all but starving that they may know the truth, which shall they learn, love or hate? For which shall they stand, peace or war?

The peace of the world will be cared for, if we begin the educational campaign at once. There will not be another war in this generation; and in one generation marvellous changes may be wrought in the thinking of men. In 1870 the Germans were a peaceful, home-loving people sharing in the eternal hope of world brotherhood. But a generation had elapsed, when in 1914 Germany was that militaristic monster before whom earth trembled. This transformation occupied but a brief span of years. The schools, the colleges, the press, the platform lecturers, and every other educational agency had been busy shaping the thoughts of men.

Education produced a hell, it can produce a Heaven. "The mind is its own place, and in itself can make a hell of heaven, a heaven of hell." Peace is a matter of conceptions, and may best be obtained by the shaping of thoughts of men.

Slowly, falteringly the conception of peace has grown from domestic felicity, through tribal harmony into national tranquility. One other step remains. That step will substitute internationalism for nationalism, brotherhood for division, love for hate. This step must be taken as the others have been, by the shaping of the thoughts of men, for peace is a matter of conceptions, and may best be obtained by the shaping of the thoughts of men.

SION M. LYNAM.

Elon College, N. C.

Prohibition Favored in Fact and Theory.

There is great ado in this country over prohibition. How many there are who desire to abolish the Prohibition law, or change it so as to be able to sell a little more than at present is allowed? We do not see upon what grounds these men build their hopes for getting the law changed or for abolishing the 18th amendment altogether. Why, it will take the votes of 36 states to abolish the law, and we do not see how the most hopeful man in this country can get up courage enough to even hope that such a thing may come to pass. One of our exchanges in referring to the present state of the public mind on this matter gives the following significant statement:

A survey recently conducted by the Intercollegiate Prohibition Association, covering 158 colleges and universities, in forty different States of the Union, finds that 136 of these educational institutions, representing 142,000 students, are favorable to both the theory and fact of prohibition. Only eight, representing 16,000 students, were unfavorable; while four, representing 2,000 students, were favorable to the theory but unfavorable to present laws. Ten, representing 22,000 students, were either noncommittal or indefinite. And this showing, we take it, is another indication that our higher institutions, of learning are not altogether bad or altogether perverted in their ethical ideals.

THE SUN'S PULPIT

The Glory of the Cross in its Vicarious Suffering.

BY A. C. DIXON, D. D.

TEXT:—"When I see the blood, I will pass over you."—Exod. 12:13.

"For our Passover also hath been sacrificed, even Christ."—I Cor. 5:7, R. V.

The first thing to do is to learn just what vicarious suffering means. There are seven Scriptures to which I shall refer you. I did not select them because I have a fondness for the number seven—though that is true; it appears so often in Scripture—but after I had collated the Scriptures I was searching for, I found that I had just seven on hand.

You will find the first in Romans 5:6: "Christ died for the ungodly." The second is in Romans 5:8: "Christ died for us." The third is Romans 14:15: "Him * * for whom Christ died." The fourth is I Corinthians 8:11: "The brother for whose sake Christ died." The fifth is I. Corinthians 15:3: "Christ died for our sins according to the Scriptures." The sixth is II. Corinthians 5:15: "He died for all." The seventh is I. Thessalonians 5:9-10: "Our Lord Jesus Christ, who died for us."

There are seven things that come out of these seven verses differing slightly one from the other. In the first we have *the kind of people for whom Christ died*: "the ungodly." A learned commentator says that the word "ungodly" in the 1st Psalm means the abnormal, those who have been wrung out of shape by sin, made unlike God; created in His image, and now marred by iniquity. The heart of it is in the old Anglo-Saxon participle "wring." We have been wrung out of shape. That is what is the matter with every unredeemed sinner; and "Christ died for the ungodly," that He might bring them back into normal shape.

The second thing is the cause of His death: "*Christ died for our sins.*" It was my sin that helped to nail Him to the Cross. That is one reason why I hate sin. I hate it when I see what it does.

As I walked along the Thames Embankment one afternoon, I saw upon one of the benches there a poor drunken woman asleep. I thought I could see in her face the traces of motherliness; somebody's wife, somebody's mother, perhaps, but marred and ruined by sin. As I took another look, I hated sin. And as I see what sin does for the young man, how within a few weeks it changes his countenance and wrecks his life, I hate sin. But when I remember that it was my sin that drove the nails, my sin that broke His heart, I hate it all the more. Bring your sins into the light of the Cross and it will appear very sinful indeed.

The third thing is *the setting of His death*: He "died for our sins according to the Scriptures." The death of Christ was no accident historically, for prophecy is just history written beforehand. This means that He died in fulfillment of the prophecies, hundreds of them pointing forward to the suffering Messiah. As we view the death of Christ in this Biblical setting, we have one of the best evidences of His Deity.

The fourth thing we have is *the reach of His death*. Christ "died for all," "the propitiation for our sins; and not for ours only, but also for the sins of the whole world." There is a sense, and a very precious sense, in which Christ died for the elect, for His own people; but there is a

Biblical sense, just as true, in which Christ died for all from the birth of Abel to the trumpet of the archangel. The atonement of Jesus is *sufficient* for all, but *efficient* only for those who believe. There is enough bread in the bakery, but bread in the bakery will not satisfy your hunger; you must eat it. There is enough water in the reservoir, but water in the reservoir does not quench your thirst; you must drink it. There is salvation complete and salvation enough for every one of the millions of mankind, and yet salvation only for those who accept the Lord Jesus Christ.

I love to think of the "Whosoever," the great reach of the death of our Lord. Then, as a Christian, I put my head upon the pillow of electing grace, and say, "Hallelujah," as a foretaste of Heaven.

In the fifth place we see *the individual application of the death of Christ*. "Him * * for whom Christ died." "He died for all," yes, and for *me*, for the individual. He had you in mind when He died; and it is through this individual, personal relation that salvation comes to the soul.

Yet we have in the next place *the social application of His death*. He "died for us." We are saved individually, but we are saved socially as well. The Lord pity anyone who is willing just to be saved individually, just to have the hope of Heaven himself, not caring about those he meets day by day. Christ "died for us." "Our Father, which art in Heaven." When Jesus teaches the disciples to make that prayer in public, it is "our Father." When on another occasion He teaches them to make it in private He does not change it to "My Father;" it is still "Our Father." When on another occasion He teaches them to make it in private He does not change it to "My Father;" it is still "Our Father." When you go into your closet with God, it is not simply you and God, but it is the whole family and God. You are to pray for your brother and your sister, and your friend in Christ, as you pray for yourself. The social application of the death of Christ is very important.

Then, finally, comes *the merit of Christ's death*. "The brother for whose sake Christ died." There is a very definite meaning in the phrase "for whose sake." "He died for me;" "He died for us;" "He died for all." But there is a sense in which one can die for another and yet not die for his sake, not die for the sake of passing something on to him. You may die because you love; you may die because you want to express that love. But there is more in the death of Christ than even that. "The brother for whose sake Christ died." This death has a merit that is transferred to the sinner, the merit of the righteousness of Jesus. He took our sins, and we take His righteousness.

Out of all this there comes to me a definition of vicariousness. It is dying for the sake of others, in the place of others, not simply because of others. People suffer because of other people who do not suffer in their place, and they do not specially suffer for their sakes. It is simply *because* of them that they suffer.

I went into a home in Boston where there was a wayward daughter. The mother said to me, "I have not seen daughter for over six months.

I walk the streets of this city sometimes till three o'clock in the morning, hoping I may meet her! I cannot sleep, and husband cannot sleep." The girl was led astray by evil association, and the mother was suffering because of the daughter. It is possible to suffer on account of the sins of others when you cannot suffer for them, and you cannot suffer specially for their sakes, though you would be glad to do it; they will not let you. But the heart breaks, the home withers, and happiness departs because of sin that has come in with its blighting influence.

In the death of Jesus there was suffering in our stead and for our sakes. Is there any glory in that? Is there glory in suffering in the place of others? Just after the great Civil War in America, you might have seen an old farmer with a little board about three feet long and perhaps a foot wide, trudging his way for more than fifty miles to a battlefield. When he reached it and had found a certain grave, with tears in his eyes he put that rough board at the head of the grave. If you had seen that board you would have read in a very awkwardly written scroll, "He died for me." Back of all was the fact that the farmer had been conscripted to enter the army, and this young fellow, a neighbor's son, came over and offered to take his place. That farmer stayed at home and supported his wife and children, and the brave young fellow fell on the battlefield. The farmer felt that the best he could do was to make this little plain slab and with his own hands placed it on his grave. His act is worthy of a poem. I would like to carve it into marble; I would like to put it into music—gratitude to true nobility of character, as manifested in sacrificial love.

Yet I have read in infidel books that it is wrong to suffer for another. It is one of their stock arguments, that it is immoral for me to be saved by the merit of Jesus Christ, through the suffering of my Lord. I ought to suffer for myself, if I am to be ethically right. I would like to take those gentlemen to Trafalgar Square and stand in front of Chinese Gordon's monument and say, "What did you put that there for? Why did you place Gordon in bronze for the multitude to look at?" He was a man who was willing to give himself even unto death for his country. Then I would say, "Look a little higher. What did you put Nelson up there for, on the top of that shaft?" Go down to Portsmouth and look at the old ship "Victory," and when you go on the deck you will stop a moment and see the place where he fell; it is marked. We mark the spot, and put up the monument here in the center of this great city because the death of Nelson has a tinge of the Cross in it; it was the giving of himself. Whatever you may say about the horrors of war—and I will join you in it—in the midst of all the horrors there is a spirit that leads us to build a monument and commemorate the man who is willing to give himself, even to risk his life, for what he believes to be his country's good.

I am intellectually convinced that Jesus Christ is God. I believe it so firmly that I am persuaded that if any man knows the proof in favor of it and does not bow the knee to Christ, he commits sin against his reason. I believe in the Inspiration of the Bible so thoroughly that if any man knows the proof in favor of it and does not accept the Book as God's inspired Word, I believe he, too, commits sin against his reason. Clear reason will make a well-informed man an intellectual Christian, but that is a sort of Rationalism after all. By no process of reasoning, however, did the Lord win my heart. It was when I got a glimpse of the uplifted Christ, dying for me, that I surrendered; and I have

not wanted to get away since. I am just willing to be a prisoner of that fascination. The death of Jesus Christ for me holds me as nothing else can. Wherever I see the least trace of it I say, "There is honor; there is glory."

I read an account of an Italian girl in a prison, cold and hungry. Some one came once a year from the Government and offered her freedom if she would just tell what she knew concerning her father. She shook her head and went back to her cell. After eight years of that experience she was found one cold morning a corpse, lying on the stone floor. When I read it, I felt like erecting a monument as high as St. Paul's Cathedral to that faithful girl, willing to keep the secret unto her own death rather than betray the one she loved.

The Lord Jesus Christ makes that appeal to us in His vicarious suffering. He died for us, and he died for our sakes. Because He died for us, we ought to love Him, and trust Him, and obey Him, and be faithful even unto death.

THE CHRISTIAN FUNDAMENTALISTS.

The Christian Fundamentalists are a group of men,—clergymen, educators, editors, and Christian lay workers and members,—representing various denominations, who are working together to stay the tide of evolutionary infidelity in church and school. They stand for "the faith which was once for all delivered unto the saints," as opposed to "modernism," "new theology," "higher criticism," and "liberalism."

A clear and definite idea of their platform may be gained from their "doctrinal statement," consisting of nine points of faith:

I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified hope of our Lord, in His ascension into heaven, and in His present life there for us as High Priest and advocate.

VII. We believe in "that blessed hope," the personal, pre-millennial and imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting, conscious punishment of the lost.

It will be seen at once that in the main this doctrinal statement is nothing more or less than the stand that orthodox Christianity has always taken on the fundamentals.

It may be asked, why is it necessary for men of various communions to unite on this platform when the denominations of which they are members are subscribers and exponents of the same identical doctrines?

The reason for the existence of the Christian Fundamentals Movement lies in the fact that *the majority of the denominational schools and many of the most influential pulpits of the land have been captured and held by men who believe and advocate the evolutionary theory as applied to religion, history, science and philosophy.* Because certain denominations are so controlled by the new theology propagandists, it has become necessary for those few men who are loyal to the unadulterated gospel to join hands irrespective of denominational affiliations and seek to combat this new enemy of the religion of Jesus Christ that has arisen within the church itself.

The Fundamentalists are not aiming at the formation of a new and separate denomination, nor are they seeking to injure the denominations now existing.

The chief hold of the advocates of the new interpretation of Christianity is in the schools of the land, both state and denominational. The thousands of young men and women who are year by year going out from the educational institutions, are being taught at every turn the evolutionary idea which is a negation of the Bible and the things revealed therein.

Dr. Griffith Thomas and Dr. Trumbull, who have made a recent journey among the missions and missionaries in China, reported at the Denver Conference that a most lamentable situation exists in foreign lands. Many of the missionaries of various denominations have become enamored of the teachings of the new theology, and are in turn passing on this emasculated, Bibleless, Christless gospel, to the heathen who are yearning for the assurance and help that Christ and His Word alone can give. The Fundamentalists are doing a great work for God in the earth, and are helping to stay the tide of great apostasy and the period of almost universal infidelity and skepticism that is coming on the earth—*Exchange*.

POVERTY AND LIBERALITY.

On one occasion Jesus designated as the most liberal giver the poorest one in the company. Nor was it the amount she put in that called forth his expressed estimate, but the fact that she had nothing left. There was something which He placed above giving to the poor or even to a worthy cause, and that was love and devotion to Himself. He giveth much who loveth much.

There is a grace of liberality that may be exercised out of deep poverty. Paul speaks of it in writing to the Corinthians, "Moreover, brethren, we do you to wit of the grace of God bestowed upon the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality."

Here is a wonderful combination and it is evident, on the face of it, that is no man planned affair. Who would expect to find great affliction, abundance of joy, deep poverty and riches of liberality in evidence in the same people? and yet this is the finding to which our attention is called. And it is such a happy combination that Paul thinks it worth while to emphasize the importance of abounding in such a grace, "As ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." He is here evidently talking about the grace of liberality. The Macedonian churches had this and with it abundance of joy and a willingness to go beyond their power.

They were not those who excuse themselves, saying, "we are doing the best we can." It is not our ability but God's that is to be the test of our service. Paul, speaking further to the Corinthians, said, "For God is able to make all

grace abound toward you, that ye always, having all sufficiency in all things may abound to every good work." It is God's ability and our willingness. "If there be first a willing mind it is accepted, according to what a man hath and not according to what he hath not." Being willing is to give God a chance. This is further brought out in connection with the Macedonian Christians, in that they "first gave their own selves to the Lord." And here Paul seems to have found the secret of what otherwise was a marvelous thing: Riches of liberality out of deep poverty. I feel sure that it will work every time.

What objection to giving this thought more prominence in our Men and Millions movement?

W. D. HARWARD.

Dendron, Va.

HOLINESS OR HELL.

There are only two places or worlds beyond this and we are going to one or the other of these. And as to where we go, depends upon the life we have chosen. God does not want you to go to hell, neither does He send you there. Your life of sin sends you there. There are two roads, one is broad and the other straight and narrow, and we are free moral agents left to choose for ourselves the road we will take. One of these roads leads to hell and damnation, and the other to heaven and eternal happiness. These places are co-eternals, and if one of these is not real, the other is not, but if one of these is real, then the other is also. The word of eternal truth, tells us without holiness that we cannot see God. Follow peace with all men and holiness without which no man shall see the Lord. Heb. 12:14. A holy life is a life wholly given to God in love, faith and service. A holy person is one freed from sin. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom. 4:22. We can see by this word, that holiness to God means a life free from sin. I believe that holiness is an absolute requirement for admittance into heaven. The soul or heart of man must be absolutely pure in the sight of God, or be denied a home in heaven. "Blessed are the pure in heart, for they shall see God." Matt. 5:8.

We would say just here that no man can be made Holy who does not deserve it, or hunger for it. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Matt. 5:6.

Some one may ask, cannot a justified Christian be saved? We answer, yes, if provided, he seeks after holiness, for we believe it will take that to keep him truly justified. Wesley said, "We must either be in possession of this high state of grace, or be pressing after it, if we would retain the favor of God, and be certain of heaven. We do not believe that a truly justified soul will be lost, but that it is God's purpose to make it pure and holy before it reaches heaven.

Now, in conclusion, we would say again, with true holiness, we have the blessed assurance of seeing God, and without we will be lost in hell.

P. T. KLAPP.

Be Patient.

You cannot hurry if you are teaching children, especially if they be little stupid children. You must linger, and spell the word again, and be at infinite pains to make things clear. And what are we but little stupid children, spelling our way across to God's lesson-book, and needing to have it syllable by syllable if we are ever to frame it into sense.—*G. H. Morrison.*

RELIGIOUS EDUCATION

Miss LUCY M. ELDRIDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

CHRISTIAN EDUCATION THE HOPE OF THE WORLD.

Why should any one be surprised that Germany tried to paganize the earth when the ordinary Christian home, even in America, gives thirteen-fourteenths of its time and forty-nine-fiftieths of its money to things that are not Christian?

The sincere desire of most Christian parents is to put first things first, but they find it almost impossible. Custom and fashion are largely contrary to them. They feel incompetent to teach the Bible and conduct worship in their homes. Reading, writing, arithmetic and all branches of learning are just as much neglected. If there were no public schools, children would grow up as ignorant of spelling as they are now of God. "With such unpaid teachers as it can enlist, and only one hour per week out of the 105, the child is awake, the Sunday School has wrought wonders. But its efforts must be greatly reinforced."

Herein lie the opportunity and the necessity of the Christian college.

It takes the young man and young woman, whose supreme self has been slighted at home and ignored in the public school, into an institution that is designed and operated primarily and chiefly to inculcate truth and to build up character, whose atmosphere is Christian, whose breath is prayer, whose life is faith, whose rule is love. Two years, four years, six years of such training fulfills for that soul the purpose of the Master, "I came that they may have life, and have it abundantly."

But of course the emancipation and enrichment of the individual is only the beginning of many multiplying blessings. He becomes a leader in the church, either locally or as a minister or missionary. Every Sunday School he touches becomes more efficient in its divine mission, and every home he enters is henceforth a fitter place for children to get their growth. His influence goes out to every phase of community life. With such men and women watching over the public school it can not remain a wholly secular thing. With such colleges amply supported and largely patronized, state universities and colleges on private endowments will find it impossible to ignore the things of the spirit.

Indeed, the abiding fruitage of the days when family worship was the daily rule in Christian homes and higher learning was wholly under Christian auspices, has saved our American civilization from utter ruin. The times have changed and the old order has passed, but somehow the eternal necessities must still be met. Christian education is the hope of the world, and without it there is no hope.

W. A. HARPER.

IMPORTANT NOTICE

I have been informed by Rev. E. M. Carter that there will be a meeting of the Board of Trustees of Bethlehem College at Noon Day Church on July 29th in connection with the Sunday school and Christian Endeavor convention of Alabama Conference.

I have been in correspondence with several young people in Georgia and Alabama with reference to coming to Elon College this fall. It is my plan now to attend this meeting of the trustees, and I shall be very glad for the young people who plan to go to college this fall to make it convenient to be present at this convention. I hope the friends of the college will urge these young people to be present that I may confer with them

W. A. HARPER.

July 15, 1922.

IMPORTANT EVENTS OF THE SUMMER.

Eastern Virginia Sunday School Convention, Berea (Norfolk), July 25th-26th.

Alabama Sunday School and Christian Endeavor Convention, Noon-Day, September 29th and 30th.

IMPORTANT: *Have you enrolled in the Chautauqua and School of Methods of the Southern Christian Convention, at Elon College, N. C., August 28th to September 4th?*

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

JULY 30, 1922.

THE FIRST RETURN FROM EXILE.

Jeremiah 29:10-14; Ezra 1:1-11.

GOLDEN TEXT: "We know that to them that love God all things work together for good." Romans 8:28.

LESSON TEACHINGS:

God is all-wise and loving in His guiding care of His children. Faith in Him and faithful following changes a catastrophe to a blessing, and seeming defeat to victory.

God's promises are sure: "He hath remembered his covenant forever. The word which he commanded to a thousand generations."

The character Cyrus shows, indicates a man of marvelous personality, generous and liberal. He recognized the power of God, and sought the goodwill of his people. From obscurity he arose to great prominence.

The proposal of Cyrus was twofold:—to those who were to go and to those who were to stay, and each had his part to do in the plan. Those who went were to build a house in Jerusalem to Jehovah. Those who stayed were to help and support the builders. Thus it is in our great missionary program. Some are to go, helped by those who stay at home. Both types of workers are essential to the extension of the work of the Kingdom.

God often finds leaders in unexpected places. Cyrus was an instrument in God's hand to fulfill His promise. Read Isa. 45:5. God has a plan for the lives of His children.

"I cannot drift beyond Thy love,
Beyond Thy tender care;
Where'er I stray, still from above,
Thine eye beholds me there.
I cannot drift so far away
But what Thy love divine
Upon my path, by night and day,
In mercy sweet doth shine."

Ida L. Reed.

CHRISTIAN ENDEAVOR TOPIC.

JULY 30, 1922.

LESSONS FROM GREAT HOME MISSIONARIES.
Acts 8:4-17.

"Missions is youth's vision realized—*Hendrix*."

Did you know that the Christian Church:

Fosters a work among the logging camps of Western Washington that is showing very great results?

Maintains a fine piece of Americanization work at Haverhill, Mass. where our home mis-

sionary, Miss Kirkendall, carries on various kinds of community work among foreign speaking people?

Has a growing work in the mountains of Virginia where teachers are daily inspiring true Americans with American and Christian ideals?

Sends Conference field men to needy churches, teaching the real functions of church membership and better organizing churches?

Helps in building and supporting many churches throughout the country?

"Never in the history of the mission work of our church has there been so much accomplished because there has never before been the support. This accomplishment, however, to be conserved must continue and must grow. We believe that growth at this time is essential, and to have it, there needs to be the corresponding development in our churches."—*Home Mission Board*.

A vision of the worth of men is the home missionary's inspiration.

"Is it nothing to you that the Bible stays,
A precious, but sealed up book,
And you with the light of the Father's face
Could brighten the darkest nook?"

WHY HAVE A SUNDAY SCHOOL?

Why have a Sunday School in your church? Why not just have your regular church service eight times a month or once a month, as the case may be, and then stop?

Since the men and the women are the ones, who largely run the affairs of earth, why not provide a program of service to meet their needs and let the others go? There are several reasons why.

Those adults were first children and fixed the most of their habits and largely formed their characters before attaining manhood and womanhood, and those who are young today are passing through this same process of character formation and the influence of the Sunday School is an important factor in this development.

You should have a Sunday School because it is the greatest evangelistic force in the world. Of the 800,000 members received into the churches of America, the first year it is safe to say that 65 per cent of them or approximately 10,000 every Sunday came through the Sunday School. 20,000 converts were reported in the eleven weeks evangelistic campaign conducted by Billy Sunday in Baltimore a few years ago. It was considered one of the greatest religious meetings ever held in this country, and yet, at the present rate, the Sunday Schools of America added 10,000 members to the churches in that period. If your church is interested in the salvation of souls, it cannot afford to do less than maintain the best Sunday School possible.

We should have a Sunday School because it affords us an opportunity for rendering service. Every Christian feels that he wants to do some work for the Lord. In no other field is there a more varied program of service offered than in the modern Sunday School.

Let us have a Sunday School in every church. Let us let every church member work in it.

Let us make it the best school possible.

And let us keep it open twelve months in the year.

W. T. WALTERS.

Richmond, Va.

A CALL TO SERVICE.

A Memorial Address delivered on Memorial Day at Port au Prince,

By CHAPLAIN H. E. ROUNTREE.

It is with deep respect and loving memory that we gather each year to show our love, honor and appreciation for the noble work which our departed comrades performed for the benefit of us and for those who come after us.

We have not met here to-day to tell the story of war, death and the freedom for which those fought whom to-day we honor. It is not for us to go into the details of their heroic deeds. It does not seem to me a fitting occasion for glorying in war. But it does seem most fitting to meet for the sacred duty of enshrining the memory of past heroes who have responded to the heavenly roll call. They have fought the good fight, often against many odds. They died and won. And more has depended upon their sacrifice than we are apt to think. I am thinking not only of the few whose bodies lie here, but as an American, I am thinking of America. If our soldiers had not saved America, America could not have been a saving element of the world. In this we honor our heroes, not for their heroism, but because they won a victory, but for the mighty principles for which they were willing to give their lives,—the principles of a free but united nation. Thus we are here not simply to recount our history, but to increase our faith in better things for the future, to strengthen our hope in greater achievements and deepen our love in humanity.

When our memorials may mean this, they will never grow out of date. The meaning embodied in the word "memorial" inspires us. It is a subject about which we may grow eloquent any time and not exaggerate, nor stray from its significance. Such words as "Commemorating," "Sacred to the memory of," "Monumental," etc., speak from the tombs of the past and grow more eloquent with the passing of the years.

It has been said that no man truly lives who does not thrust himself out into the midst of the world's affairs lending a helping hand wherever there is physical and spiritual need. Equally true is it that no memorial has served its highest ends until it has cast its shadows before and inspired its celebrants not only to pay tribute to the past, but also to thrust themselves forward in the greatest achievements possible to them. And in order to do this, we have to forget ourselves, get down to common horse sense and live to be some use to others. We may be cultured and we may have achieved much to be proud of, but unless our achievements are converted into terms of utility for betterment, for increasing life, it must come to naught. That which does not serve must fail.

We no longer tolerate him who boasts that he is a horseman when we learn that he has never saddled a horse. There is no place in our hearts for the man who boasts of battles when he never shouldered a gun. But for him who has rendered a real ministry, we have respect and esteem, whether it be in the humbler or the higher callings of life. Thank God for the day when a man who is born in a cabin, perhaps, with Godly training and with a spirit to give to the world a life of constructive service, may occupy the highest position of trust and may redound his memory into the hearts of the oncoming generation. It is in this spirit that we are spending our money, even on our unknown dead to-day, and that we gather around their tombs in profound reverence, because we feel that, though they are unknown, they have been a part of the forces that have made the world as good as it is, and in this they have served. Greatness is through service. How noble a tribute! This was our Savior's teaching when He refused to grant any one special favors in his Kingdom. Honor was to be won by service, he

said. And God will cut off any man or any race which has no concern for such a ministry.

We believe a true note of this kind has been sounded within our own ranks when we are called upon to "by all proper means lying within our power to seek to develop and maintain a spirit of friendship, confidence and co-operation between the two governments and among the peoples" where we reside; when it is brought to our attention that graver responsibilities than military operations now devolve upon us; when we are asked to cultivate friendly and cordial relations and a mutual spirit of good will between the members of this command and the inhabitants of the country; when we are directed to apply these principles through the medium of kindness, fairness, honesty and generosity, so characteristic of the American people in their intercourse with those less fortunately situated than themselves. This rings true to righteousness. It challenges every thing good that is within us. It challenges most friendly confidences. It inculcates highest ideals, and it promotes human kindness. It says that there is something higher to be achieved than military force and fighting.

Is not this a divine mission? Are we not divinely called unto such tasks as this? When such ends are to be served, is it not as much a call from God as anything else? God calls men to lift as well as he may call some to the preaching of the Gospel. The man who raises corn to feed the hungry multitudes, and does his work faithfully and conscientiously, is a minister of God. The man who raises corn for "Moonshine" whiskey, or any other whiskey, seeking his own personal gain and accomplishing nothing but making men drunk and debauching their bodies and destroying their minds, cannot be a minister of God. The soldier who establishes confidences and friendly relations, righteousness and peace, and aids in general betterment, is a minister of God. He who lives to fight and destroy cannot be.

Thus the plea to give constant concern to efforts helpful to others is the call of today. The helping hand, the cheerful word, the loving heart, is the greatest benefactor the world has ever known. It is a practical form of service for the betterment of mankind; and if God has so honored the service of the past dead, by bringing out of their sacrifices better conditions for us, making possible greater achievements for humanity by us; how much more will he honor our service, not only in living worthily of the past, but also in thrusting ourselves forward into the opportunities and possibilities that may confront us. Why should we not serve? Why should we not administer the "Milk of human kindness" to those who need it? Until this question is disposed of satisfactorily, down to the last man, not only does our memorial fall short of its meaning, but the question of life itself is not answered.

But such a life is not without its price. We cannot be selfish and be a benefactor. To make benefaction the chiefest of our concern calls forth the giving—the sacrificing life. As we look back over our past history, we are convinced that the good things of this world have been made possible through those who have been willing to take up the cross and suffer and die for it. And it is to the memory of these we are now giving our thoughts, spreading our flowers, and paying our tribute. In doing so, may we face the facts and shoulder the tasks for the sake of those who are coming on. It is easy to desire to serve—to be utopian—to talk about it. It is not so easy to desire to serve through personal suffering. We are too prone to like our ease and comfort. Our Saviour had something to say about this when on one occasion, two fellows, in a burst of enthusiasm, wanted to go with him,

he said, "Can ye drink of the cup that I drink of?" "The Son of man hath not where to lay his head." Those men soon learned what then they did not know, viz., that to live for the good of others meant personal sacrifice and suffering, probably death; and the service which abides throughout eternity is the ministry of a bleeding heart.

Consciously or unconsciously, every thought of our minds, every act of our bodies, and every motive of our hearts, in its last analysis, is for self, or for some one else. Which is it with us?

"An old man going a lone highway,
Came at evening cold and gray,
To a chasm, vast and deep and wide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him.
But he turned, when safe on the other side,
And built a bridge to span the tide.

"'Old man,' said a fellow pilgrim near,
'You're wasting your strength in building here;
Your journey will end with the ending day,
You never again will pass this way.
You've crossed this chasm, deep and wide;
Why build you this bridge at the evening tide?'"

"The builder lifted his old gray head;
'Good friend, in the path I came,' he said,
'There followed after me today
A youth whose feet must pass this way.
This chasm which has been as naught to me
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I'm building this bridge for him.'"

THE LEADERSHIP OF CHRIST.

Love for man,
Earnestness of effort in doing good,
Anxiety for the soul of man,
Daring to do the will of the Father,
Endurance, both physical and mental,
Righteousness of purpose,
Seriousness in every task,
Humbleness of heart,
Initiative to put across His program,
Purpose to exemplify a wholesome, upright life.

Christ had all of these, as we find manifested through all His works.

I sometimes think that we exercise our thought and meditation too much upon the teaching power of Christ without proper regard for Him as a leader. He was a great *doer*. His life was a continuous effort to *do*, and where it was necessary to speak before *doing* He never hesitated to blaze the way.

Christ was a wonderful business man in endeavoring to accomplish His purpose. He made His plan, then worked it. Working it was the *doing*. The doing, in every instance, was a distinct mark of great LEADERSHIP.

To be a good church member, a good Sunday school teacher, superintendent, a successful business man, or whatever else that requires leadership, we need the enriched qualities of the Christ-like life.

F. F. MYRICK,
Vocational Representative,
U. S. Veterans' Bureau.

Greensboro, N. C.

Two view points observable: the pulpit or preacher, and the pew or congregation. The preacher studies little and preaches poor sermons; the congregation gives little attention and poor pay. Each gets value received no doubt.

Think and pray over the matter. Let the congregation reach deep down into their pockets, and make the preacher comfortable. Let both discharge their obligations and be built up in good works.

CHILD'S HOUR

AUNT CLARA'S BIRD GAME

"Aunt Clara," said Jamie, a bit woefully, do you know of anything that I can do? It is rainy, and I have played with all my things, and now there is nothing at all to do."

"Well, well, that's sad," replied Aunt Clara, with a smile. "Nothing to do and it is so rainy that you cannot go out and play. Then perhaps you can help me a bit."

"Oh, Aunt Clara," exclaimed Jamie, his face brightening with Aunt Clara's smile, "what can I do to help?"

"What bird is best suited to watch Uncle John's cattle?"

Jamie was puzzled. Then he thought for a moment and replied, "I do not know, Aunt Clara. I did not know that birds watched cattle."

"This is just a little pasttime," answered Aunt Clara. "You think of all the birds' names and then see if you can answer that question."

Again Jamie put on his thinking cap, and finally said with a grin, "A cowbird might do."

"Good boy Jamie. That is just the one I had in mind."

"What about the ox-eye?" came a voice from the doorway, and Aunt Clara and Jamie turned to see Uncle John standing there. "That is what the gunners call the sandpiper. May I ask one question?"

"Yes, please do!" exclaimed Jamie.

"Well, if I went out into the woods to get something to mend the pasture fence, what kind of a bird would I bring back with me?"

"A rail," came the quick reply from Jamie, and then he asked, "What would Aunt Clara wish on baking day?"

Aunt Clara was puzzled for a moment, and Uncle John laughed and then exclaimed, "What is necessary for a good successful baking?"

"Oh, an oven-bird," Aunt Clara said. "Now it is my turn. What bird would be represented by a happy cook?"

"Humming bird," said Uncle John, as he turned to go back to his work. "And now I guess I'll go and take a bird with me to get the mice that are bothering around my grain chest."

"Good! Take the cat-bird right along with you. She is so well fed here in the house that a mouse would walk right in front of her and she would not notice it." Aunt Clara then turned to Jamie and continued, "What bird is best suited to Thanksgiving and Christmas, other than turkey?"

Again Jamie thought hard, and Aunt Clara had to help him a little, but finally he exclaimed, "Oh, the nut hatch!"

"Aunt Clara, I have one that is so hard I do not think you can guess it at all. What bird would be a help in trying to make a flag for winter sliding?"

Aunt Clara thought and thought, but she could not guess it at all.

"Why," she said, "I cannot even think of a bird that would help make a flag. What is it?"

"A snow bunting!" And Jamie grinned from ear to ear.

"Well I am a dunce! That is a good one. Now guess my next one. What bird is unpopular in Europe just now?"

"That's easy. It is the Kingbird! Try me with another one of your hard ones!"

"Oh, all right, guess this one, then. What bird does a Chinaman like at many meal times?"

"The rice-bird," answered Jamie so quickly that Aunt Clara laughed and said, "Well, it is

hard to catch you with your thinking cap off, isn't it?"

"What bird would you ask to help you when you are doing up preserves?" asked Jamie.

"Jar, kettle, spoon,—a spoonbill might do, but that is not the one you were thinking about, is it?" asked Aunt Clara, and as Jamie shook his head, she continued, "hot water, steam, fire — I do not know; what is it?"

"The wax-wing," answered Jamie, "You know you are always fussy to get good wax to seal your jars with after you put jelly in them. Now tell me what bird do you wear when you are sweeping?"

"Black-cap," was Aunt Clara's prompt reply. "Isn't this fun!" exclaimed Jamie. "I did not think there were so many queer names. Let's look through some of your bird books, and see if we can find a lot more."

So Aunt Clara got out her book of water birds, and she and Jamie found a lot more. Here are some of them:

- Best for chowder — clam-bird.
- For the church organ — the reed-bird.
- For helping to make a stew — the oyster-catcher.
- For the mason — the plaster-bill.
- That all monkeys have — long tail.
- For Uncle John when he shaves — the razor bill.
- For the mint when short of pennies — copper-bill.
- For the person who laughs quietly — chuckle-head.
- Found on the bottom of a ship — barnacle-goose.
- For the east shore of Mexico — gulf-bird.
- For the man who wears an extra large hat—great-head.

And as they talked about these birds' names, a voice came in from the other room, "Well, if you folks do not get through with that game before a great while, I shall not have a great stomach left—none at all, by the way it feels now."

And Aunt Clara and Jamie found that the time had passed so swiftly that it was past time to get supper ready.

WILLUS P. KNIGHT
in *Sunday School Times*.

The occupations of every day seem trifling, yet they are by God for you and me. Nothing comes by accident, not even the interruptions in our busy day. And such as follow on to know God's will see in all events what may lead to good, and so trust grows into a habit, and habit grows by perpetual use, till every circumstance may be seen to be but a fresh manifestation of the will of God working itself out in us—*T.T. Carter*.

<i>Georgia Conference.</i>		
East La Grange	\$ 3.00	
Richland Church	1.41	\$236.69
<i>Special Offerings.</i>		
Professional Womans Club,		
Durham, N. C.	\$ 14.00	
G. S Gwin, on support of girl.....	10.00	
Edward Feger	5.00	
Junior Philathia Class.....	2.50	
on support of child		
J. W. Patton	5.00	\$ 36.50
<i>Miscellaneous.</i>		
Mrs. J. W. Newman	\$ 12.00	
T. C. Amick, for pigs.....	50.00	
J. A. Dickey.....	3.00	\$ 65.00
Total for week.....	\$ 338.19	
Grand total.....	\$10,108.43	

Christian Orphanage

Dear Friends:—

Our financial report this week pushes us across the \$10,000.00 mark for this year. It has been hard climbing for the past month, but we rejoice that we have passed this mark for this year. We hope when we get every Sunday School to make a monthly offering that we will run our total up more rapidly. We have had ten applications in the last ten days, one per day. We have decided to take six out of the ten and trust to the Lord to touch the hearts of our people that they may, out of their abundance, contribute enough to make possible for us to take care of them.

Mrs. Walter Harden of Graham and her Sunday School class had a little class basket picnic here last week and invited as many girls from the Orphanage as there was in the class to picnic with them, and they had a real enjoyable time and the little Orphanage girls were happy indeed to have the opportunity of entertaining them and enjoying the good dinner and lemonade.

The Ladies Bible Class from the Haw River Sunday School paid us a visit Saturday July 8th, and surprised the children by treating them to ice cream. It is always a joy for the children to be treated to ice cream, for every child in the Institution likes it. It was impossible for the superintendent to be here at the time, but the children reported a good time and all want to extend their heartfelt thanks to the good Ladies of Haw River Christian Sunday School for this much enjoyed surprise and treat. We always enjoy having picnics here and hope our friends will use our grounds any time they want to have a picnic.

Don't forget to can some fruit for us. We will need it next winter. The good women in our church have always come to our rescue and we know they will help us out in this line.

CHAS. D. JOHNSTON, *Superintendent*,
Elon College, N. C., July 11, 1922.

REPORT FOR JULY 19, 1922

Amount brought forward\$ 9770.24

SUNDAY SCHOOL MONTHLY OFFERINGS.

North Carolina Conference.

Apples Chapel Church.....	\$ 3.44
Ramseur	2.79
Randleman	1.75
Burlington	48.79
Berea	1.94
Siler City	15.00
Pleasant Hill	3.10
Damascus	2.90
High Point	1.55
Pleasant Ridge	1.50
Palm St, Greensboro	3.50
Catawba Springs	6.24
Seagrove	1.00
First Christian Church, Raleigh	5.00
Shallow Ford.....	1.86
Plymouth	5.05
Mt. Pleasant	1.00
Piney Plains	4.93

Eastern Virginia Conference.

Elm Ave	\$ 14.24
Timber Ridge	2.15
Leaksville	1.43
Norfolk	35.68
East End	12.74
Suffolk	25.00
Rosemont	9.47
Holland	5.67
Wakefield	4.46
Berea (Nansemond).....	10.00

ELON COLLEGE DAY

The 4th Sunday in June was Elon College Day with the First Christian Church in Portsmouth. The outlined program was carried out almost in every detail, and it proved to be a day really worth while.

It brought to our people facts that they never knew about our beloved Elon. Lieutenant-Governor West was with us and delivered the principal address, which was inspiring and full of interest. His theme was "Religious Education".

It was a masterpiece and it was enjoyed by all who heard him. Lieutenant-Governor West is what I consider a christian politician. He puts his church and God first. Our country is in great need of more such men.—W. L. WELLS

SALEM CHAPEL REPAIRS

Salem chapel has just finished an extensive program of repair work on the church. They have re-covered the church, repainted it, and replaced the old windows with new. Besides this they have built cement steps at the front after remodeling the entrance.

The people are awake to the needs of their church, and with the new work on the church the congregation have significantly increased.

The work which they have so far done is already paid for, and cost above six hundred dollars. They do not intend to stop with this but are hoping to install a piano by the first of August, and later to reseat the church with the very best modern seats to be had. All this means a growth of the church, and we may expect greater things of the chapel in the interest of the Kingdom.—SION M. LYNAM.

ANTIOCH WOMEN AT WORK

The women of Antioch, Chatham County, are busy at work. The movement is a result of a workers' council organized there nearly a year ago. They have at present a thriving band of workers and hold meetings in the various homes of the community. They have given a bell to the church and are now working to raise funds sufficiently large to do some repair work on the church.

The work of these women is enlisting a greater interest in the church in every line of endeavor. With the material additions to the church there has come a correspondingly large spiritual awakening. We believe that this awakening will be manifest in the coming revival in August.—SION M. LYNAM.

MARRIED

William Andrew Hughes and Mrs. Elizabeth M. Fitch were united in wedlock at the home of Rev. J. W. Holt, Burlington, N. C., July 5, 1922, Rev. J. W. Holt performing the marriage ceremony.—J. W. HOLT.

Miss Lucy Wagoner became the bride of Mr. Ernest G. Somers at the home of Rev. J. W. Holt, Burlington, N. C., on the morning of July 6, 1922. They left on the 11:18 train for Asheville, N. C., and other points in Western, N. C., to return in a few days and will reside near Ossipee Mills in Alamance County, N. C. Marriage ceremony by Rev. J. W. Holt.—J. W. HOLT.

RESOLUTIONS OF RESPECT
GERRINGER

Inasmuch as God has seen fit in his wise providence to remove from our midst in Sunday School and Church Services Miss Ruth Gerringer, and though we keenly feel our loss in this death of a very sweet character, an efficient worker and a christian girl of a very high type, we humbly submit to His will, for we have a clear hope of a meeting in the great beyond, and offer the following resolutions:

First. That in the death of Miss Gerringer, her church (Apple's Chapel) and Sunday School has lost one of its valuable and efficient members and workers.

Second. That her place in our midst and in the work will be vacant, but her death may prove a blessing to God's Kingdom.

Third. That in this sad and trying hour we extend to the family our heartfelt sympathy and prayers, and ask God to bind up their broken hearts and help them to be humbly submissive to His will.

Fourth. That a copy of these resolutions be sent to the family, a copy be sent to "The Christian Sun" for publication, and a copy be spread upon the Minutes of the church records.

MRS. D. E. MICHAEL,
MRS. R. E. APPLE,
MISS GRACE KERNODLE,
COMMITTEE.

RESOLUTIONS OF RESPECT
PIERCE

On June 20, 1922, God in His infinite wisdom saw fit to remove one of our beloved members, Mrs. W. C. Pierce.

She was a devoted mother, a kind neighbor, and a loyal member of Damascus Christian Church and of the Woman's Missionary Society, and attended these services as long as health permitted.

Therefore, we the members of the Missionary Society have drawn up the following resolutions:

First. That we the Society realizes the loss of a loyal member.

Second. That our deepest sympathy is extended to her family.

Third. That we hereby give expression to our feeling of sorrow and appreciation of her life.

Fourth. That these resolutions be recorded in the minutes of the Missionary Society and a copy be sent to "The Christian Sun" for publication".

MRS. E. S. PIERCE,
MRS. J. E. CORBITT,
MRS. R. L. CORBITT,
COMMITTEE.

GOD'S LOVE.

God comes to meet us in every opportunity of service. The man who woke his neighbor in the middle of the night to ask for help in hospitality came as a divine summons to the sleeping friend. We need to have a share in good-will for all and help so far as our means will allow. God's love is our warrant in loving and helping men. And when we love others God Himself will be our guide.—Rankin.

THE UNFAILING ONE.

He who hath led, will lead
All through the wilderness;
He who hath fed, will feed;
He who hath blessed, will bless.
He who hath heard thy cry,
Will never close His ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always, faileth never,
So rest on Him to-day, forever.

Then trust Him for to-day,
As thine unfailing friend,
And let Him lead all the way.
Who loveth to the end.
And let the morrow rest
In His beloved hand,
His good is better than our best,
And we shall understand—
If, trusting Him who faileth never,
We rest on Him to-day, forever.
—Selected.

DR. J. H. BROOKS

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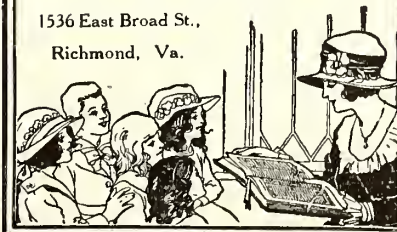
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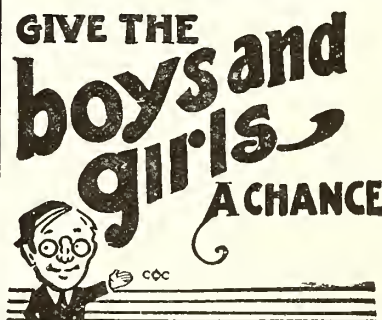
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J. PRESSLEY BARRETT, D.D. - Editor.
P. J. KERNODLE - - Managing Editor.

SUBSCRIPTION RATES:
One Year \$2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

party entered to the strains of Lohengrin's march, the groom conducted by his best man, Leland Munford, and the bride leaning on the arm of her brother, N. G. Newman, Jr., who gave her away. Miss Marion Lee Newman, the bride's sister, was maid of honor and Miss Lila Clare Newman, her cousin, was bridesmaid. Both carried arm baskets of Russel Roses and Delphinium. Prof. F. F. Myrick, Dr. Herbert Long, J. B. Newman and W. B. Wicker did the honor of ushers, while J. E. Peterson, Jr., and June Joy Hyalt cutely performed the functions of ring bearer and flower girl respectively. The marriage was performed by the bride's father, the souvenir double ring ceremony being used, while Prof. Campbell rendered softly, "Believe Me if all Those Endearing Young Charms."

Mr. and Mrs. Baker left at once for a motor trip to the Great Lakes. Mr. Baker is the son of Mr. and Mrs. Robert L. Baker of Newport News, Va., and Mrs. Baker, the daughter of Dr. and Mrs. N. G. Newman.

The many beautiful and valuable wedding gifts were a rich display and attested the popularity of the bride and groom. Their permanent address will be 1028 24th Street, Newport News, Va.

May their union be rich in all the joys of conjugal love and the honors of faithful service.

THE SEASON'S CALL

*To every Trustee of Elon College
To every Minister of the Christian Church
To every Graduate and Former Student*

**Recruit the Student Body of Elon
College and Give Her the
Usual Fine Opening**

ELON COLLEGE

*is Our College
Her Interest is Our Interest
Our Boys and Our Girls Should
Attend Our College*

MEREDITH—HEDGEPEETH

In the presence of many friends who had gathered in the chapel of the new school building on the top of Elk Spur Mountain, on the evening of the 24th of June, 1922, Mr. Russell Meredith and Miss Lola Hedgepeth were united in holy matrimony.

The groom was accompanied to the marriage altar by Mr. Clyde Meredith, his brother; the bride by her sister, Miss Janet Hedgepeth, the wedding march being played by Miss Kate Wheeler of Elon College, N. C.

In the glow of the lighted candles from the arch above the happy couple took the vow which united them as one.

The ceremony was performed by Rev. Morrell of the M. E. Church, Hillsville, Va.

The auditorium was tastefully decorated with rhododendron, mountain ivy, and ox-eye daisies.

The loving thoughtfulness of the bride for those who had been her pupils was manifested in that front seats had been reserved for them, and from their number she found ribbon and flower girls for this important event.

It will be of interest to those who are interested in our mountain work to know that the step that has been taken is not separating Mrs. Meredith from the work in which she has been engaged and from

the people whom she has so nobly served, but that with a companion who is as much interested as she, the work will be strengthened.—ADA A. TEAGUE.

BAKER—NEWMAN

A beautiful marriage was solemnized in Elon College chapel on the 29th, inst., when Blanche Long Newman became the bride of Wilbur Hillary Baker. The chapel was artistically decorated in white and pine. Prior to the ceremony Mrs. William Huff of Burlington, N. C., sang "O Promise Me" and "The Dawning". Prof. Carlyle presiding at the pipe organ and Miss Jennie Willis Atkinson accompanying at the piano. The bridal

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, JULY 27, 1922.

NUMBER 30

THE SUN'S OBSERVATORY

Starvation in Europe and the Near East.—

We have heard much of starvation in Europe and the Near East, and we hoped that the worst of the famine conditions were over. But it seems it is not so. Mr. L. L. Gravely of the Eastern part of North Carolina, has recently made a trip through Europe, and on his return, in referring to the famine conditions as he found them in Austria, he declares after visiting in England, Germany, France, Italy, Switzerland and Austria that Austria is by far in worse condition than any of the other countries he visited, with the chances for still worse conditions unless outside help can be given to Austria. Surely the curse of the war has been visited upon Europe and some of the Eastern countries. If nothing now could be seen on the horizon but the famine conditions, it would seem quite enough to warn the countries of the earth against more war. And yet the warning of famine is not enough to put an end to war. The reason is not that the common people are in favor of war, not at all, but monied men who see a chance to heap up great fortunes are in favor of war as a means of enriching themselves, no matter who else may suffer. Alas for the avarice of fallen human nature.

A Crisis in Human Affairs.—

"Stirred up" well represents the present condition, not only of our country, but of the civilized world. There is scarcely a country which is in a normal condition. Many believe that we are approaching some great change in the world's history—some crisis in human affairs. No doubt this is most likely true, but the world is not ready to receive the change, and it does not seem disposed to get ready, for the nearer we come to the day of such a change, the less we are prepared to meet it, nor does it seem that there is such a disposition on the part of the leaders or the masses of the people. What is the cause? We do not know, but we do know what may be the cause. The people in the mad rush for wealth, pleasure and fame seem in some large measure to have forgotten God, and are in a large measure counting and depending on themselves—having forgotten God, they are afraid of every one but themselves, and like the old Quaker, they are almost afraid of themselves. And the end is not yet. Is it not a fact that these unsettled times have always been the forerunner of a decline in national glory? Surely a Christian ought to not go in any such way—they ought to know and do better.

Christians who Doubt Inspiration.—

One of the most devoted men of modern times, devoted we mean to the cause of Christ, was Hudson Taylor, the great missionary to China. He gave the world many good and precious mes-

sages, but one of the best short messages he gave, so far as we now recall, was this: "It is most important that we bear in mind that as the Incarnate Word is a Divine Person, so the written Word is a divine Message: and as we may rest all of our soul's interests on Jesus Christ, so may we rest all of our soul's weight on the Word of God. To be unsettled on the question of inspiration is to be overcome by temptation, and to be unable to accomplish God's work. The connection between full faith in God's will, as revealed in His written Word and the Incarnate Word is so close and intimate, that you can no more separate them than you can separate between body and soul, or between soul and spirit" Let us study that message carefully and thoughtfully. One of the most dangerous works the devil has wrought, was wrought when he induced some professing Christians to doubt the inspiration of the Scriptures, not dangerous to the Word, for that Jesus said will stand forever, but doubting the inspiration of the Scriptures is awfully dangerous to the soul's of men and women who may be led off into any such form of unbelief—for that is what it is, unbelief pure and simple.

Bible Teaching on Death Penalty.—

On what grounds shall it be made possible? We mean on what grounds can it be made possible to have the law for death penalty abolished? Why each state has the right to abolish any such law. Yes, I see, but what about the higher laws—the Bible law. The Bible declares that the man who sheds the blood of his fellow-man his blood shall be shed: Beyond all doubt the Lord had a good reason for making this law for the protection of human society. There are a few men who like to do what they please, regardless of Bible teaching, as for instance a majority of the men in certain states have voted to abolish the death penalty. Well, now we are sorry to see or to know that any man has been, or is announced by competent authority, to be put to death, but is it wrong to visit upon a cold blooded murderer the death penalty. He took matters in his own hands and inflicted death upon his fellow being. We are told by some writer that Portugal has abolished the death penalty. It did it in 1846; Holland did the same in 1870; Italy in 1876; Norway in 1902; Russia in 1907, besides various other states. We are told that six states in this Union have no capital punishment. These are Michigan, Wisconsin; Maine; Minnesota; and South Dakota. Kansas has not had the law since 1872; North Dakota and Rhode Island almost never have an execution, we are told. Well, now if the writer meant to be fair, why did he not tell us how many of the States which once had the law, have felt constrained to reenact the law? We believe the writer himself will have to admit

that he ought to be fair enough to give the facts on both sides.

The Attitude of convicts toward Alcohol.—

"Several weeks ago, a United States Senator of a reflective turn of mind asked himself whether it would not be practicable to find out how the victims of the liquor traffic—men who had fallen in the great battle of life, and who had yielded to crime and are now suffering the consequences of their criminal acts—feel on the question of "Wet" or "Dry." Would these men, looking back over years of dissipation and lawlessness, recognize that drink had been their chief cause of their downfall in almost every instance. Would they be sane enough and frank enough to say so, and to admit that, but for the drink and its breaking down moral standards, they might have been today decent and respectable citizens, instead of inmates of prison cells."

"This Senator thought out the problem carefully and decided to take a chance. There is some element of good in every man, he reflected, even in a convict. He had become satiated with the discussion over "wet" and "dry" in the newspapers, the clubs and legislative circles. What he wished to know definitely was: Is the drink evil of such magnitude that even its victims cry out for its destruction?

"He submitted the problem to the Prisoners' Relief Society of Washington, and found that organization ready to give hearty cooperation. Arrangements were quickly made, and with the consent of the prison authorities, a vote was taken on "Wet" or "Dry" among the inmates of 322 American prisons. In all, 134,413 ballots were cast, of which 909 were "Wet" and 133,413 "Dry." It was the only instance on record of a vote being taken within prison walls and among the convict inmates. It was a revelation of the prisoners' attitude in their sober and reflective moments, toward the vile traffic that had contributed more largely to their downfall than all other causes combined.

"It is estimated that there are some 3,000,000 convicts in the United States. The test vote was indicative of what the vote of our whole convict population would have shown—95 per cent. would in all probability be "Dry." Many of the prisoners who voted for "Dry" declared that had it not been for intoxicants and their evil effects on the human family, there would be few prisoners and little need of jails, reformatories, and houses of correction. Assuming that no undue influence was used, the vote must be interpreted as showing that an overwhelming majority of these unfortunates attribute their downfall to alcohol and its associations, and emphasizes their conviction that a drinker has "no chance" and easily gravitates to a criminal life.

NOTES - PERSONALS

Rev. J. F. Morgan, formerly of Berkley, Va., but now pastor of our Winchester church (Virginia) is making a good start in his new field.

Rev. B. F. Black, Wolfeboro, N. H., is having a fine time in his pastorate. It is a very busy time, but that is the best of the good times, when we are doing the Lord's work. See in this issue a fine report from him.

In this issue is a message concerning the progress of our colored brethren. It is really gratifying to witness their strides forward in the Lord's Work. See report elsewhere in this issue. Rev. S. A. Howell, D. D., is their leader and he is doing a really remarkable work.

The program of the Eastern Virginia Sunday School Convention failed to reach the office in time for insertion in last week's "SUN". And its publication in this week's paper would be of no real service. We shall be glad to have a report of the convention for a future issue.

Owing to delay in the mail doubtless, notes and personals are wanting this week. This form has been held to the last moment and a little too long. We had not counted on this failure of copy. It will cause us to be better prepared for emergencies.

Mr and Mrs. Melza Saunders with their two sons of Durham, N. C., spent several hours in Richmond this week as welcome guests of the Managing Editor of this paper. They were en route to their home after visiting relatives in Eastern Virginia. Mr. and Mrs. Saunders are active workers in the Durham Christian Church and reported the work there in a prosperous condition with a very bright future.

The South Norfolk Christian Church is building, or preparing to build, a handsome new church house. The drawing shows a beautiful building, and we long to see it completed that Rev. O. D. Poythrees and his people may be comfortably worshipping in it. It will certainly be a credit to our people in South Norfolk. Bro. Poythrees has done a wonderful work and he should have not only the appreciation of our people, but their hearty cooperation. He seems to be an untiring worker and the best of it is he accomplishes the thing he undertakes with the blessings of God resting upon him.

Rev. W. W. Staley, D.D., has tendered his resignation as pastor of the Christian Church, Suffolk, Va., after forty years of service, and has been elected as pastor emeritus for life at a salary of \$2500.00 a year. Evidently the Suffolk church does not believe in turning an old horse to die on the grass which charity might offer and they have shown it in terms unmistakable in their action toward their pastor. But Dr. Staley has given them the best of a long life of most useful service, and the church fully appreciates this fact. He no doubt also deserves the liberality of the church to which he has given a long life in faithful service. We think that both Dr. Staley and the Suffolk Christian church are to be congratulated in this happy ending of a long pastorate.

All of our Sunday School workers will be interested in the article "Four Epochs of Sunday School History" which begins in this issue of the "Sun." The author, Dr. Minor C. Miller, of Bridgewater, Virginia, has made a thorough study of the problems facing the church along the line of religious education, and is now Director of the Bridgewater School of Religious Education. We are grateful to Dr. Miller for this article, which was prepared for an address at the Virginia State Sunday School Convention at Charlottesville last spring, and which made such an impression upon that body that there was an unanimous vote to have it published.

MAKING A NAME.

Whether you realize it or not your name stands for something which always comes to the minds of others, whenever your name is mentioned. Day by day some trait of character, either good or bad is being developed which adds something to the name your parents gave you. Day by day some work of the flesh, or some fruit of the Spirit is placing its mark upon you so plainly that others think of it as a part of yourself every time they hear your name.

Judas Iscariot by one act added to his name a title which has always stamped him with evil, although he had been a very good imitator of the true follower of the Lord. When we read of him in God's Word we always see following his name, "who also betrayed Him." Every professed follower of Jesus Christ who gives short weights or measures over the counter, or elsewhere, all who deal unjustly or overreach in any way because of the love of money are just as guilty of selling the Lord as was Judas, for all sin is against the Lord. When we think of Pilate we think of him as a weakling, a coward, as the man who played for popularity, who sold the Lord for popularity. He was not the last of his class by any means. Every true Christian has only contempt for him and all his class.

Jereboam "who made Israel to sin," never lost that title. It has always followed his name ever since he schemed to hold a following by inducing the people to worship false gods.

We are also told he "made them to sin a great sin" and that they "departed not from their sin." Woe unto that man or woman who causes another to sin. Woe unto that church official, that Sunday School teacher, or superintendent, or the least one of His professed followers, who by example or influence leads others into the present day evils and vices.

The name of Ahab always brings to mind the King of Israel who "did more to provoke the Lord God of Israel to anger than all the Kings of Israel before him." We think of him as the one who did sell himself to work wickedness in the sight of the Lord." Sometimes in this day and age of the world, we hear men praised for their shrewd dealing and sharp schemes they have been able to put through. The Word teaches us, however, that they have only "sold themselves to work wickedness in the sight of the Lord," and that they have sinned greatly. Be careful, for God changes not, and He hates sin just as much today as He ever did, be it ever so carefully hidden from men's eyes, or ever so cleverly put through.

On the other hand are many who by their faith and obedience are known as "heroes of faith." At the mention of their names we think trust, faithfulness, obedience. As you lay your life bare before God today, what does your name stand for? Is there any reason why those who are acquainted with you should connect scheming, deceit, lying, worldliness, any crime or vice with your name? Or, do they see in you one who deals justly, one who fears God rather than man, one who is laying aside every weight and sin, one whose walk bears testimony that you are a

true child of God? The sons and daughters of God not only have the witness that they are the children of God, but their conduct bears witness to that fact before the world. The world knows the true child of God, walks and talks and acts differently from the people of the world.

Search us, oh Lord, and see if there be any wicked way in us. If we are betraying Thee in any way, if we are making others to sin, if we are selling Thee for popularity or money, if we are selling ourselves, in any way, to work wickedness in Thy sight, root out the evil thou dost find in us. Open our blinded eyes that we may see wherein we are coming until we shall be found worthy to walk with Thee in white and to have Thy name written upon us.

MINNIE LOHR.

Mount Vernon, Ohio.

A PRAYER MEETING TURNED OUT TO BE A FEAST.

This may not sound well in the start, but it worked very nice for a pastor, his wife, and children. On Sunday July 9th, it was announced at church that the members would hold a prayer service at the house of the pastor on the following Thursday night July 12th. This was a great pleasure to the pastor as he is a great lover of prayer meetings and especially to have the members of his congregation to meet with him, and family, for this purpose. But Thursday night being a very stormy night no one came. Well we felt that it was all over for the time being, at the least, but decided then to give them an invitation for the following Thursday night. I was called away from my study early Friday morning to the bedside of a very sick child. And on my return I found in front of my door, Bro. J. W. Wilson's Ford with two young men in it, Charles Wilson, and Earl Felton. It appeared to me that there were more people in the house than usual. So I entered and went direct to the dining room. There I found Sister J. W. Wilson, and Sister C. H. Coles, and more than this the dining table, was filled with good things, and many on the floor, such as flour, meal, bacon, cheese, eggs, butter, lard, sugar, coffee, cakes, soap, washing powders, vinegar, corn, beans, cabbage, potatoes, syrup, and several other things not here mentioned. Now none of you but a pastor and his family know how this is appreciated, and as words are not sufficient to express our gratitude to the people in a time like that, we can only pray God's blessings on them and resolve we will be better servants of God and for the people. I still think we will have the prayer meeting later. May God's richest blessings rest on each member, both in a temporal and a spiritual way. And may God help me to be a better pastor during my short stay here.

ELISHA BRADSHAW.
2205 Charleston Ave., Portsmouth, Va.

PORTSMOUTH NOTES.

Wednesday July, 12th, Elm Ave. Christian Church, Portsmouth, held its regular quarterly conference. The secretary Bro. J. W. Felton, reported good progress along all lines of the Church, and Sunday school work. This Church has made wonderful progress. Several new organizations have been formed, and 40 new members have been added to the church, during the past quarter. They have also raised the pastor's salary twenty-five dollars per month during the last quarter. At the close of the conference the pastor offered up his resignation, to go into effect at the close of the conference year. The pastor resigns with an earnest prayer that this work may continue to grow, and that God may send just the right man to this field of labor.

ELISHA BRADSHAW.
2205 Charleston Ave., Portsmouth, Va.

A FINE TRIBUTE TO DR. STALEY

SUFFOLK, VA., JULY 19, 1922.

*To The Suffolk Christian Church,**In Conference Assembled,**Suffolk, Va.*

We, your committee appointed at the last regular session of the Church conference, held on July 12th, to take into consideration the selection of a Pastor of this Church for the coming year, begs leave to submit the following report:

"Our present pastor, Dr. W. W. Staley, has been with us and served us for forty years. He has rendered the most faithful service, and has accomplished most gratifying results. Under his leadership a small Church has been developed into probably the strongest Church in the denomination. We love him—we are bound to him by hooks of steel—and we desire that he shall remain with us and consent to act as our pastor for life. He is still active for a man of his age, and in this we rejoice with him, and is still capable of doing a great work and of rendering great and valuable service. We feel, however, that his present burden is too great and that he should be relieved of a part of it, and for that reason we recommend as follows:

1. That we elect Dr. W. W. Staley our paster emeritus for life at a salary of \$2,500.00 per year, and that he shall occupy the present Church parsonage. We believe that he should preach for us when he feels like it, do a part of the pastoral visiting, and whatever else he may believe will be for the best interest of the Church. His loving and faithful work entitles him to this consideration, and it is a pleasure for us to bear the additional burden this recommendation may impose upon us.

2. We recommend that a committee be appointed, who by and with the advice and assistance of Dr. Staley, shall select and recommend an active pastor of this Church at a salary to be agreed upon, and who will be expected, with the co-operation of Dr. Staley, to do the active pastoral work of the Church. We feel that Dr. Staley and the pastor so selected can divide the work—now too big for any one man—and that together they can accomplish better results for the Church and for the denomination.

Respectfully submitted,

(Signed) JOHN KING, *Chairman.*

C. A. SHOOP,

J. E. WEST,

W. S. BEAMON,

W. E. McCLENNY,

H. WOODWARD,

E. E. HOLLAND.

REV. W. W. STALEY ON

INACTIVE LIST

Becomes Pastor Emeritus After Forty Years of Service At Suffolk.

The following taken from *The Ledger-Dispatch*, Norfolk, Va., of recent date, tells an interesting story of one of the best loved men in public life in Virginia. The story speaks for itself, and in doing so, it tells a beautiful story:

"At the quarterly conference of the Suffolk Christian Church last night a committee composed of Col. E. E. Holland, John King, Lieut. Gov. J. E. West, C. A. Shoop, Hersey Woodward, W. E. McClenny and W. S. Beamon presented a recommendation that the pastor, Rev. W. W. Staley, D. D., who has given this church forty years of splendid service, be made pastor

emeritus for life, with a salary of \$2,500 a year and the use of the parsonage as long as he lives. The resolution also carried with it a recommendation that a committee be appointed, with Dr. Staley as chairman, to look into calling an active pastor for the Church who will take over the arduous work of the Church, with Dr. Staley's advice, assistance and counsel.

"The work of Dr. Staley, called by Suffolk people the best loved man in the community, has not only been done in his own congregation, but among all of the people in the city, and whenever there is trouble or sorrow, whether among his members or not, he has always been among the first to respond and bring comfort and cheer.

"When Dr. Staley came to the Suffolk Church it had suffered from some internal dissension and was far from being a strong church.

"The membership in 1882, when he became pastor, was 136 persons, and the pastor was paid a salary of \$600 per annum. The entire amount raised a year was \$770.83. Under his wise ministry the Church grew and prospered and in 1892 the present handsome house of worship was erected, the auditorium being considered one of the best in the state in which to speak. In 1914 a brick addition was built in the rear of the Church and is used by adult Sunday School classes, etc.

"From a membership of 136 the Church has grown to have more than one thousand members on its roll, and the Sunday school numbers over seven hundred. Last year more than \$30,000 was raised for all purposes by the Church.

"During his forty years service Dr. Staley has united in marriage the young members of the Church, married their children and baptized their grandchildren. The Church activities have become numerous and far-reaching under his ministry, and missionary societies, adult classes, a Business Men's League, Ladies' Benevolent and Social Union and Christian Endeavor societies have been formed.

"During his service the Church has had nine secretaries—Jesse T. Whitley, Thomas H. Hines, James R. Baker, John Monnell, H. M. Parker, B. F. Cutchin, John King, M. M. Watkins, J. D. McClenny. There have been five treasurers—B. F. Cutchin, James M. Caulk, P. J. Kernodle, Hersey Woodward and E. H. Rawles.

"James A. Turrentine and Robert Brinkley were chosen joint Sunday school superintendents just about the time of the Civil War and left for the Confederate army soon after the election. Superintendents since the war have been: D. B. Dunbar, P. J. Kernodle, C. A. Shoop and W. S. Beamon.

"It will be a source of great satisfaction to the entire community, Suffolk and Eastern Carolina and Virginia, where Dr. Staley is widely known, to know the splendid recognition taken of his work and that he will still remain as guide and council in the affairs of the Church."

SOUTHERN C. C. DELEGATES TO THE AMERICAN CHRISTIAN CONVENTION

The following is a list of the Delegates and Alternates elected by the last session of the Southern Christian Convention to attend the next session of the American Christian Convention which meets at Burlington, N. C., October 17-25, 1922.

Dr. W. W. Staley, Suffolk, Va.; Dr. G. O. Lankford, Burlington, N. C.; Dr. W. A. Harper, Elon College, N. C.; Dr. R. C. Helfenstein, Dover, Del.; Dr. L. E. Smith, Norfolk, Va.; Dr. W. T. Walters, Richmond, Va.; Dr.

I. W. Johnson, Suffolk, Va.; Rev. J. Lee Johnson, Fuquay Springs, N. C.; Dr. W. C. Wicker, Elon College, N. C.; Rev. A. W. Andes, Harrisonburg, Va.; Rev. E. M. Carter, Wadley, Ala.; Dr. J. O. Atkinson, Elon College, N. C.; Dr. J. P. Barrett, Reidsville, N. C.; Rev. R. F. Brown, Columbus, Ga.; Rev. H. W. Elder, Richland, Ga.; Rev. S. C. Harrell, Durham, N. C.; Dr. W. M. Jay, Holland, Va.; Rev. J. V. Knight, Raleigh, N. C.; Dr. P. H. Fleming, Burlington, N. C.; Dr. W. D. Harward, Dendron, Va.; Dr. N. G. Newman, Elon College, N. C.; Rev. C. B. Riddle, Burlington, N. C.; Dr. C. H. Rowland, Franklin, Va.; Rev. J. H. Lightbourne, Holland, Va.; Rev. T. E. White, Sanford, N. C.; Hon. J. E. West, Suffolk, Va.; J. A. Williams, Franklin, Va.; Prof. L. L. Vaughan, Raleigh, N. C.; J. W. Payne, Wedowee, Ala.; P. J. Kernodle, Richmond, Va.; E. L. Moffitt, Asheboro, N. C.; W. K. Holt, Burlington, N. C.; Mrs. W. H. Carroll, Burlington, N. C.; Mrs. W. T. Walters, Richmond, Va.; Mrs. J. E. Cartwright, Norfolk, Va.; Mrs. J. B. Gay, Franklin, Va.; D. R. Fonville, Burlington, N. C.; Chas. D. Johnston, Elon College, N. C.; Mrs. J. L. Foster, Waverly, Va.; Miss Lucy M. Eldredge, Richmond, Va.; E. T. Holland, Holland, Va.; Roy A. Larrick, Winchester, Va.; Miss Jennie Willis Atkinson, Suffolk, Va.; Dr. W. P. Lawrence, Elon College, N. C.

Alternates: Rev. R. L. Williamson, Henderson, N. C.; Rev. L. L. Wyrick, Elon College, N. C.; Dr. J. W. Wellons, Elon College, N. C.; Rev. R. P. Crumpler, Luray, Va.; Rev. J. D. Dollar, Roanoke, Ala.; Rev. C. E. Gerringer, Elon College, N. C.; Rev. J. L. Foster, Waverly, Va.; Rev. J. H. Dollar, Rev. J. W. Holt, Burlington, N. C.; Rev. B. J. Howard, Chapel Hill, N. C.; Rev. W. C. Hook, Berkley, R. No. 3, Va.; Rev. O. D. Poythress, South Norfolk, Va.; Rev. P. T. Klapp, Elon College, N. C.; Dr. W. S. Long, Chapel Hill, N. C.; Rev. C. E. Newman, Virgilina, Va.; Rev. J. W. Patton, Greensboro, N. C.; Rev. H. S. Smith, Norfolk, Va., care D. J. Bowden; Rev. W. L. Wells, Portsmouth, Va.; Rev. B. J. Earp, Newport News, Va.; Dr. D. Long, Franklinton, N. C.; L. M. Clymer, Greensboro, N. C.; C. H. Stephenson, Raleigh, N. C.; S. A. Caviness, Greensboro, N. C.; E. A. Hillyard, Broadway, Va.; N. M. Hasler, J. M. Darden, Suffolk, Va.; Mrs. W. V. Leathers, Holland, Va.; Mrs. W. H. Boone, Durham, N. C.; Mrs. R. F. Brown, Columbus, Ga.; Mrs. J. W. Patton, Greensboro, N. C.; John King, Suffolk, Va.; Mrs. Walter Darden, Mrs. W. R. Sellars, Burlington, N. C.; W. J. Graham, Burlington, N. C.; J. O. Wiggs, Hardy Ave., Norfolk, Va.; S. M. Smith, Norfolk, Va.; A. T. Holland, Suffolk, Va.; B. D. Jones, Holland, Va.; J. U. Gunter, Sanford, N. C.

Respectfully submitted,

I. W. JOHNSON, *Secretary S. C. C.*
Suffolk, Va., July 20, 1922.

"For each serious problem of life to-day, Jesus has provided an illuminating suggestion for the easiest solution. Would you judge a lover, a business man, a book? Remember that "by their fruits ye shall know them." Would you be informed as to the cause of your failures in life? Estimate what your follies and vices and selfishness have cost you in money and friends; consider whether with devout sincerity you have pursued a calling that sober truth commended to you as the one most fitted to your powers." That is well worth considering, as suggesting lines likely to show you yourself and the needs you have for a change in your life in order to attain the best results.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

A VERY SIGNIFICANT WORD.

We often lose much of thought and comfort by not knowing the meaning of words. This is especially true of Christians. A message comes to us clothed in such language as seems pretty plain to us, and we let it pass because we take it for granted that it is all right, and it may be all right, but that does not keep us from losing heavily, if we do not look into it sufficiently to make sure that we get the true meaning of the words there used.

Let us take as an instance of this kind the words we find in 2 Kings 18:5, where it is said of Hezekiah as a king:

"He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him."

Now how many of the average Bible students know in fact what is meant when it is said that Hezekiah *trusted* in the Lord God of Israel? We do not mean to insinuate that our readers are lacking in the understanding of Bible words more than are others, but we do mean to say that among all branches of the Church of Christ, it is likely that a large per cent. of the average members of the churches are not careful to hunt up the real meaning of Bible words.

What is it to trust another—to trust the Lord? No doubt in any attempt to define this word there would be many opposing ideas presented, and that is largely due to the fact that so few of us have given ourselves the opportunity to get the real meaning of the word, or there would not be such diversity of opinion as to its meaning. Till we get the true meaning of the word, we cannot define it for others and not even for the comfort and assurance it would bring to our own hearts. Hence we are at fault seriously in our failure to get the thought God meant us to have in the Biblical use of the word.

The word *trust* occurs in the Old Testament 152 times. It is the rendering of the Hebrew words which signify *to take refuge; to lean on; to roll on; to stay upon*. Now let us think of the thought which that word brings to the mind of the trustful Christians. Hezekiah was in trouble, although he was a king and a man of great power. What did he do in his trouble? He *trusted* in the Lord God of Israel. But what does that mean when it is applied to the act of Hezekiah, to what he did in the time of his trouble? Why it means that in his time of peril, he took *refuge* in God, that is he left his trouble and fled to God for safety, and he was safe. Then again it means that he *leaned on* God. He felt his weakness and having not the strength that was so much needed to handle the situation into which he had fallen, he simply *leaned upon* God for deliverance. Or again it may mean that Hezekiah in the time of his peril, simply *rolled* his burden on the Lord and so had the help of one who is mighty to save and to deliver. Or it may be that he stood still and so *stayed* himself upon the Lord, the God of Israel, and in that way got deliverance. The word *trust* is used to indicate a *refuge* in Ruth 2:12; in Psalms 56:3, the word *trust* is used in the sense of leaning on the Lord; in Psalms 22:8, the word *trust* is used in the sense of rolling his burden on the Lord, with the assurance that He would carry it for him; in Job 35:14, the word is used in the sense of *staying one's dependence* upon the Lord. What a field of light comes to us

in that one word *trust*, as used in the Scriptures, especially in the Old Testament. In the New Testament the word *faith*, or *believe* is the equivalent of the word *trust* in the Old Testament. Now let us think for a moment. If to trust in the God of the Christian means that the Christian may take refuge in God in the time of need; or that he may lean on the Lord for strength in his weakness; or that he may roll his burden upon the Lord and so be relieved of its weight; or if it means that we can stay our all upon the Lord in the moment of great need, then we ought to learn that we have a place of safety in all of our troubles and that whatever our need may be, He is ready and willing to meet our needs through trust in Him. If you wish a helpful and soul-stirring up-lift in the Bible, get your concordance and turn to the word *trust* and follow it as used throughout the Scriptures, and you will be well repaid, and then you may go on your way rejoicing because the Lord our God is your strength all the way from the cradle to the grave.

NOT FOR CONTROVERSY'S SAKE....

There is a higher end to be served in the discussion of right and wrong than the mere matter of carrying your point in an argument. What we are really concerned about is the establishment of the truth as God has given it to us—that is of more importance than any human shrewdness, or the establishment of any human thought, except as the thought may be an expression of truth.

The day in which we live is even now famous for the expression of human opinion regardless of Bible authority, but since the Bible is the record of God's own thought for the welfare of the world, some day and somewhere, there must be a reaction, when men will come back to the Bible as the standard of human life and conduct, and when that day comes, as come it will, we shall see a much more orderly procession in human affairs. Man never has been able to mark out his own course and then pursue it with complete success, and he has not, because God made man to be dependent on divine leadership. It is therefore not at all strange that when we attempt to act for ourselves, independent of God, we invariably come to grief, for man never has been competent to pursue such a course as the direction of his own destiny with success.

This does not say that many men have not tried to direct their own destiny in the affairs of this life, for they have, but their success has, as we believe, been only partial, and even then not for the good of the man who was trying to work out success in his own life. This is as true as it is of individuals, most likely, and therefore it is clear that both individual and the nation stand in great need of divine leadership, even in the affairs of earth, to say nothing of the preparation for the Life Beyond. The Psalmist seems to have been thinking of this trait in the character of man, when he said:

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like grass, and wither as the green herb."—Psalms 37:1,2.

In this day when human wisdom is so rampant to have things go its own way, not regarding the teachings of God's Word, we find many who are opposing capital punishment—it is entirely too barbarous a thing to meet their approval, and hence we see human condonement of awful crimes and some go far enough to lavish their sympathy on the criminal, but God's Word says:

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require

the life of man." Who so sheddeth man's blood by man shall his blood be shed, for in the image of God made He man—Gen. 9:5, 6.

That it seems to us, is as plain as language can make it. God who is the Creator of us all, has caused it to be written for our edification and for the preservation of human life, that whoso sheddeth man's blood, by man shall his blood be shed. Why? Well, He says that he made man in His own image and that seems to indicate that the punishment to be visited on the murderer is because man has destroyed in his fellow-man the image of God which He put there in creation, so distinguishing man from all other living things. Man is the only living thing, so far as we are informed, which was made in the likeness and image of God, and to protect and preserve that image in man, God has said that whoso sheds man's blood, his blood shall be shed. The thought of executing a murderer reaches my pity to the bottom of my heart, but that has nothing to do with the fate of the murderer—God has said that the murderer shall have his own blood shed as a punishment for his crime. God who made us all is Final Authority, and when He speaks it becomes man to be silent and bow in recognition of Divine Authority.

It is said that the Old Testament has been abolished. Who said so? The only thing that has been abolished, so far as we are informed, is the ceremonial law, and even its abolishment did not do away with its truth. The truth of the ceremonial law ended in the law, but it came forth again in Christ, and in Christ it was perpetuated. This is shown in the fact that Christ took the place of the old ceremonial law in the salvation of the sinner. Hence He ended the ceremonial law, but perpetuated the truth of that law in His own death for the saving of the sinner.

SWEEPED INTO THE CONSTITUTION BY AN OVERWHELMING MAJORITY.

"Dying hard" is an expression which means that the defeated is in a desperate struggle to maintain a losing cause. So it may be said that the whiskey business is "dying hard," for they are struggling hard to maintain the liquor business. When the nation was going dry, State by State, voting prohibition into the constitution the liquor men seemed indifferent to the fate of their business. They evidently looked upon the scene as a huge joke, not dreaming that the 18th amendment would be made a part of the constitution of the United States. But it was carried by a solid vote, except three of the smaller states, viz: New Jersey, Rhode Island and Connecticut. New Jersey has since ratified the 18th amendment, leaving only two of our forty-eight States on the negative side of this question. The talk now is of having the amendment repealed, but they are too late, the amendment has been swept into the Constitution by an overwhelming majority of the 48 States of the Union. As we understand it, unless 36 States at least will vote to repeal, and we do not believe that any party, or no party, can get enough Votes to repeal it, and therefore it is practically out of the question to attempt any such thing. But let us be not deceived, if the 18th amendment is not repealed, it will fail only because the liquor men simply cannot accomplish its defeat. These men will resort to anything within the limits of their power to accomplish this end. They take most any falsehood and use it to bolster up their plea. Only a little while ago they claimed to have found evidence that Abraham Lincoln was not in favor of Prohibition, but the matter has been investigated and the following facts were ascertained:

The alleged statement of Lincoln's views were set forth in a circular widely broadcast in the campaign, and did much to defeat the local option measure by winning over the entire colored vote to the side of the "wets," Rev. Milner, explained.

The words credited to Lincoln but since admitted to be those of another were:

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance itself, for it goes beyond the bounds of reason in that it attempts to control man's appetite by legislation, and in making crime out of things that are not crime.

"A prohibitory law strikes a blow at the very principles on which our government was founded. I have always been found laboring to protect the weaker classes from the stronger, and I can never give my consent to such a law as you propose to enact. Until my tongue be silenced in death, I will continue to fight for the rights of man."

The quotation was headed "Abraham Lincoln's proclamation." and was followed with this appeal:

"Colored voter, He appeals to you to protect the liberty he has bestowed upon you. Will you go back on his advice? Look to your rights! Read! Act! Vote for the sale."

Rev. Milner declared that the alleged statement of Lincoln is being circulated today by organizations opposed to the eighteenth amendment and appealed for a "campaign to forever clear the name of the great emancipator of so foul a stigma."

The affidavit made public by Rev. Milner says in part:

"That the Rev. Sam Jones, Henry W. Grady, this affiant, and many other speakers then openly denounced the purported words of Abraham Lincoln to be a flagrant forgery, defied discovery of them in any recorded utterances by Lincoln and offered a reward for proof of their genuineness, but no one produced any such proof.

"That some time after the excitement of the campaign had disappeared, this affiant, in conversation with Col. John B. Goodwin, who had been the director of the anti-prohibition forces in said campaign, was told by Col. Goodwin, that he himself devised the circular in question, composed the alleged words of Lincoln so as to attract the adhesion of the colored voters and had done so because to win them was the forlorn hope of the 'wets' the country at that time being under a prohibition law."

THERE GOES YOUR MINISTER.

When a preacher becomes an actor, the angels of grace and the nymphs of art hold their breath and maintain a heavenly poise for fear of the outcome. But the modern minister has little hesitancy in undertaking the most perilous tasks. Seemingly without the least reservation he proceeds to walk where angels would fear to tread. All through the Christian centuries he has been cautioned that as a preacher he must not assume the role which he himself is not. As a preacher he may elocutionize, but he must never act a part that does not belong to his everyday life. Furthermore, he has been advised that the whole trend of the actor's art and the theater's influence is away from personal piety and Christian devotion.

But the modern minister is discounting these old counsels and annulling those old restraints. He is declaring by his actions that the actor's art may be utilized in the furtherance of the gospel; that it can be entrusted to carry educational value; that it can be directed to evangelistic ends. Therefore he brings his dramatic

instincts to bear upon the Bible itself and takes the stories thereof and enlarges them into dramatic form; breathes into them modern life; creates in them dramatic incidents; recasts them for tragic ends, and remolds them for romantic atmosphere.

The appeal of the cinema has had a profound influence upon him. If he is not restrained by moral prejudice he is carried off his mental feet by a desire to put into action all the great stories of the church, all the great dramas of religion, and all the great incidents of Scripture. If some men among these leaders were given the opportunity they would dramatize the whole current of religious history from start to finish; from Genesis to Revelation; from St. Paul to Jonathan Edwards, and from Alpha to Omega.

There may be something commendable in this, but we have our reservations. In a limited way it has its value, but these must be conserved by the greatest possible Christian consideration. The church is treading on unproved ground and the motives that are urging it on should be carefully examined. We learn that a new Bible play is being produced by the churches of one of our large cities in which the character of Jeremiah is to be the center. The preparation for the great pageant or play is being directed by a group of ministers who are to assume the most prominent part as actors. The scenes are located back in Jerusalem where the angry mobs shouted their threats of violence against the enemies of the Holy City. The ancient Hebrew melodies will be chanted; the woes and warning of priests and prophet will be sounded out against the trumpet calls of the approaching Babylonian armies.

It is said that the play, although dealing with tragic times and with events which laid the foundations for a large part of modern religion, abounds with lighter touches and with moments of romance. The entire conception has grown out of the brain of a minister with dramatic genius. There are elements of humor to dissipate the feeling of the sacredness of the story, while love and romance is woven around the weeping prophet and his beloved Sherah, which brings both joy and pathos into the general theme.

The ministers of the gospel, who have joined the cast, it is said, have done so at a considerable sacrifice. They were engaged in it during the busy season of Lent. Strange that they should have been so occupied, but you cannot tell these days what *some ministers* will do even during the most sacred period in the life of our Lord, which the church celebrates in memory of his suffering and death. But they believe they are using the stage and the drama as a means of making the Bible live. Somehow they have the conception that it is a *dead book*. And to make it throb with vitality, as though it had not given the spirit of humanity to mankind for nearly 2000 years! and thus to find for it absorbing interest on the part of a larger public than it has ever had. This type of minister, obsessed with the idea that the drama can be made an accessory to the preaching of the gospel, gets into action, giving his whole soul to make it a success, assuming at times the most responsible roles and the most unexpected parts. These have shown a willingness to impersonate the harsh and unjust men of the times. How would you like to see the performance when, for instance, the gates of Jerusalem are entered by an army of Babylonians to take captive the people of Judah, and have someone say to you, "There goes your minister," and to discover that he was playing the part of the all-glorious and terrible conqueror of all the world, the famous Nebuchadnezzar, builder of Babylon, the immortal city with its gates of brass and iron and stone?

That would be some impersonation for a dis-

tinguished follower of the lowly Nazarene! But then another comes as General of the army, who chains and binds Hezekiah the king, and binds Hilkiyah the high priest, and Shaphan the scribe, and dozens of others, all being impersonated by some minister who heartlessly seizes the captives and drives them away with thongs and blows into the captivity that has written itself in the most imperishable language that has ever been uttered by prophet, priest, or patriot. There goes your minister! playing the role of some infamous man of history. He can undertake anything. His genius has taught him how to impersonate, how to practice his art. Don't be surprised if some one calls your attention, crying, "There goes your minister, playing the devil!" Well, Well; tell it not in Gath; publish it not in Askalon.

The metamorphosis of the personality of those who have been trained to always be what they appear in the eyes of men will no doubt strain to the utmost limits the powers of human nature that will affect the integrity of a personality that has desired to follow ideals and impersonate them in the very life of the soul. No doubt it will be an interesting performance to witness the exhibition of this modern conception in dramatic form of Jeremiah.

But why was Jeremiah selected? Was it temperamental? To make an exhibition of that prophet's life for the entertainment of men may not be questionable, but it surely should be looked upon as a delicate matter. For he who sat by the city gates and wept until his tears became rivers of waters, because his heart was broken over the downfall of his people, is too sacred a character to be set in the market place, where the crowds may pass by to gaze with heartless irony. There is a sacredness about Holy Scripture that should preserve it from secular exploitation that divests of all of its divine association.

There is an apartness of the ministry that demands that clerical dignity should be so conceived and preserved that it will always find a defense against lay indignities. When, therefore, a minister enters into those secular enterprises that strip him of all evidences of his former life he is placing himself in a perilous position. For if all the lowering forces of the ministry are taken into account, we are face to face with the conclusion that the standards of judgment applied to him are different from those by which other men are tested. He holds a position of moral aloofness and perfection of character which he must maintain at all hazards. He must be sky-pure. He must be absolutely white. He must be far above the least compromise of opinion, conviction, character.

The people look upon him as their spiritual leader, the voice of God to them, the daily example of the Christian life. For him to compromise by assuming some other character, he exposes himself to that divestment that may perchance leave him in the minds of men as being on the common level without a distinguishing characteristic. He must strive in behalf of his own immaculateness for he is not judged by the standards that measure other men. They may not grant it to him should he claim it, but they deal with him and judge him upon that level.

This discussion is not a jeremiad over the situation that is developing. Our fear is that the old prophet may ultimately find himself multiplied by those who undertake to impersonate him.—*Western Christian Advocate*.

Nevertheless I have somewhat against thee, because thou hast left **THY FIRST LOVE**.—Revelation 2:4.

CONTRIBUTIONS

SUFFOLK LETTER.

Does it pay to go to college? Does it pay to go to college, if one does not possess the means to go? Does it pay to spend years in college, and years out of college to pay for the years spent in College? It is said that "fools ask questions that wise men cannot answer." The above questions may be foolish questions, and the answer herein given may be more foolish than the questions, but questions arise in the minds of young people relating to college life akin to what the above questions involve. Like young birds out of the nest, young people must select their own course and use their own powers for future movements. Self-choice and self-movements determine future results.

Any field occupied by human service is measured by the numbers that enter it. In the field where the smallest numbers serve is easily seen the largest opportunity. The smallest percentage of human beings go to college, and a still smaller number graduate: and this makes the army of college men and women, to fill positions with that class of educated people, a field of largest opportunity. The army illustrates this statement. The officers are chosen from the educated men, with but few exceptions.

People of means can hardly afford to neglect collegiate training for their children lest they drop below their social and financial level. There is a certain culture demanded of people of means that they cannot well afford to neglect. It pays people in the higher walks of life to go to college in order to hold their influence in society and to set standards that will inspire less fortunate young people to work upward. That class of families create an educational atmosphere that gives health to society.

If one does not possess the means to go to college the reason is all the stronger for going: for that is the surest road to standing and usefulness. The personal effort for collegiate education is practical education: and every man and woman needs both training and experience. It takes the rich about as long to acquire real experience after leaving college as it does the poor to get through college by his experience. It takes the finest trees longest to grow, and it takes the longest time to fashion them when cut in the mill. If there is any fault in this age in the Outlook for young people, it is impatience. They are in danger of thinking the time too long to work and make money enough to pay through College. Too much stress is laid upon commercial success in the matter of education; and that as to immediate results. The matter should be considered in its relation to the whole of life, as to being, time, usefulness, and final results. It pays in this larger sense to spend many years in College at hard work, and many years out of College, before or after the college course, to pay for the cost of collegiate education. By the end of that double period of personal sacrifice and effort the life will be ready for years of service that will enrich self and help others.

All this is said to set young people to thinking along lines that may lead to personal character, satisfaction, and a career of useful service. Make up your mind that you will go to college, and if you cannot go to college this year, you will go next year, or the year after.

W.W. STALEY.

ELON LETTER.

The die is cast. So far as aggressive work is undertaken for new students for Elon this fall

it will be with our own young people. We have a sufficient number of young people of our own Church on our mailing list to crowd our College to its utmost capacity. Elon was founded to provide them under positive moral and religious influences with higher education at most reasonable rates. Through the years the Brotherhood has added to its initial investment till now we have a physical plant, a faculty, and a reputation for faithful high-grade work that rejoices every member of our Church. We have done nobly and God has blessed us. We are grateful.

But one thing has always circumscribed our ability to serve our Church as fully as we might, that practically half our students have come to us from other Churches. We have been glad to serve our brethren of other denominations. Elon has demonstrated that a Christian College without sectarianism can gather together on one campus all shades of religious creed and return them to their own, each strengthened in his Christian life and deepened in his spiritual experience. This is an achievement to be proud of. It conclusively proves that the real essence of the Christian faith is not creed but the expression in conduct of the Christian spirit. Vital piety our Christian Church forebears called it—that is the real essence of the Christian way. What seers they were.

But the stubborn fact remains that fifty per cent of our students are from other folds and return to those folds after graduation. The good has been done in motivating them for the Christian life, but our own Church has spent its resources for other denominations. This matter was treated in my annual report of May 1922 to the Board of Trustees. I quote briefly as follows: "Inasmuch as every student costs a College more than is paid, the general average the country over being as follows: 39 per cent. paid by students, 31 per cent. from gifts, and 30 per cent. from endowment, it is doubtful whether we ought with our present resources to try to secure more than 300 students. It will be many years before our own constituency will send us that many annually. All beyond the students coming from our own Church represents a work of interdenominational and community benevolence, a splendid work if we can afford it. The Board of Trustees entertain the same opinion. Our aim should not be numbers. A decrease in enrollment would put the College financially in better condition. Our aim therefore should be to put forth special effort to bring our own young people to our own College.

If others wish to come and we feel sure they will, we will welcome them and do for them the same good work as in the past thirty-two years. But so far as aggressive effort is concerned to secure students it shall be expended on our own people. So far as the administration is concerned the die is cast.

Some one asked the other day when this matter was being discussed, "What if our own people do not come?" "Then," it was replied, "In all likelihood for a year or two our enrollment will decrease, till our people realize that this policy is to be strictly adhered to and thorough cooperation all along the line shall fill Elon College eighty or ninety per cent. full of boys and girls from Christian homes, who after four years have been spent in study in their own College, will return to their home communities fire-brands of Christian zeal for the growth and development of our Brotherhood."

I have faith in our people. If that faith is

misplaced, our College will suffer. That is the upshot of the matter. If our people do not rally to our College, we certainly ought not to expect others to do so. Nor is it right for us to expend our energies in the effort to induce them to do so. We shall therefore as Grant said "fight it out along this line" if it takes into the valley of temporary eclipse and requires a generation to bring us the victory we are sure God desires us to achieve.

But this victory is ours *now, this very September*, if we want it, if we will cooperate to that end. We have more than a hundred preachers. Let every one of them go out and sit up with some young man or woman till attendance at our College is assured. We have two hundred and fifty Churches. Surely in every one there are one man and one woman who love our cause sufficiently to go and do what I have suggested for our ministers. Of course both ministers and lay workers will keep me informed of prospects so we may send literature and where possible visit personally. It would bankrupt the College however, were we to keep a force in the field large enough to interview all prospects.

If you have never spoken personally with a young person about attending our College, go immediately, beloved, and do it. It will quicken your love for our Church. It will give you a new hold on the heart and life of the young person interviewed. In the years ahead it will give you the satisfaction of having directed a young life into channels of larger, richer service for Christ and the Kingdom. Personal work—that is it. Our Christian Church needs that you do that sort of work for our College right now. What a rewarding work it is too!

I recall now, two young men whom some eighteen or twenty years ago I was privileged to influence to come to our College. One of them was planning to quit and go farming. He is now a rising lawyer, a Christian lawyer too. He is capable of being governor of his state, a stalwart Christian leader in his profession. The other young man was going for a short-cut business preparation. I persuaded him to take our business course. He did, and God so impressed him before the year was out that he decided to enter our ministry. He continued in College till graduation after taking his business course. He is today pastor of one of our best city Churches. How my heart sings praises to God when I think of these two young men and of the many others whose lives our College has touched for higher things.

Beloved brothers and sisters of our Christian Church, I plead with you thus to touch for good, for uplift, for God the lives of the young around you. Sit up with them till they are safely within our own institution. Under God, we shall endeavor so to train and motivate that they shall be devout leaders in Christ's Kingdom in the days ahead.

The die is cast. Elon must be what the faith of our fathers decided in her founding—thronged with the boys and girls of our own Church. Who will be a helper in this time of need?

W. A. HARPER.

FAMILY.

To see a family live in love; husband and wife, parents, children and servants doing all in love to one another; to see a town live together in love, without any envyings, brawlings, or contentions, lawsuits, factions or divisions, but every man loving his neighbor as himself, thinking they can never do too much for one another, but striving to go beyond each other in love; how happy, how delightful a sight is this—RICHARD BAXTER.

CHRISTIAN EDUCATION.

An address delivered at Newport News, on Sunday, July 16, in celebration of College Day

By MR. JOHN KING, SUFFOLK, VA.

America has been termed the melting-pot of the world. And perhaps nothing so truly shows the truth of this description as the figures which show the increased annual number of foreign students who come to America to catch the Western spirit of democracy. The beginning of autumn greets a group of these young thirsty torch bearers. By the end of summer, another group, satisfied and filled with new ideals to transplant in their home lands, is bidding good-bye to these shores.

The question of the influence of America upon these incoming and outgoing students is very important. The majority of those that arrive are young, eager and progressive. On them, their country has placed all hopes to lift her out from the mire, of weakness, set her upon a pedestal of strength, and steer her straight in the path of progress. The far-reaching power of some is unquestionable.

Fresh from the wellspring of knowledge, a student returned to China and there revolutionized the educational system of an entire province from the bottom to the top. He thus had to do in a very formative way with the life of more than two million people. Many of the statesmen who are now playing prominent roles in the field of international politics are American trained. The New Culture movement is destined to have a progressive influence on thousands of returned students.

From every foreign land that has sensed the spirit of the new age of culture and democracy, America, has students. From the Philippines, Hawaii, India, Japan and the West Indies, they come with fresh minds and open hearts to catch the beat of what has made America the progressive nation she is today. With such a continual flow of students in our midst, the opportunity to bridge international chasms is really significant. The greatest peace problem is learning to think internationally. The world is becoming smaller and more unified year by year. No generation ever faced such possibilities of weal or woe as does ours as it sees nations being reborn, civilization looking to Christian people for guidance; and yet sees the forces of evil, of war, of challenge to this generation for world brotherhood and a new internationalism which alone can make peace permanent.

You can do your share in moulding international opinion if you look upon foreign students with international helpfulness. By serving them nobly and well, by teaching them those foundations of Character that build real cosmopolitanism, by extending to them sympathy and help in times of their country's misfortunes and distress, you will be contributing your part in speeding up enterprises for constructive goodwill.

Foreign students are electrically responsive to the better influences of America. They show it while they are here and they express it when they return home. Their spirit of mutual friendliness was recently shown by the sacrifice they made in the Stadium campaign at the University of Illinois. These students coming from every part of the world without friends or associates who could guide them through the troublesome first year of college life, with language and customs entirely different from our own, have given unflinchingly, unreservedly; that Illinois' most sacred ideal might be realized. To most of them it has meant a tremendous sacrifice, a sacrifice which is untold in the subscriptions of hundreds of dollars which have been received so plentifully. These students felt that they owe

a debt not to be measured in terms of money. Their liberality is a symbol of love and reverence for America.

We have the evidence of the fact that our American schools are perfect, and offer a greater advantage to the boys and girls of today than any other country, from the very fact that parents of the old world are sending their children to the Western Hemisphere for training in our schools. They recognize that the United States does not only offer better physical and mental training, but a Christian education as well. They recognize our universities as standard bearers for the best and most useful training that can be given to man or woman.

Our preparatory schools are principally free, and our universities are liberal, so that any boy or girl can secure an education almost at their door practically without charge.

It is not necessary to be born of rich parents to secure an education as the poorest boy or girl can get an education if he or she desires, without price. It seems that riches are a burden to a student. I have often thought that it was almost a crime for a parent to supply his child with a great deal of money at school. Their minds are led away from books to worldly things that money will buy.

Since we see that foreign lands are sending their children here, at a great distance and cost to educate them, why should this not be an incentive to us to apply ourselves and take advantage of this golden opportunity that is so free and easy to accept?

The world is demanding every day better educated men and women to meet the demands of this rapid progressive time in which we are travelling. I tell you you had better get ready or the old ship will sail by and you will be left out in the deep sea without rudder or compass.

The Christian Church has built up a school at Elon that has done wonders in the past twenty-five or thirty years. Think of what this college has done for the church. Not only for the church, but you can find many leading lights all over this land who received their training at this college. What would the Christian Church be today but for the men and women that were educated at this college? Your pulpits would be vacant, and some of your free schools would be without teachers.

I believe in co-education. Men and women should be trained up together under the proper protection so that when they go out in the world they will know how to respect each other. They will know how to shield the other from the world.

If the Christian Church ever expects to build up a great denomination it must patronize its colleges, for these are the standard bearers to a fashionable school, but I tell you you do not need fashions. If you want to give your son or daughter a thorough christian education. Fashions in this country are principally from the under-world, and you can get too much of this at home.

The blessing of democracy will flow only "in so far as it represents the rule of an intelligent and cultured people."

The American ideal, and it must be maintained if we are to mitigate disappointments and unrest—is the ideal of equal educational opportunity, not merely for the purpose of enabling one to know how to earn a living, and to fit into an economic status more or less fixed, but of giving play to talent and inspiration and to the development of mental and spiritual powers.

Democracy cannot live on bread alone. It is not enough that one shall be able to earn a living, or a good living. This is the foundation but not the structure. What is needed is to have life more abundantly.

Life is not a pastime, and democracy is not a holiday excursion. It needs men trained to

think.

The revolt of the young merely means that we have raised a generation that knows everything. Being born since the fliver, jazz, and movies, is what did it. After Bismarck's day, Germany raised a generation that knew everything. What happened to them will happen to our young know-it-alls.

In twenty years from now the world will be what the boys and girls of today make it.

Then, if the ongoing of the world to material and spiritual splendor is dependent upon the Man, how important that the Man in the making shall be fashioned rightly. He must be trained to righteous doing, and he must be stimulated to inspire ideals. The influences of every day around him in his childhood must develop and maintain in him the aspirations to be the Man redeemed and capable of being a redeemer. It is not enough that his home life shall be sanctifying; for powerful suasions exist outside of home, and most of his waking hours are spent away from the family circle. The school must help to make the Man. And in a large measure the Man on whom the future of the world depends is being formed or deformed in the schools of today.

What kind of Man are we educating for the great and perhaps final task of humanity in this dispensation—preparing for the Kingdom? Religion is the chief factor in improving the character of this coming Man; and as well expect the church or the home to prepare him without religion for his coming world duty, as to expect the school without religion to give to him the safe mental equipment and the spiritual aspiration.

Of all things most needed now in this distracted world is the Man—the man in myriads—tutored in the truth and prepared with religious fervor to help in the world's redemption.

It all depends upon the Man, for God uses men to work out His mighty purposes with the race.

What are You doing in home and church and school, to build the Man for God?

While we are preparing our sons for the Man of tomorrow we should have an eye singled upon his training. If he is trained up in the atmosphere of sin, he will go down to degradation. Then why not teach the boy at home, and in school, the love of Jesus Christ.

Why should our public schools refuse to have the Bible read in these schools? They are allowed to read Caesar and Vigil, but the Bible and Jesus Christ is forbidden. This is because the Jews and Roman Catholics object. If the Jews had the power Judaism would be taught in these schools.

If you force your public schools to teach the Bible to the young when they advance in their studies they would naturally incline their hearts and mind in the way of their early training, and your pulpit would be supplied every Sunday instead of being vacant.

The people of every other nation put carefully into their schools what they consider their very best possession. The Mohammedans put their Koran there. The Chinese put their Confucius there. The Indians put their Buddha there. What we would have in the life of the nation we must put into the schools of the land.

The future safety of the United States lies in Christianity. It matters not what our natural resources are: what our form of government is; what our business ability; what our foreign trade; how great and many our dreadnaughts; how thorough our educational system; these things cannot insure national safety and perpetuity. The principles of Christianity are the only sure foundations for national security. The future of America rests not on Wall Street, but on Plymouth Rock.

"Public instruction" said Napoleon, "should be the first object of government." "All who have meditated on the art of governing mankind," said Aristotle, "have been convinced that the fate of empires depends upon the education of youth." "Knowledge," said Daniel Webster, "does not comprise all which is contained in the large term 'education'. The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education. "Teach," said Seneca, "the art of living well." "Reason and experience both forbid us to expect," said Washington, that "national morality can prevail in exclusion of religious principles." "Educate men without religion said the Duke of Wellington." "and you make them but clever devils." "Religion and liberty are inseparable," said Philip Schaff. "True religion," said Burke, "is the foundation of society." When that is once shaken by contempt the whole fabric cannot be stable or lasting.

The Bible is the North Star among books. You may travel all over this land and foreign countries for knowledge, but unless you carry some knowledge with you you cannot bring knowledge back.

While we are preparing our sons and daughters to meet the battles of the world don't forget the great outstanding fact that the greatest requisite for success is a Christian religious training and may I leave the words of the Apostle Peter with you—

"Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness and to godliness brotherly kindness, and to brotherly kindness charity."

CHRISTIAN EXPERIENCE.

By Rev. W. C. Wicker, D. D. New York City.

Christian experience is the result of Christian activity, but all activity springs from the deeper self. Without a fundamental attitude of faith in Christ there can be no Christian experience. Such a fundamental faith organizes the entire self into a unity of Christian purposes and gives the set that is bent on the realization of that purpose; and all the activities as they converge upon the attainment of such a purpose spring from the deeper use of this newly constructed personality.

Experience may be analyzed into its Component elements or aspects as follows: Fundamentally and primarily experience is a trying out process. It is doing something to see what will happen as a result of the deeper spiritual urge. Secondly, the self undergoes or suffers something as a result of the doing, Thirdly, the Self Connects the outgoing wave of activity to the incoming current of undergoing, and consciously sees the relation of the one to the other so that one of these aspects means, or is the means to, the other and is known to be so for future conduct. Now if this activity is done as a result of our loyalty to Christ our faith in Christ, our striving after Christ, the result is Christian. The activity the response, or the service must be something done on our part as a result of a conscious promotion of His Kingdom, in service to humanity or else the Christian element is left out of the deed and the experience is not Christian, but anything done in His Spirit is Christian. When the act is done, when the prayer is offered, the song sung, the sermon preached, the alms given, suffering alleviated, or sickness healed, it must be done with a conscious purpose to serve humanity in His Spirit,

or the act degenerates into simply a moral quality which is service to society; if it is done with no desire to promote Christ's Kingdom or to serve humanity, but simply to satisfy self it degenerates to a lower level, viz; the purely intellectual or merely medicinal routine.

The spiritual outcomes of Christian Experience, the undergoing or suffering, resulting from our conduct will be joy or sorrow, happiness or misery, humility or rapture according to the nature of the purpose and outcomes of our conduct. "If ye know these things, happy are ye if ye do them."

The Christian world has put too much emphasis on the faith or attitude side of religion. To be sure, faith is fundamental. Without faith we cannot please God." but the faith that founds kingdoms, removes mountains, stops the mouths of lions, builds Churches, supports missionaries, promotes education, trains a dynamic progression, rgent, creative faith which lays hold of the entire self, and directs all the impulses, urgencies, instincts, habits and thought process in working out the problems that arise in promoting these enterprises.

The Church has too long sat supinely by praising our principles and neglecting our purposes, resolving in Conferences and Conventions to accomplish wonders, and never resolving the adopted resolution into practical application. We need to mobilize all the thought and energy, the earning power and the enterprize, of the genius of the creative intelligence of the young people of the church to undertake great things for Christ from the first of their Christian experience of the individual, enlarge their loyalty, encourage co-operation, stimulate wiser and better organization, and consciously and intelligently direct our present plans for higher purposes and greater progress.

The Christian Church should get away from authoritarianism as quickly as possible. It should shun the very appearance of evil and cultivate the spirit of Co-operation, with emphasis upon the growing, intelligent constituency; enlisting their intelligence; their enterprise their push and energy; their creative imagination; their enriched experience fresh from the fountain of life in the vital problems that naturally develop out of progress. We could well utilize all the wisdom of experience and age in directing, stimulating and guiding the activities of the younger generation of the Church in undertaking for God and humanity.

AFRO-CHRISTIAN CONVENTION MEETS.

The 28th Biennial General Convention of the Afro-Christian Church has just closed one of the most successful sessions in its history, its meeting place being Macedonia Christian Church, Vaux Hall, N. J. Ninety delegates, including the Women's Home and Foreign Missionary Society were in attendance, coming from many states in the South, Pennsylvania, New York and New Jersey. Dr. S. A. Howell, President stated that this convention is the development of a vision he had twenty-five years ago, when he saw the old Afro-Christian Church holding its National Convention in the North, with its conferences from all sections represented.

The opening reception was an interesting feature of the Convention, when the many local ministers of all denominations, the officers of the Northern District Conference and the Township officials met and made welcome the personnel of the convention.

The Afro-Christian Church has made a marked progress during this last Convention year. Dr. Howell and his executive officers were called to Baltimore last fall for the purpose of setting apart a work there and connecting it with the

Christian Church. As the result of such a merger, a Baltimore Conference has been organized, and eight churches approximating a property valuation of seventy five thousand (75,000) dollars and one thousand communicants are now numbered with the Christian Church. At this Convention two ministers, representing a work in Central America, made application for affiliation and were accepted with their representation of six hundred souls. The Afro Christian Church proudly accepts such men as Drs. Brown, Edwards Knight and the other ministers of Baltimore, and Reverends Wilkins and Tylerbest of Central America. All are highly trained Christian ministers who desire affiliation with the Christian Church, simply because they like best the principles of it.

Dr. W. G. Sargeant, Sec'y of the American Christian Convention and a member of the Board of Control for Franklinton Christian College made a very pointed talk on matters dealing with the College, its needs and its goal. Dr. S. A. Howell retiring President of the College, responded in a very earnest, spirited and equally pointed manner. During his two years as President, Dr. Howell has made more improvements than ever before in the history of Franklinton. The farm has been put in operation and two mules put upon it. Last year 2100 pounds of pork was put in the smoke house. A little post office has been built, where mail can be collected and distributed in an orderly way, and a Domestic Science Department has been equipped. A complete heating plant has been installed, and all rooms are now comfortable. Dr. Wm. H. Hainer, Pastor of the Christian Church, (white) Irvington, N. J., in his commendatory remarks concerning Dr. Howell's accomplishments for Franklinton said "Franklinton has never begun to be in the history of its being, what it is today, and she has had a punch, I predict, that will send her over the top." Over seven hundred dollars was raised in cash and pledges for Franklinton.

The Women's Home and Foreign Missionary Society made splendid reports, showing advancement along all lines. The spirit of co-operativeness and oneness was effective in every phase of their operations. It is a big auxiliary to the Afro-Christian Convention. One hundred dollars was laid on the table for foreign missions, and a special collection taken for the Central American work.

Very few changes were made in the official personnel of the Convention or Missionary Society. Prof Henderson was nominated for the position of President of Franklinton Christian College, and his name will be presented to the Board of Control for its endorsement. Dr. S. A. Howell is again in the harness as President for another Convention year, and if the same zeal and interest and co-operation remains a reality, the old Christian Church has every reason to make during this Convention year, a history that will surpass itself and be pleasing even to the most sanguine among its laborers.

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CORA D. HOOPER.

GOD,S KNOWING.

Our God is a Master of detail. He does not regard men simply in the mass. He knows every individual. They say that Napoleon Bonaparte had a wonderful memory for names. I have seen it stated that he was personally acquainted with tens of thousands of men who served under his flag. God knows every man and woman in the wide world today. Not one is overlooked. Not one is forgotten. We can appropriate all his tenderness and care to ourselves. We can individualize it. "The Son of our God," said Paul, "loved me and gave himself for me." "The Lord," says the Psalmist, "is my shepherd."

J. D. JONES.

FOUR EPOCHS OF SUNDAY SCHOOL HISTORY.

BY DR. MINOR C. MILLER.

The church has just entered a new day in religious education. For more than a century and a half the Sunday School has been the one organized agency for teaching religion. The movement has developed from a small beginning and in the face of much opposition but nevertheless there has been a growing recognition of the fact that its program has been tremendously worth while. Only a few years ago there were those who were ready to discount the worth of the Sunday-school but today, by common agreement, it is recognized as the greatest evangelization agency of the church. With this increased emphasis upon the importance of the Sunday-school has come the movement for an enlarged program including vacation schools and weekday schools of religion until today we may properly say that the church has entered upon a new day in religious education.

I. THE PERIOD OF ORGANIZATION

The Sunday-school had its beginning in 1780 and the history of the movement for nearly a century may be characterized by the one word *organization*. The promoters of the Sunday-school idea during this period were interested primarily in the spread of the movement but were not greatly concerned as to the efficiency of their program. In order that we may appreciate the significance of the modern emphasis upon religious education it will be necessary to note certain influences which were responsible for the origin of the Sunday-school and which controlled its development almost to the present day.

1. CONDITION OF THE WORLD.

a. Religiously—divided protestantism.

During the middle ages there has been a constant struggle for supremacy between the church and the state. Men could not agree as to which of these institutions represented the supreme authority in the world.

Kings and all temporal rulers held that they were divinely appointed by Jehovah to rule in temporal and spiritual affairs and from this idea there developed the doctrine of the *holy state*. Opposed to this view was the doctrine of the *holy church*, which regarded the pope or bishop as the divinely appointed representative of Jehovah in both temporal and spiritual affairs. This struggle between the church and the state was often very bitter and each side resorted to every form of abuse to enforce its claims. It should be said that by the close of the 13th century the church was absolutely supreme. Every one was required to belong to it, and it not only had the organization of the state but in many places it performed the function of the state.

In the midst of this confusion and bitterness Martin Luther declared that there was neither a holy church nor a holy state. He affirmed rather that Jehovah had given to the world a *holy book* and that every person should have a right to read it in his own language and to interpret it for himself. In order that the common people might have the opportunity to know God through his revealed word, Luther translated the Bible in the German language and thus we have the doctrine of the *Holy Book* superceding the doctrine of the *holy church*.

As soon as the people began to regard the Bible as the source of Divine authority there arose differences of interpretation. Prominent religious sects, each claiming the superiority of his own particular view point. During the years that followed many of the present-day religious

denominations were founded. By 1780 Protestant Christianity seemed hopelessly divided and the several warring bodies had well nigh spent their vitality in controversies of one sort or another.

b. Politically.

Commercially and politically the world had just passed through a long period of expansion. The nations of the old world had for centuries been busy with exploration and colonization. The mad thirst for material gain seems to have taken full possession of the people. In America the thirteen colonies had been drawn together through common interests and had practically won their independence. The whole world was in a state of fermentation. In Europe for more than a century conditions had been going from bad to worse and in 1780 the nations of Western Europe were on the eve of the great French Revolution.

c. New life of science.

Voltaire, one of the keenest thinkers of the period, was one of the first to attack the church. For centuries the church had taught that the earth was flat but during the period of discovery it was found that the earth was not flat. Again, the church had taught that as water boiled the devil made the tea-kettle lid rise but with the advancement of science such theories were attacked by the critics, who were bold enough to charge the church with positive failure. "The church has either lied or is ignorant," said Voltaire and it was further argued, that having proved the church ignorant in one particular was sufficient ground to convict it of ignorance and failure in every particular.

d. Oppression of the Child.

The Sunday-school was born in an era when children were most severely oppressed. This was especially true of the children of the common people. In England, as in either parts of the world, a child was regarded as chattle to be used to the economic advantage of his parents or employer. Before the invention of machinery, infanticide was common in many countries of the world, but with the rise of industry, children were called upon to suffer a worse fate in the factories and shops of civilized nations. Perhaps no country so severely oppressed children in this respect as England in the seventeenth and eighteenth centuries.

There was, indeed, much poverty among the middle classes and as the demand for cheap labor increased, laws were passed which virtually made the overseer of the poor the agents of the mill operators. Children were compelled to work in the lace factories from 10 to 20 hours per day. They were fed the coarsest food and what little rest they had was often obtained in beds which were constantly occupied. It is said that children four and five years of age were compelled to work in coal mines, in order that they might carry the tiny pieces of coal out of crevices which were too small to admit larger workers. These children were called apprentices but they were virtually slaves. It is recorded that as late as 1840 a whole gang of such children were sold with other belongings of a bankrupt. Of course under such conditions there was no thought of education for children of the poor and it was the appeal of the suffering, neglected children of England that prompted Robert Raikes to start Sunday-schools in which they could acquire the rudiments of knowledge.

2. THE FIRST SUNDAY SCHOOLS IN ENGLAND.

Luther had given to the world the doctrine of the *Holy Book*, but it was for Robert Raikes to introduce the doctrine of the *holy child*. Raikes

was the son of a rich man, a typical eighteenth century aristocrat. It is said that when Raikes was "dressed up" he had on \$3000 worth of clothes. He was a Journalist by profession and through the columns of his paper—the Gloucester Journal, he had long advocated various measures of reform, especially prison reform. One Sunday while writing an editorial in his up stairs office, his attention was attracted by the profanity of a crowd of children in the streets below.

When he looked out of the window the sight that met his eyes was indeed pathetic. There were crowds of children in filth and rags, utterly neglected, not even conscious that they were profaning God's Holy Day. The sight was sufficient to touch the heart of Raikes and he is said to have thrown his editorial in the waste basket and exclaimed, "If you want to uplift society, you must begin with the child." Raikes then wrote a stirring article on the uplift of childhood. Going to the street he collected a crowd of children and hired a woman to teach them for \$1.25 per Sunday. Thus was begun what was destined to become the greatest movement for the uplift of humanity in all christian history.

3. DEVELOPMENT IN AMERICA.

The Sunday-school as it developed in America was very different from the institution first started in England by Raikes. It may, indeed, be said that about the only point of similarity between the two schools was the fact that both met on Sunday. The English reformer was interested in providing a limited educational opportunity for the common people of his day. His schools, therefore, were designed to teach the rudiments of a general education and, in fact, the organization of Sunday-schools marks the beginning of the English Common schools. Since religion, was an essential part of the ordinary school curriculum it was, therefore, taught in the early Sunday-schools. It may be said, however, that these early Sunday-schools in England were not designed primarily to teach religion.

In America the situation was quite different. Settlements in America had been made primarily to escape the tyranny of European aristocracy and particularly to escape the tyranny of an autocratic church. Our forefathers had determined to forever abolish the union of church and state. They, therefore, established the principle of religious freedom which forbids the majority to impose its will upon the minority, however small, in religious matters. For this reason it was impossible to touch religion in the public schools and it was at once discovered that if religion was to be taught at all it would have to be done by the home and the church. The church readily took up the idea of a school on Sunday for the primary purpose of teaching religion and soon after 1780 many schools were organized in America under Church management.

The American Sunday School Union was organized in 1824. This organization has always been interested in organizing schools. The union employed missionaries and sent them out to establish schools in all parts of the country. Large sums of money were raised for the support of the work—the workers receiving about \$1.00 per day for active service. It should be said that many of the strong churches in the Ohio and Mississippi river valleys as well as churches in the far West owe their origin to the efforts of these faithful Sunday-school missionaries. It is reported that in two years 78 workers had organized 2867 schools.

It is not particular surprising, and yet it is pathetic to note that the Sunday-school has always had to fight its way into the church. Many

devout christians looked with suspicion upon the efforts of the Sunday School Union and often serious opposition was in evidence. Many Sunday Schools flourished for a short time and were then discontinued because of general disfavor. In spite of opposition and lack of support seventy-five years after Sunday-schools had been established in America the movement had spread to all parts of the country.

THE INDIANAPOLIS CONVENTION.

By 1872, when the Sunday-school forces gathered at Indianapolis in the fifth National Convention it was found that there was almost as many dead Sunday Schools as live ones. There had been no well defined program to follow. Sunday Schools had been organized and had been left largely upon their own resources to work out their progress. As a rule there had been no lesson helps and without such helps and other standards it is not surprising that many schools had been discontinued. At this Convention it was pointed out that it would be necessary to inaugurate a double program to unify the schools and to inspire the schools. "Unification and Inspiration," therefore, became the motto of the period.

The leaders of the day were caught by the idea of every person studying the same lesson at the same time all over the world. They did not consider the needs of the pupils and the importance of suiting the material to these needs. After a long debate the principle of a uniform lesson was adopted. It is generally recognized that these lessons accomplished the purpose for which they were designed for they did result in unifying the Sunday-school program of the continent. While we believe that these lessons should be immediately superseded by lessons designed to meet the needs of the various ages of childhood, it must be admitted that the Uniform Lessons made a distinct contribution toward the development of religion throughout the country.

The Indianapolis Convention authorized the Sunday School convention system. This system of national, state, county, and township conventions was designed to furnish sufficient inspiration to carry the movement along successfully. At the same time the various conventions served the purpose of disseminating information concerning methods of work and the general program of local churches.

III. TRAINING AND GRADING.

The third epoch extends from 1890 to about 1918. This period is characterized by the movement in favor of Teacher Training and Graded Lessons. Bishop John R. Vincent was among the first to start the campaign for Teacher Training. At a meeting of his church conference in 1886 he was able to have passed a resolution calling for the organization of institutes for the training of Sunday School Teachers. Soon came the idea of the Sunday School Assembly, which was first held at Chautauqua Lake, New York. This provided a prolonged period of training and as it developed it became especially helpful to all who were privileged to come under its influence.

The teacher training movement developed slowly. It would not be correct to say that Teacher Training in religious education has kept pace with the Teacher Training in public education. There are always many people who insist on having a mature and well trained teacher to teach arithmetic and geography who are quite willing to send the same children to a Bible teacher who has had little or no preparation for his task. In 1903 Teacher Training work was firmly organized in the International Association and since that time the advance has been quite encouraging.

Paralleling the development of Teacher Training came the enthusiasm for a graded school and graded lessons and this movement developed rapidly between 1903 and 1908. As soon as schools began to classify the children in groups according to age, educational leaders began the agitation for a graded curriculum. The Uniform Lessons were used almost universally and the campaign for a graded curriculum was vigorously opposed by certain interests, which were engaged in handling lesson helps based upon the Uniform Lessons. Various experiments were made with graded lessons and notwithstanding strong opposition, the International Convention held at Louisville, Ky., in 1908 voted unanimously to authorize its lesson committee to prepare a graded course of lessons for such schools as might desire to use them.

(To be continued.)

A WORD FROM WOLFEBORO, N. H.

The successful execution of plans conceived last January at the annual parish meeting of the Christian church, resulted in the re-opening of "The Little White Church" last Sunday with a pure Colonial type church auditorium, a newly furnished vestry, enlarged class rooms, and a gymnasium, all of which is a source of great satisfaction to those directly concerned and of congratulation from those interested.

The hundreds of people who attended the services last Sabbath found in this old church edifice, (erected in 1833 and moved to its present site in 1858) a complete transformation. An old-fashioned merit of style presents itself informally and exceptionally complete to all who enter. On approaching the church one is attracted by the prominence of two ornamental tablets of Colonial design—one displaying the church activities, the other a history of this venerable institution, and above the entrance a charming little English window completes the symmetry of the splendid front.

The inside walls are paneled and finished in delicate brown, while the vaulted ceiling is just a shade away from pure white. A beautiful gallery with colonial pillars and balustrade, with a seating capacity of 100 is easily approached from the vestibule which is decorated in self colors of brown. A new choir chair rail of early type adds to the beauty of the rostrum. The main floor is highly polished; all the furniture and organ case is renewed in mahogany finish. Leather covered doors swing softly on cushion hinges. Runners of rich body brussels, matching the platform carpet, complete the color scheme. The hymn-books are on the side walls and in front of the pulpit is a new mahogany communion table.

The pipe organ, a 75 years old instrument of devotional type, operates by an electric organ-blow located in the basement. The lighting of the church is from a special designed pendant dome, very soft and ornamental in its simplicity. The choir section has concealed lights above the arcade. A spacious vestry opening into the main auditorium seats 100 people. Downstairs is the Sunday school room for the primary department, a fully equipped kitchen and a gymnasium readily adapted to the use as a dining room with separate entrance.

A new hymnal of inter-denominational character has been purchased. The 100 new "Songs of Service" for the Sunday school department is the gift of a Friend, and the 100 new chairs for the vestry and gallery were presented by a Friend. Five memorial windows of early English design are on their way from the builders and when installed, the Christian church edifice with its white spire, will stand out typical of the pure spirituality of the early days and holding forth its wel-

come to men of all faiths who worship God in spirit and in truth.

The services last Sunday were very largely attended, Dr. Lucian Edgar Follansbee of Portsmouth, N. H., who for twenty-five years has been one of the foremost lecturers on the Chautauqua platform was the speaker both morning and evening and presented messages that thrilled and inspired the appreciative audiences. Rev. A. Edwin Keigwin of New York, assisted in the morning worship. The choir was assisted by Mrs. George Frederick Morse, Jr, of Boston, a soprano soloist of delightful personality and charming voice. Her singing last Sunday was of the highest order and greatly enjoyed. The musical programs were elaborate.

At the evening service, the local pastors assisted. Kindly recognition being made of the absence of Rev. Mr. Long. Situated on North Main street, at the entrance to Sewell road, The Little White Church is the Stranger's Sabbath Home.

BENJ. F. BLACK—*Pastor.*

ELON COLLEGE NOTES.

Elon College, July 15.—A signal honor, that of the election to the chaplaincy of the Masonic and Eastern Star Home in Greensboro, has recently come to the venerable J. W. Wellons, now in his 97th year, and who has made his home in Elon College for the past twenty years as co-pastor of the local church and active trustee of the college.

Dr. Wellon's health failed him in the active ministry when he was about the age of 75 years. He was at that time located at Durham, N. C., and was pastor of the Christian church there. He then moved to Elon College where he has been a trustee since 1869, the year the college was founded and has since made his home here.

Dr. Wellons has a room in the west dormitory and is so to speak chaplain of the dining hall where he takes his meals with the college students, and where he has renewed his youth in the association with the young people who resort here from year to year.

In June without any suggestion on his part the trustees of the Masonic and Eastern Star Home elected him Chaplain of that institution and provided for him a room to be used as his whenever he could occupy it and allow him the privilege of going and coming as he may elect. This honor came to Dr. Wellons because of his life-long devotion to the Masonic order, his high reputation as a Christian minister, and the further fact that he is the oldest Royal Arch Mason in the State.

Dr. Wellons is at this time in Greensboro at the Masonic Home serving as Chaplain. He plans to divide his time between the college and the Masonic and Eastern Star Home so that he can keep in touch with the religious life and spirit of both institutions. For one of his years, Dr. Wellons is a very well preserved man, and while he would hardly engage in a marathon race he is still quite active in the race of life and a good runner therein.

C. M. CANNON, Correspondent.

A PRAYER.

O God, who knowest us to be set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright; grant to us such strength and protection as may support us in all dangers and carry us through all temptations; through Jesus Christ our Lord. Amen.—Quoted in "The Meaning of Service."

ERNEST D. GILBERT.

FAMILY ALTAR

BY REV. J. GREGORY MANTLE, D.D.,
In *The Alliance Weekly*.

SUNDAY

"And the barrel of meal wasted not" (I Kings 17:15).

"The woman took the handful of flour and the little oil and made a cake for the hungry prophet first, and then for herself and her household. Then she found that there was as much meal and oil left as she had before. There are several things to commend in this woman. One is her faith. She believed what was told her, and acted on it. It is when we do God's commandments that He blesses us. His promises are conditional, depending upon the fulfilment of our part. Had this woman not believed and obeyed, the wonderful two or three years' miracle in her house would not have been wrought. The woman's unselfish generosity must also be commended. She had enough only for a meal for herself and son, but she fed the stranger first. Had she prepared a meal for herself and son, and left the hungry prophet unfed, there would have been no miracle of increase. We must be ready to share our little with others who need, if we would have the blessing on ourselves."

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

MONDAY

"His eye seeth every precious thing" (Job 28:10).

"When I was in Australia I was anxious to go down a gold mine. The very name and sound of the thing was enough to fill the imagination with all sorts of wonders; so I put on the rough dress of the miner, and lit my candle, and went down some hundreds of feet underground. Then, the thick darkness only slightly disturbed by our candles, we splashed along through the pools that filled the tramways, and stooped through low and narrow passages, until we came to the place where the men were at work. Here and there between the darker rock ran a line of white quartz, just like a vein of marble. Not a sign or trace of gold glistened in the candlelight; not a single particle of the precious metal gleamed anywhere. The gold was in the quartz but invisible. To me there was no sign, no possibility of gold. Yet the expert saw the treasure in the quartz, and knew the flashing gold was there. This is the glory of our God that He sees in us an infinite worth; that which He can uplift and beautify and transform into His own very image and likeness. So gracious, so skilful is our Heavenly Master! Where others see nothing He sees much. 'His eye seeth every precious thing.' All we have to do is to give ourselves up to Him."

—MARK GUY PEARSE.

"Just as I am, Thy love unknown,
Has broken every barrier down;
Now to be Thine, yea Thine alone,
O Lamb of God I come."

TUESDAY

"When thou prayest, enter into thy closet, and shut thy door" (Matt. 6:6).

"When thou prayest"—when thou gatherest

up thy strength to seek thy God with all thy heart—"Shut the door." The closet has its temptations—first, the temptation not to enter, and then the temptation to step out as soon as carnal man can satisfy his conscience. It is in secret prayer that you make yourself a true worker before God. When thou prayest about thy work, go to thy closet and shut the door. Go afterwards to thy work in the strength gained in the secret place of prayer. "Shut the door," and thou wilt discover perpetual and ever fresh sources of life and power. The fountain is always open at the mercy seat where the fainting worker refreshes heart and mind and spirit. Only satisfy God with the genuineness of your prayers and the fountain will always be open to you, both for yourself and your loved ones. Let the furniture of your bedroom and your study know that you are not a sham minister, a sham worker, a sham Christian."—DR. ALEXANDER WHYTE.

"Oh, let my hand forget her skill,
My tongue be silent, cold and still,
This bounding heart forget to beat,
If I forget the mercy-seat."

WEDNESDAY

"I will praise the Lord with my whole heart" (Psa. 111:1).

"Blessed be God! He makes room for me. Come, my soul, he bids thee join his choir. He would hear thy voice, and that not only in the choruses, but for a solo. Think how that I can give to God a bit of music that none else can bring. Our characters differ much, and yet more do our circumstances. Now, nobody has ever yet been led along the way in all its windings by which I have come. To me has been given some token of His love that none else ever proved. So then I, even I, can bring some note of music, without which the great chorus of God's praise is incomplete. If I am dumb, there lies forever 'forgotten in unthankfulness' some revelation of His goodness, some deed of His love. Bless the Lord, O my soul! Do not envy any man. Do not try to be anybody else. Be thou filled with His praise; and if it be like no other, so much the better."—MARK GUY PEARSE.

"Praise the Saviour, ye who know Him;
Who can tell how much we owe Him?
Gladly let us render to Him
All we are and have.

"Jesus is the name that charms us;
He for conflict fits and arms us;
Nothing moves and nothing harms us,
When we trust in Him."

THURSDAY

"Men ought always to pray, and not to faint" (Luke 18:1).

"Pray believing, pray passionately, in the simplest of all words, with the simplest of all thoughts. Pray, for the manliest thing a man can do is to pray. It is the fastening of his life to the Eternal. It is the drinking of his thirsty soul out of the great Fountain of Life. Pray distinctly. Pray upon your knees, if possible. One grows tired of the thought which is perfectly true, that a man can pray anywhere and anyhow. Men have found it good to make the whole system pray. Kneel if you can, and the very bending of those obstinate and unused knees will make the soul kneel down in the humility in which it can be exalted in the sight of God. If you can read your Bible with your soul as well as your eyes you shall see Christ so much greater than the Christ of Palestine, that as you bend over the page, at one word of prayer, He will come to you through the centuries and not only be the Helper at your side but your Abiding Guest."—BISHOP PHILLIPS BROOKS.

"Be not afraid to pray—to pray is right—
Pray if thou canst with hope
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
But if for any wish thou darrest not pray,
Then pray to God to cast that wish away."

FRIDAY

"Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over" (Luke 6:38).

"Give." Let the whole trend of your life be towards giving; let getting only be viewed as a means of giving; put far from you the world's thought that the path to happiness is found in getting, keeping and holding. "Give" to God, and for His dear sake, and according to His will, to all around you, of your best, to your utmost, with a defiance of the world's economics that would be madness in any but one in conscious partnership with the Lord of heaven and earth. "Give, and it shall be given unto you;" and the Lord of glory will ransack creation ere "any good thing" shall be wanting from your life. "Give," but if necessary be content to walk by faith now, until in the vision of the treasure laid up in heaven you shall see that "He is faithful who hath promised."

"Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give, as He gave thee, Who gave thee to live."

SATURDAY

"Now when Daniel knew that the writing was signed he went into his house . . . as he did aforetime" (Dan. 6:10).

If you were to use yourself (as far as you can) to pray always in the same place; if you were to reserve that place for devotion, and not allow yourself to do anything common in it; if you were never to be there yourself, but in times of devotion; if any little room (or if that cannot be) if any particular part of a room was thus used, this kind of consecration of it, as a place holy unto God, would have an effect upon your mind, and dispose you to such tempers, as would very much assist your devotion. For by having a place thus sacred in your room, it would in some measure resemble a chapel or house of God. This would dispose you to be always in the spirit of prayer when you were there; and fill you with wise and holy thoughts when you were by yourself. Your own apartment would raise in your mind such sentiments as you have when you stand near an altar; and you would be afraid of thinking or doing anything that was foolish near that place which is the place of prayer and holy intercourse with God.—WM. LAW.

Remember, God giveth each saint
Who will use it a golden key.
That key is called "prayer;" and when hands
That are strong by faith turn it 'round,
The locks and the bolts and the bands
Fly back, and God's treasures abound.

Some one has recently said: "Christianity is not easy. It never was easy." To this some one replies: "It seems to me that it is the easiest system of life. Jesus said My yoke is easy, and my burden is light." Well, said, and yet there are ways in Christianity which may seem hard, but it may also be so because we have not yet learned the secrets of the divine life to such an extent as to ascertain, personally, the easy side of the Christian life. The yoke is easy and the burden is light, when Jesus carries the other end of the yoke, but it may be hard to the man who undertakes to carry both ends of the yoke on his own neck. The hardness of Christianity may arise from the fact that we are trying it in the light of human wisdom, rather than in the power of God.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

IMPORTANT EVENTS OF THE SUMMER.

Alabama Sunday School and Christian Endeavor Convention, Noon-Day, September 29th and 30th.

IMPORTANT: *Have you enrolled in the Chautauqua and School of Methods of the Southern Christian Convention, at Elon College, N. C., August 28th to September 4th?*

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

The Temple Rebuilt and Dedicated.—Ezra, chs 3:6.

Golden Text: "My soul longeth, yea, even fainteth for the courts of Jehovah." Ps. 84:2.

CENTRAL THOUGHT: What God's House should mean to a community.

LESSON TEACHINGS.

The spirit of praise and thanksgiving filled the hearts of the workers. Christians today accomplished most when they live and work and praise in this spirit of joyful service and love.

Dean Brown, of Yale Divinity School recently declared: "What an hour for the Christian Church. It is the one institution on earth which is brave enough to stand up and accept the social ideal in its entirety. And it will never cease its effort or limit the range of its prayer until the great consummation has been reached. What a glorious privilege to belong to an organization which has the moral courage to display its limitless aspiration on behalf of human life. The church itself is built out of men and women who have declared their loyalty to Christ and are undertaking to live in the same high mood. In them we have indeed a building of God, a house not made with hands, a habitation of the Spirit, eternal in the realm of moral values."

Worship of God is the most important thing in any town or country. The church is the place dedicated to worship and should be the center of a most holy influence for righteousness in the community.

I love Thy kingdom Lord,
The house of Thine abode;
The Church our blest Redeemer saved
With His own precious blood.

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

CHRISTIAN ENDEAVOR TOPIC.

August 6, 1922.

BETTER RECREATION. I. Thess. 5:16-24.
(Consecrated Meeting).

THOUGHTS ON THE TOPICS.

"I believe that recreation is a Christian duty, and that all Christian duties fall within the province of the church."

AMOS R. WELLS.

"If ye salute your brethren only, what do ye more than others?" Christ evidently believed in social intercourse. Christian Endeavor recreation promotes good fellowship through social activity.

"True recreation is change of occupation." Christian Endeavor has a great opportunity to

provide through recreation for the social needs of the young people of the community. In no way can the church better serve youth than by raising the standard of play in the vicinity.

God wants us to enjoy life. He is constantly reminding us of the fact in His Book. Pollyanna calls our attention to the fact that there are eight hundred rejoicing texts in the Bible. "Surely," she says, "if God told us to rejoice eight hundred times, he meant for us to rejoice some." God doesn't put his stamp of approval on longfaced Christians.

Do you take God into consideration in your recreation? Does your recreation tear down, or build up? Can you serve God better because of the recreation you enjoy? There is the test.

Have you enrolled for the Chautauqua and School of Methods at Elon College, August 28th to September 4th? A number of pastors and Sunday School teachers have already sent in their enrollment cards.

Dr. Staley has agreed to teach a class of pastors for one hour each morning. This will be a course which will be especially helpful and inspiring to all our pastors. For Sunday School workers there will be a number of classes. For those interested in Sunday School organization and administration, as superintendents and officers, Prof. A. L. Hook, will teach a class. Teachers of adult will find an interesting class taught by Dr. W. P. Laurence. Rev. E. H. Rainey, now of Ocean View, Virginia, has agreed to teach the class of those interested in Young People's work in the Sunday School, while Elementary workers will have the opportunity of having class work with Mrs. Fred E. Bullock, Field Secretary of Sunday School work, of the American Christian Convention. There will be other classes to choose from and conference hours with leaders to be announced later. Many good things are in store for those who attend the Chautauqua.

For the scores of young people who signed Life Recruit cards in the Men and Millions' Campaign, the Chautauqua offers an opportunity to spend a week in definite preparation for Christian service. If you signed that solemn pledge: "Conscious that my life is God's gift, and that I am His and desiring to give myself in a definite way for His service, I covenant with Him" to enter the ministry, or become a home or foreign missionary or to do some Christian service as a life work, can you overlook the challenge which the Chautauqua and School of Methods offers you to help you to keep your covenant with God and His church.

HOW DO YOU READ YOUR BIBLE?

How do you read your Bible? Do you follow any definite plan in your daily readings, or do you read at random, perhaps just where it happens to open? What do you remember about the chapters you have read during the past year? Do you read it as a duty, a pastime, a pleasure, or with a desire to learn its truths and grasp in a comprehensive way the development of the plan of redemption?

Why not make a special study of one book or one subject. Why not map out for yourself a course of daily readings for six months or a

year along a given line and thus familiarize your self thoroughly with that one portion of scripture? Or better still, why not secure a course that has been outlined by a committee composed of eminent Bible scholars, who have given much time and thought to the plan? You have an organization in your community that will be glad to furnish you such a plan and in addition will give you notes and explanations to aid you to better understanding of the portions read.

That organization is the Sunday School. A period of six months has just been devoted to a study of the Kingdoms of Judah and Israel, taking up the history of the division of the Kingdom and following it to the downfall of Israel and the captivity of Judah. We are now spending three months in the study of the exile and restoration of Judah, as described in Ezekiel, Daniel, Ezra, Esther, Nehemiah and Malachi. You will find every lesson interesting. Beginning with October we are going to spend three months on the subject: "Jesus the World's Savior," as recorded in the Gospel of Luke.

A five year course of daily Bible reading, following the course outlined by the International Lesson Committee, will give you a great fund of Bible knowledge and a comprehensive view of the plan of salvation from the fall of Adam to the coming of Christ

W. T. WALTERS.

Richmond, Va.

"SPECIAL NOTICE.

June the 12th was the day set apart for Children's Day throughout the bounds of the Southern Christian Convention, and every Sunday school requested to observe same, take an offering for the support of our work, and forward same to me, as the Treasurer of the Board of Religious Education. To date I have heard from eighteen Sunday Schools sending an average of \$6.38. There are over 100 Schools that should have sent in reports, and it is not too late yet. Get busy and join with the following, in responding to the call—

Wood's Chapel, Virginia \$3.00; Oakland, Virginia \$6.78; Windsor, Virginia \$2.50; Union (Surry) \$6.61; Holland \$11.54; Winchester \$10.00; Centerville \$3.83; Antioch \$4.69; Linville \$3.00; Dry Run \$7.85; Rosemont \$15.45; Morrisville, N. C. \$2.00; Mt. Auburn 3.36; Durham \$14.84; Henderson \$7.15; Raleigh \$7.42; East La Grange, Ga. \$1.90; Wadley, Ala. \$3.25; Richmond, Virginia \$17.50; Burlington, N. C. \$8.08; Total \$140.55.

We are just proud of these Schools, and if yours is not in the bunch—whose fault is it? I hope to have you in my next report.

C. H. STEPHENSON,
Treasurer, Board of Religious Education.

IMPORTANT NOTICE

I have been informed by Rev. E. M. Carter that there will be a meeting of the Board of Trustees of Bethlehem College at Noon Day Church on July 29th in connection with the Sunday school and Christian Endeavor convention of Alabama Conference.

I have been in correspondence with several young people in Georgia and Alabama with reference to coming to Elon College this fall. It is my plan now to attend this meeting of the trustees, and I shall be very glad for the young people who plan to go to college this fall to make it convenient to be present at this convention. I hope the friends of the college will urge these young people to be present that I may confer with them

W. A. HARPER.

July 15, 1922.

THE SEVEN PIT FALLS ON LIFE'S HIGHWAY.

"Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin.—6:6, 7.

The Bible speaks in an unmistakable way of "The body of sin" with which every person is born into the world. Forgiveness of the sins which we actually committed does not destroy the depraved nature within; but provision of grace has been made that, subsequent to regeneration, the very roots of sin in the heart may be destroyed. Thank God!

The purpose of this article is not so much to deal with the means of deliverance, but to show forth various prominent traits of the Old Man. These vary in different individuals, one or two traits usually being more manifest in unsanctified souls. Perhaps the best way to deal with the subject at this time is to note the workings of this body of sin in various Bible characters and God's disapproval.

1. *Unbelief as found in Abraham the father of the faithful.*

Although having sufficient faith to arise and start for a country, he knew not where, according to the divine command, and later by finding God true to His own promises, having faith "Accounting that God was able to raise him (Isaac) up from the dead;" yet carnal unbelief arose in the matter of Ishmael. This brought division in the household, and also through whose lineage Mohammed, the false prophet, was born, thus deceiving and cursing millions.

Many souls remain in the bondage of sin because they do not believe it possible to have victory through the blood, and others enter into the promised land through unbelief, as did the children of Israel. Unbelief has given rise to all the modern destructive criticisms of the Bible. If faith in the Bible and the issues of life and death as set forth therein really gripped the hearts of men, all would flee the wrath to come. An evil heart of unbelief is a trait of the old man. Abraham's faith was perfected, but the record of his unbelief and its results has been left as a warning to all.

II. *Murmuring is manifest in the children of Israel.*

All Bible readers will remember how the children of Israel murmured first about one thing and then about another, although the Lord brought them out of Egypt with outstretched arm in a marvelous way. After leaving Mt. Sinai, and even before, they murmured and complained. They said, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Exodus 32:1.

At Marah they murmured against Moses. When food failed, manna was given from heaven, but after awhile they said, "Our soul loatheth this light food. Give us meat to eat." Again they said, "We do remember the leeks and onions of Egypt" etc. Continually grumbling and complaining, with which God was so displeased, he would not suffer any of the entire congregation to enter into the promised land, except Caleb and Joshua. Complaining and murmuring against people or our lot, is a trait of the old man.

III *Anger.*

Many church members think there is no sin in losing the temper and getting angry as occasion may seem to arise, but the Bible says, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds. Col. 3:8, 9. James records, "The wrath of man worketh not the righteousness of God." In the time of stress, Moses spake unadvisedly with his lips, for which

cause God would not permit him to enter the promised land. God's grace is sufficient to enable justified persons to control their temper and take away the roots of bitterness in the sanctified. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. 26:3. Other manifestations of wrath are sullenness, drawing away in spirit from those with whom we do not see eye to eye, etc.

IV. *Selfishness.*

Before his experience at the brook when Jacob prevailed with God and his name and character were changed, Jacob was not only selfish, but a scheming, long-headed wire puller, always looking out for and twisting things to benefit Jacob. Alas, too often something of this is manifest in unsanctified preachers, scheming to get the charges which pay best, etc., seeking for places of prominence in the Church. Even some professing entire sanctification are not guiltless, but these do not possess. A pure heart is unselfish and "seeketh not her own", but is only desirous of serving its Master regardless of circumstances. Jesus was absolutely frank and open and absolutely unselfish. "For even Christ pleased not Himself." Jacob met his match in Laban, who went the line of deception when he gave Leah to wife rather than Rachel for whom he had served seven years. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

V. *Unholy Lust.*

David's weakness was this which not only led to the sin of adultery, but in an effort to cover up this sin Uriah the Hittite was slain. While David was active he did not fall into this sin, but left in Jerusalem while his army went to battle in an evil hour he fell. Under the light of the Spirit he prayed not only for forgiveness, but for a clean heart. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Psalm 51:7. His prayer was heard, but he also must suffer and his house, from which the sword has never departed. Shortly after his son Amnon was slain for a sin by Absalom, and then Absalom fell in battle when rebelling against the throne. Solomon's heart was led astray by "strange women." "Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?" Prov. 6:27, 28. "A wound and dishonor shall he get; and his reproach shall not be wiped away." Pro. 6:33.

These dealing with the outbreaking of the old man of sin in people otherwise good may seem drastic, but God would teach us the subtlety of the old man and thus persuade and warn us to deliverance.

VI *Pride.*

Although King Saul was very humble when anointed king of Israel his heart became puffed up, a victim to pride and open disobedience to the words of God through the prophet Samuel. "Pride goeth before a fall." One of the seven things which is an abomination to the Lord is "a proud look." Pro. 6:17. Pride manifests itself in immodest dress, worldly attire not suited to warmth, neatness, modesty and hygiene. Pride is often the cause of violent discord. Most of church schism may be attributed to pride, which occasions desire for leadership, etc. "Oh, why should the spirit of mortal be proud?" Let him that would be greatest be servant of all." "If I then, your Lord and Master, have washed your feet (a most menial service), ye also ought to wash one another's feet." And yet men may literally do this and have much pride in the heart." Some take pride in their plain attire. Only the blood of Jesus can purge out the roots of pride. The devil fell through pride.

VII. *Unholy ambition.*

Before Pentecost the disciples were guilty of revenge, unholy ambition, sectarian bigotry and

cowardice, resulting in their humiliation; but thank God they tarried at Jerusalem till the Holy Ghost fell on them; and this promise "is unto you and to your children, and to all that are afar off." Peter declared God "put no difference between us (Jews) and them (Gentiles), purifying their hearts by faith." Acts 15:9. God does radical things which prove out in every day life. Either the old man of sin is dead in the heart, purged out, or is not dead. The entire character of the apostles was changed at Pentecost, as was that of Jacob by the brook Jabbok. With the old man in the heart the inner battle continues; but "there remaineth a rest to the people of God."

Beloved, cross over into Beulah land today. Jesus wills your entire sanctification. "Faithful is he that calleth you, who also will do it." He suffered "without the gate that he might sanctify the people with his own blood."

"Now O my Joshua, bring me in,
Cast out thy foes; the inbred sin,
The carnal mind remove;
The purchase of thy death divide!
And O! with all the sanctified
Give me a heart of love."

—The Herald of Light.

BRO. JOHNSON AND THE NEW BIRTH.

DEAR SUN:

I am gratified, yes comforted by Rev. J. Lee Johnson's article in the Sun, July 13th issue. In this day when there is so much denial of the re-birth, such wholesale perversion of the Word, not only is it timely and fit, but urgent, impelling, that men and women of his caliber and faith come to the fore.

I know that for daring to speak and teach as brother Johnson speaks and teaches, the social education of today (much of it misnamed religious education) demands a price; but, whatever that price may be, I pray God He will not let His true servants and ambassadors be afraid and that more and more He will give them courage publicly to defend and proclaim His unchangeable, mighty truth. We know strong delusion" already has gripped the minds, if not the hearts, of many honest believers; some may be intentionally reprobate but others, no doubt unwittingly are deceived. And we know that in the end "that Wicked shall be revealed whom the Lord shall consume, etc;" but because God can do His will without your help or mine, can we afford not to resist with all the power and grace He gives us, the onslaught of error and evil which so threatens and delays Christ's purpose for His earthly church and so robs Christian men and women of their richest earthly inheritance? for the happiness of God's true children is not all a deferred legacy; God intends us to be happy now as well as hereafter. Moreover, it is the measure of faithfulness here in the face of struggle and persecution, and victory over these, which develop and determine capacity for the enjoyment of that perfect and glorious life beyond.

Yes, God shall save His remnant in spite of us. But how about ourselves becoming "cast-a-ways?" How about the love wherewith He loves us and which we are privileged to possess and commanded to exercise toward everyone? "Love rejoiceth in the truth."

A nominal attitude is not enough today. It was not enough in Saul's time. By his mere silence Saul "consented." Even more so in this present time omission may be equivalent to commission. Let us beware. If we fear God and love men's souls we will be careful to take heed according to the Word and not according to the doctrines of men.

MRS J. J. LINCOLN.

Williamsburg, Va.

CHILD'S HOUR

SEEING THROUGH SERVICE.

They had saved for this trip for five long years, these two young working girls, and now, fairly started, they were in an ecstasy.

"Oh!" breathed Clarice. "The mountains! The ocean! Harriet, I believe we shall see God on this trip!"

Harriet's eyes widened and she pondered.

"Yes," she decided, lying awake that night from the novelty of being in a sleeper. "Looking at God's wonderful works ought to make us see Him."

As the trip progressed, however, it seemed as though something always prevented Harriet from "looking at God's wonderful works." Clarice grew impatient.

Harriet," she remonstrated once, "let that child alone and enjoy yourself."

Harriet tried to look over the head of the restless child she held and see the great hills which, seeming to grow out of the horizon, were enshrouded with the most enchanting purple tint she had ever seen. It certainly was trying to hold a fretful baby while coming in sight of the first mountains she had ever beheld. A look at the child's mother, however, out of whose tired face sleep was ironing the lines of care, checked Harriet's sigh and she gave her entire attention to the baby.

Clarice raved over the mountains that night; but long after she slept Harriet lay recalling that exquisite purple, and, when her eyes closed, the smile of one who sees a vision was upon her lips.

Early the next morning people began flocking to the observation car. The Rockies were to be crossed that day! The girls, young and quick, secured excellent seats, but when Harriet saw an old lady unable to find a chair, she sprang up and put the white-haired woman into her own.

Then, imprisoned behind finely woven, dust-filled screens, which are the killjoys of Pullman travel, Harriet sat during that magnificent ride. Clarice in the observation car, could see snow glistening on the peaks, and watch the engine as it curved and twisted, seemingly to cling, with its train like a fly to the granite sides. Once, in the afternoon, hearing that an open observation car was being attached to the train, Harriet dashed to the rear, hoping to secure a seat, but once more she encountered the mother and baby.

Harriet glanced at the frail old lady and at the heavy child. "Give him to me," she smiled to the mother.

It was nearly evening when she found a vacant chair near Clarice and sank into it.

"Hasn't it been grand!" she beamed. "Clarice, you must have seen God today!"

Clarice started. So occupied had she been in clinging to the best seat in the car, in straining every nerve to drink in all the beauty, that hardly a thought of the Creator had come to her all day. See God? She glanced sharply at Harriet and struck by her expression, the words died on her lips. What—whom—was Harriet seeing?

The next day presented a different scene. The face of nature had changed in a night. Gaunt white hills relieved only by a sage brush and stunted evergreens which stood up stiffly on the crust they had burst through, confronted the travelers. Weary stretches of plains upon which alkali dust lay like snow had to be crossed. The porter closed the windows to keep out the heat, and the passengers began to cultivate each other's acquaintance. The little old lady fluttered over her daughter, who had succumbed to the heat,

and lay supine on a seat while Harriet took care of the baby.

"Is it your business to look after that child?" scolded Clarice; but Harriet only smiled.

All day the train flew, like a thing afraid, through desolation, with hardly one human eye to note it as it climbed the chalky mountains and traveled the scorching plains. Now and then passengers would lift a shade and peer out. Once the whole car exclaimed over a beautiful white lake, and again over a lovely blue river, only to laugh at themselves a moment later for being deceived by a mirage.

"Clarice, wasn't it wonderful that we saw God as plainly today as yesterday!" marvelled Harriet that night. She did not notice Clarice's stare. She was tired. The baby had been so cross, but his mother had enjoyed a good rest, so Harriet was at peace.

Clarice was sleepless that night, and when morning came she had something to say to her friend.

"Harriet, we are each missing something on this trip. You are missing your fair share of the scenery and I am missing my chance to see God."

"But—but"—puzzled Harriet, "one sees God through his works."

"Yes," replied Clarice; "but one sees Him plainer through service. One may view the grandest sights on earth and catch not a glimpse of God, or one may see Him constantly, although living in a basement in a city. He anoints the eyes of those who serve Him."

Toward evening the train began climbing the Coast Range, and magnificent pines crowded near the track and swept up the mountain sides in miles of marvelous greenness. Clarice insisted upon Harriet's taking turns with her at the window, and she helped care for the weary passengers.

"My husband will be so disappointed," sighed the fagged little mother. "He is a literary man, and I promised to write a description of this scenery for him, but I am unequal to it."

"Let me write it," cried Clarice "I ought to be able to and I should love to try."

At Los Angeles the girls saw their charges leave the train, and bade them a cheery good-bye.

Two weeks at Coronado were wonderful to the girls. They swam, visited the battleships in the harbor, marveled over the novel sights of a Southern city, and every day, at high tide they sought a place where, perched on high rocks, they could see and hear the ocean in all its grandeur. On their last night, tanned, wind-blown, and rather serious, they sat in their usual place.

Clarice leaned toward her friend.

"I got a letter today," she stated, "and I have decided it ought to go to you. It is from the man I wrote that description for. He wants me for a private secretary, but you can take the position as well as I. It means good pay, congenial work, and a home in beautiful surroundings."

"Clarice! Clarice!" cried Harriet, nearly falling off the rocks in her excitement. I got a letter, too. It was from my little old lady offering me a position as companion to herself and daughter, and that dear baby. I didn't tell because I wasn't going to leave you."

"Oh, Harriet!" Clarice gasped. It couldn't be more like a story book, could it? Writing, living here—I can't think its true."

"We did see God on this trip, didn't we?" smiled Harriet as they left the rocks an hour later.

"Yes," deliberated Clarice. "You saw Him first through service. I saw Him afterward through you and we both have seen Him through His works besides."

"And He has seen us," exulted Harriet clasping the two letters happily.—CHARLOTTE E. GRAY, in *Western Christian Advocate*.

Christian Orphanage

Evidently the Report of the Superintendent of the Orphanage has been misplaced in the mails. The paper was held till the last moment expecting the copy would appear. Next week we will doubtless have a double or combined report.

THE GIFT OF GOD.

Jesus spoke to the woman at the curb of Jacob's well in the land of Samaria of "living water," and she thought it must be some device which would save her coming the long way from Sychar with her pitcher to the well. He spoke to her of "the gift of God," and yearned to reveal Himself to her as the long expected Savior; but her mind was filled with technical questions concerning sacred places and religious rituals.

How like that is humanity still! "If thou knewest the gift of God, and who it is now speaking unto you," is still the urgent, pathetic appeal of the infinite God to those whose eyes are unseeing while professing to see and understand all things. The benefits and conveniences of civilization accepted as the chief blessing of Christianity; the outward form and name of religion placed for a heart knowledge of the Son of God! Infinite opportunity in one's hands, but to let it slip without recognition; to have the Messiah sitting by you and to see Him sit; to look upon the day as commonplace and drab with utter monotony, when the most sacred revelations of an infinite God are unfolding before your unseeing eyes—that is tragedy!

And yet that is happening all about us, perchance in our own lives, and we know it not. Perhaps some of the greatest moments of life come to you dressed in the garb of the commonplace. You cannot be sure when the Christ in person may pass your way bearing the infinite blessings of the kingdom. To despise Him in the form He pleases to take while exclaiming, "When the Messiah shall appear, He will tell us all things," is blindness indeed. Do you look to discover Christ in spectacular or miraculous manifestation, forgetting that the ordinary ways of life are the channels of God's revelation?

The discovery of ourselves and our real needs is the work of Christ through the Spirit today. The sinfulness of the human heart and our infinite separation from God He would have us see, that we may become like Him and dwell in His companionship; but this revelation in unpleasant and we put it from us and look for Christ to come another way. The testimony of the woman is still true—"He told me all things that ever I did; is not this the Christ?"

The "Gift of God" is not all addition. The excavation must precede the laying of the foundation for Christian experience and character. Has the Christ come into your life today and passed on unrecognized, leaving no blessing of grace and peace? Oh that we might recognize the form He wears and accept the conditions He imposes that we may find at our heart's door an abundance of riches and grace!

The common events of the day have come and gone. What have they left with you? Are you the better and richer for them? Have you seen in them the "Gift of God," and recognized in the messenger the face of the King?

Wesleyan Methodist.

Called Home

Henry T. Johnson, a native of Wake Co. and a citizen of Morrisville "fell asleep" June 21, 1922, and was buried at Christian Chapel, Chatham Co. where he had lived for a long time. He served through the entire civil war and was nearly eighty at his death. He leaves a widow, three sons and five daughters.

The writer knew him personally for over twenty years (a part of the time very intimately) and can testify to his character. He was considerate and cautious with his words, clean in habits, and his promise was better than most mortgages and notes.

G. J. GREEN.

RESOLUTIONS OF RESPECT.

Whereas it pleased almighty God in his wisdom to take from our midst our brother J. M. Farrell, We the Deacons and members of Hanks Chapel Church and Sunday School do deeply feel our loss. Therefore be it resolved:

First—That we bow in humble submission to Him that doeth all things well.

Second—That we strive to meet our brother on the eternal shore where parting will be no more

Third—That we extend to the bereaved family our heart-felt sympathy.

Fourth—That a copy of these resolutions be spread on our Church records.

Fifth—That a copy be sent to the bereaved family.

Sixth—That a copy be sent to the "Christian Sun for publication.

L. J. Riddle
R. T. Farrell.
H. C. Farrell.
R. N. Farrell.

HOUSTON

Mary Francis Houston, Wife of R. H. Houston, 1910 Peachtree St. Portsmouth, died July 4, 1922. in the 52 year of her age. She leaves to mourn her lost, besides her husband, eight children. Clifton P. Houston, Mrs M. Sykes, Harry W. Houston, Richard H. Houston, Jr., Cordelia Virginia Houston, Mrs. Eva C. Owens, Ella S. Houston, of Portsmouth, John E. Houston, of Brooklin, N. Y.

She was a member of Elm Ave. Christian Church, according to her husband's statement she was a kind wife, and a loving mother. She was especially attached to her children and they to her, and her death was a grief to them. She was a great sufferer, but she bore it all with patience. Children, friends and doctors did all they could to keep her alive, but God had called, and we were helpless, and must submit. To Him who is not only loving and merciful, but is too wise to ever make a mistake.

The funeral service was conducted at Elm Ave. Christian Church by the writer, her pastor. And her body was laid to rest in Oak Grove Cemetery, Portsmouth Va, to wait the resurrection morning. May God comfort the loved ones left behind.

ELISHA BRADSHAW.

Pastors guard your own! Be careful of your language. The forces of evil are standing at your elbow ready to pick up your own words and turn them against you. Recently a young and enthusiastic pastor in the East was reported as saying, "When your church runs down and is about ready to be closed up, invite the dance and the theater in and it will be filled again." The devil heard this as he stood hard by and watched the proceedings and said, "Well, I guess I'd better be going. They'll invite me in next." There is no homeopathic cure for spiritual apathy or worldliness. No matter how resourceful a man may be, he cannot resuscitate righteousness by using the means accredited to the force of evil.

A CREED.

I do believe
That, while in this old world few things
are sure,
Right, truth, and love forevermore endure;
That these are 'mongst the things most
worth our while
—A song, a smile,
The wiping of a tear from eyes that grieve.
I do believe
That in the day of famine or of feast
That one is richest who has sought the
least;
That, spite of all earth's woes, and tears
and pains,
Love is and reigns;
And sunshine through the ages Time doth
weave.
I do believe
God plants some seeds of gladness in each
day,
And smiles on children happy at their play;
That living men, though paupers, churls,
or slaves,
Are more than graves
To which the grass and mosses damply
cleave.

—CLARENCE E. FLYN.

PATTERNS IN PROVERBS.

Every day in thy life is a leaf in thy history.—*Arabic*.

God is a good worker, but he loves to be helped.—*Basque*.

The unrighteous penny corrupts the righteous bound.—*German*.

So give today that thou shalt be able to give tomorrow.—*Danish*.

No pains, no gains—no sweat—no sweet, no mill, no meal.—*English*.

By the street of "By and by" one arrives at the house of "Never."—*Spanish*.

THE TEST OF CHARACTER.

There is something finer than to do right against inclination; and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy. For what you rejoice in, that you love. And what you love, that you are like.—

HENRY VAN DYKE.

A POET'S THOUGHT.

Life changes all our thoughts of heaven:
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place
A home unhurt by sigh or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day.
Not strange or cold, but very dear—
The glad home-land not far away,
Where none are sick, or poor, or lone
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—BROWNING.

DR. J. H. BROOKS

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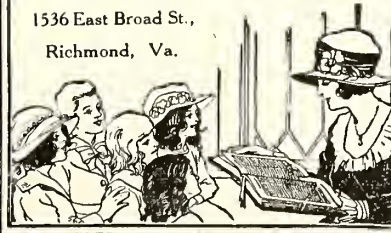
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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the Interests of the Kingdom as Represented by the Christian Church.

J. PRESSLEY BARRETT, D.D. - Editor.
P. J. KERNODLE - - Managing Editor.

SUBSCRIPTION RATES:

One Year \$2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

HAPPY IN GOD.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you, the Lord's work even may have urgent claims upon your attention, but I deliberately repeat: It is of supreme importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last thirty and five years.

GEORGE MILLER.

SILER CITY NOTES.

July 9th was Sunday School Rally Day, at Patterson Grove. Much of the day was taken up with singing by choir from Pleasant Hill. Brother Morice Stuart of the Friend's church preached in the morning and Professors F. M. Wright of Ashboro and R. W. Isley of near Liberty spoke in the afternoon.

Because of the soul stirring songs and instructive speeches, we feel encouraged, and we have more definite aims to labor for. We would like to have larger attendance in the Sunday School, and a Teacher's Training Class.

I would be glad to become pastor of any churches within reach of my home on Siler City route for the next year.

L. W. FOGLEMAN.

July 9, 1922.

THE SEASON'S CALL

*To every Trustee of Elon College
To every Minister of the Christian Church
To every Graduate and Former Student*

**Recruit the Student Body of Elon
College and Give Her the
Usual Fine Opening**

ELON COLLEGE

*is Our College
Her Interest is Our Interest
Our Boys and Our Girls Should
Attend Our College*

MR MOODY'S LITTLE SERMON ON GRACE.

One day when Mr. Moody was giving a talk to the Northfield Seminary girls on card playing, theater-going and dancing, one young lady asked him if he could not admit that dancing among family friends was not only harmless, but somewhat desirable, inasmuch as it tended to add grace to one's figure. Mr Moody replied: "My dear girl, I would a thousand times rather have you get more grace in your heart and less in your heels."

Frederick, Maryland.

J. O. Wrightson, D. D. Pastor.
The Eastes Evangelistic Campaign closed

here on Sunday night, February 26th Before 7 P. M., the church was packed to it's utmost capacity and hundreds were unable to get in to hear the farewell message of Rev. M. Eastes and Prof. Balmond. A total of 228 persons confessed the Lord Jesus Christ as their Savior with many more left under conviction. Without question this was the greatest revival held in this church for many years. To every service crowds attended and on many occasion many were turned away. To begin our song service a half hour before the schedule time on account of the crowds was a very frequent occurrence.

The morning prayer-meetings in the home of the people were reasons of great

spiritual refreshing. Frequently these meetings were attended by more than two hundred people. These meetings are continuing and will continue for some time to come.

One of the enjoyable features of the meetings was the "Booster Choir" of 100 to 150 boys and girls directed by Mr. Balmond who is an adept in directing choruses as well as being a splendid soloist. He sung his way into the hearts of the people. Mr Eastes preached the Word faithfully and fearlessly without any sensationalism and even the unsaved appreciated his worth as a man of God. These men constituted the finest evangelistic party that has been in Frederick for many years. No church will make any mistake in securing their services—Baltimore Methodist.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, AUGUST 3, 1922.

NUMBER 31

THE SUN'S OBSERVATORY

In the Valley of Armageddon.—

The University of Pennsylvania has been excavating in the valley of Armageddon. They cut a deep trench in the earth, and discovered the ruins of seven or eight ancient cities, one on top of the other. This only adds light to what is already known, that the valley of Megiddo, which is the valley of Armageddon, has been the burying place of the ages. For thousands of years the nations of the earth have met each other on the plains of Armageddon and grappled in mighty death struggles. And on those same plains of Armageddon will occur the last battle the world will ever know, a battle in which blood will flow to the bits of the horse bridles for two hundred miles.

Dr. W. C. Wicker at Columbia University.—

Rev. Prof. W. C. Wicker, D.D., is teaching this summer in Columbia University, N. Y. City. This is the sixth summer he has spent in this university teaching, and that is a fine recognition of the talent of the Christian Church, and it speaks well for the teaching talent in Elon College. When Columbia University will choose our men for a term of six years for its teaching force, we think Elon ought to consider itself fortunate in having such talent on its faculty. Prof. Wicker graduated in the summer course of Columbia University in a professional course in the Science of Education in 1920, and has since that time spent his summers there teaching. The class in which Prof. Wicker is teaching has 240 advanced students. He is thus associated with leading teachers of the day. He reads and grades all of the papers these students submit and gives them one hour of counsel and conference each day. We rejoice in this merited recognition of Dr. Wicker's ability.

Sectarian Doctrine and Bible Doctrine.—

One of our exchanges tells us that there is widespread hatred of what we call doctrine. Everywhere there seems to be objection to the doctrinal idea. It must be that the people have gotten some distorted idea of doctrine, or they would not be so opposed to it. Christian doctrine is one of the foundation stones of Christianity, and indeed without Bible doctrine, Christianity not only could not have power, but it could not even live. Christianity is expressed in doctrinal terms, and so we could not have the true idea of real Christianity without the presence of doctrine. Most likely the opposition to doctrine is based on the fact that real Bible doctrine has been abused till a false ideal of doctrine has been given to men and women. They have in mind some sectarian doctrine, and no wonder they hate it, but there is a wide differ-

ence between a sectarian doctrine and Bible doctrine, or doctrines of grace. If there be no doctrines of grace, then there could be no doctrines of the Christian life, and if there be no doctrines of the Christian life, then there could be no Christian experience and then there could be no Christian life, nothing but a form of Christian life. Brethren, let us learn something—let us distinguish between the cocoon and its shell, and let us make sure that we do not mix up the sectarian doctrine and the doctrines of grace—the teaching the way of salvation.

Based on The Teachings of Jesus.—

Mr. Roger W. Babson, the statistician, has spoken concerning the needs of our country in a most remarkable way, and the thing that is so remarkable is that he seems to speak from the high standpoint of a Christian. He sees our country's situation with the eyes of a man who fears God and is seeking to bring the people to a sense of their need of a deeper and richer conformity to the truths of Christianity. He says: "The need of the hour is not for more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future.

"We stand at the crossroads. We must choose between God and Mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason.

"Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. The challenge goes out to every man to support his church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded three hundred years ago."

Here are The Facts—Who is Right?—

We are passing through times of testing now. Strikes seem to be the order of the day. Capital and Labor seem to be contending for supremacy on the ground that both wish the lion's share of the milk that may be in the cocoon. Here are the facts as given out from what seems to be reliable sources:

"A circumstance which has had powerful influence in turning sentiment against the unions is

that they fully recognize the jurisdiction of the Board when it increased the railroads' payrolls to the extent of \$600,000,000 a year, and repudiate its authority only when it reduces wages according to the same principle upon which it raised them.

"In the spring of last year, when living costs and wages were receding, the railroads fell into difficulties because of a severe slump in business, and sought relief from the burden of paying wartime wages. After full hearings, at which the workers were ably represented, the board ordered a 12 per cent reduction, effective July 1, 1921, representing an annual saving to the railroads of \$400,000,000 a year.

"Meanwhile the increased schedules of freight and passenger rates had not produced enough additional revenue to meet operating expenses and pay the dividends which the Government morally underwrote when it assumed the power to fix both the revenues of the railroads and the wages they should pay. As a matter of fact, the charges were raised so far that they accentuated business depression, and there was a general demand that they be reduced. The result was that two months ago the Interstate Commerce Commission ordered cuts reducing the railroads' freight revenues about \$400,000,000 a year, thus wiping out the saving made through the wage reduction of July, 1921.

"The railroads, therefore, proposed further decreases in wages, and, agreement with the unions proving impossible, the case was laid before the Federal Labor Board. Hearings began in Chicago on March 6 and ended April 29. Three decisions were rendered. On May 28 the Board announced a cut of \$48,000,000 a year from the pay of the 400,000 maintenance-of-way workers. On June 6 it ordered a reduction of nearly \$60,000,000 in the annual wages of 400,000 shopmen. On June 16 it ruled that there should be a decrease amounting to \$26,500,000 annually in the pay of clerical and station forces. Added to the \$400,000,000 cut of last year, these reductions represented an aggregate of \$535,000,000—a very large sum, but still leaving to the men \$65,000,000 of the \$600,000,000 increase given in 1920.

"The vital point is that the Board applied in these cases identically the same principles it applied two years ago. Upon the ground that the cost of living had advanced, it then added \$600,000,000 to the payroll; and upon the ground that the cost of living has receded, it has now ruled that there should be a corresponding wage reduction of \$535,000,000, which leaves untouched the large increases granted under Government control. In each of the three cases the labor representatives on the Board filed a dissenting opinion, and on the last occasion went so far as to advise the workers to resort to a strike."

NOTES - PERSONALS

Welcome to the editorial field again. Shall be glad to get your paper—*Rev. F. H. Senft, Editor Alliance Weekly, New York City.*

Dr Staley and Dr Atkinson are going to visit the Carroll county mountain work early in August. It is a rough country, but it is very inviting.

Rev. H. H. Butler, Suffolk, Va., is expecting to hold a series of meetings at Antioch church, Isle of Wight County, Va., beginning the third Sunday in September.

Rev. J. O. Atkinson, D.D., has been down in Eastern Virginia for several days—he is doubtless at work, but he is in a good hand to take a rest and eat a plenty for the good of his body, and may be too much.

“Four Epochs of Sunday School History” by Dr. Minor C. Miller, of Bridgewater, Va., began in last issue of the “Sun” is concluded in this issue. All Sunday School workers will find this address instructive.

I preached for Bro. Elisha Bradshaw first Sunday in July. I had a real good time in the work there. We received one member and consecrated five children unto the Lord. Bro. Bradshaw is doing a good work in Portsmouth—*Rev. H. H. Butler, Suffolk, Va.*

We understand that the churches at Bethlehem, Nansemond Co, Va., and at Windsor and Mt Carmel, Isle of Wight Co, Va., are without a pastor and have been for several months. Now is the time to look after one for the coming year. Do not delay, as delays are dangerous. The three churches constitute one pastorate.

I preached at Antioch, Warren Co., N.C., yesterday, July 23, in the morning and at Bethlehem at 3 P. M. I distributed a few copies of THE CHRISTIAN SUN at both Antioch and Bethlehem, and urged the people to subscribe. I will begin a protracted meeting at Ebenezer, Wake Co., N. C. next Sunday—*Rev. D. A. Long, D.D., Franklinton, N. C.*

I have advised the members of the six churches of which I am now pastor, to look out for another minister for next Conference year. These churches are located in three counties, and it is impossible for one minister to serve the people under such conditions—*Rev. D. A. Long, D.D., Franklinton, N. C.*

Let your church paper have the sympathetic help of our people. We are doing our best to give you a chance to do so. Now will you make the effort and so help the cause of Christ for which we labor—laboring together for the Lord's work, we believe is the right way to success. We cannot carry on our work without a church paper.

When are you going to begin special work for extending the circulation of THE CHRISTIAN SUN? If you will not do it now, when the paper is made so much larger and reduced in price, too, I do not know when you will do it—this is the day and the hour when you need to do your best for THE CHRISTIAN SUN. Do get busy, and do it now.

The Venerable Rev. J. G. Bishop, D.D., and his devoted wife, have recently returned from Terre Haut, Ind., where they spent last winter with Rev. and Mrs. H. Russell Jay, and on his return to Dayton, he sent in his subscription to THE CHRISTIAN SUN. We welcome him to our list of supporters. Let our readers hear from you often, Dr. Bishop—THE SUN has room for your pen often.

Drs. N. G. Newman, L. F. Smith and R. C. Helfinstien are all attending a preachers' conference of two weeks at Union Theological Seminary here. I am sure they are getting some up to date theology from the Union point of view—*Rev. W. C. Wicker, D.D.* The Union point of view is rather significant, when we remember what it has stood for so many years.

There will be an important meeting of the Trustees of Bethlehem College at Wadley, Alabama, July 29. It is a very important meeting and a large attendance is much desired. This is the new institution the Southern Christian Convention is planning to establish in Alabama. We wish it great success. Its name seems to give promise of the character of the institution when fully established and at work. Let only the best talent be employed.

Rev. Jeremiah W. Holt, after serving the Christian church at Bethlehem, Alamance County, N. C., for 34 years, has tendered his resignation, and will on account of age and infirmity retire at the close of the present conference year. The church highly appreciates his service, and says as much in appropriate resolutions appearing in this issue. God bless the aged servant through his remaining days, and may his best days come as the crown of his life.

Bro. and Sister M. J. W. White, Norfolk, Va., are now on the Pacific Coast, making a flying visit in this vacation time to friends and relatives there and in the Northwest. In a message from them bearing date of July 13, 1922, and mailed at Yellowstone Park, they say: “We are here enjoying the wonders of the great park. We have five days here, but cannot hardly begin to see all the wonders though we have traveled nearly two hundred miles by automobile in the park.” We are glad for you, dear friends, and wish for you a safe return to dear old Virginia.

We are pained to learn of the serious accident which befell Mrs. A. A. Terrell of our Columbus, Ga., some weeks ago. She was attending a missionary meeting, and in opening a door to go to another room on committee work, she had opened the wrong door and fell down a 20 foot stairway, breaking her arm and a lower limb just above the ankle, and was otherwise bruised up. Her life was despaired of, but she is slowly coming back to health again and her loved ones and the church are hoping for the very best for her future. She is one of the most consecrated members of the Columbus church and indeed very useful—her influence is always found on the side of the best things for the church. Her friends will rejoice with her in the prospect of recovery.

“I have received the first copy of your first issue published in Richmond, Va. Please allow me to say that I am very pleased. There is nothing but compliments for your young predecessor. He is to be congratulated upon the success he made of the publication. I believe, it will be admitted, however, that experience and a life devoted to such work are certainly qualifications superior and renders a more useful service as an editor. To me this is already seen in

these first copies, and I believe that, even though under a handicap, The Sun will be a superior publication. I shall await its visit with anxious delight—*Chaplain H. E. Rountree, Port Au Prince, Haiti.* Bro. Rountree has a fine field for service, and yet we would like to have him back in the home field for active pastoral service. We have great need of pastors.

Referring to the work of Bro. M. T. Sorrell in Carroll County, Va., Dr. J. O. Atkinson says: You know Bro. Sorrell is from our Catawba Springs church and is one of the most consecrated young men we have—converted and inspired under the labors of Rev. J. Lee Johnson's safe and sound teaching—Since that note was written the editor of this paper has made a visit to Carroll County and has seen something of the work this young brother is doing, and as Dr. A. says, it is wonderful to see what this dear young man is accomplishing. The people in this mountain region are very devoted to Bro. Sorrell. By all means he should remain with this work, or if he must return to college, then our Mission Board will be under the necessity of finding another man for that field, for it simply will not do for these people to have to do without a pastor, after getting such a good start and doing so well.

Our brother, Mr. John King, Suffolk, Va., has been appointed by the Governor of Virginia to represent the state of Virginia in a Commercial Congress, representing seven different countries of Europe, such as France, Belgium, Denmark, Switzerland, Germany and England. These representatives of this country will assemble in New York City about Aug 15, and will sail on the steamer George Washington for Europe on Aug. 19th. The idea of this Congress is to bring about a closer union and to demonstrate to them the value of the Southern States in supplying Europe with its various commodities. Bro. King is honored in being chosen one of the three men to so represent Virginia in this Commercial Congress. He will be permitted while on this mission to meet many of the dignitaries of Europe and will therefore be prepared to tell our readers of the best things in his sight-seeing in Europe, and he is hereby notified that his people of the Christian Church will expect regular letters from him while abroad for *The Christian Sun*. Do not forget to take along with you your best American pen and ink, and then be sure to use it well and wisely in letting us know of the most interesting scenes through which you may pass, giving our readers your views and impressions as you may have opportunity on the entire trip. God bless you and use you for good as you go and as you come.

“Your last week's issue of The Sun—the first to come from Richmond—was good and great I do not see how you and Managing Editor Kernodle are to keep up the high standard you set for yourselves in this issue, but I shall be hoping and praying for you daily. Since trying to be editor myself and having then realized the divine guidance and strength for our editor, I have made it a rule to pray for him definitely and anxiously every day. What a weight of responsibility and yet what a glorious opportunity our editor carries. He needs the daily intercession at the Throne on the part of his brethren and sisters. How I pray you may be spared and given the strength to hold up under the great task now laid upon your shoulders—*Rev. J. O. Atkinson, D.D., Elon College, N. C.* Thank you, brother. Your assurances and suggestions are most timely. Perhaps some may wonder what can be the responsibility of an editor, which Dr. A. considers so great. May we mention just one item. The editor of a church paper is to pre-

pare spiritual food for thousands of people for each issue. It is supposed that we reach five people for every family into which The Sun goes. Say it amounts to ten thousand people reading The Sun each week. For all of these the editor is preparing mental and spiritual food. Now suppose he by a lack of divine guidance should fail to give out such food as will thus help his ten thousand readers, do you not see how he would fail in a large measure to fill his place as editor and so bring upon his own head the sense of condemnation for not having done his part well, and not only so, but would he not bring upon himself the condemnation of God in such a failure? Then let us have the prayers daily of our entire brotherhood.

The Advance in Maintaining Health.

In some respects the world really is advancing. For instance, in the matter of ridding the country of disease, real progress is making. From *The Literary Digest* we glean the following:

Specifically, as President Vincent writes in his annual report, recently issued to the press, 1921 a quarter-million annual appropriation to the School of Hygiene and Public Health of Johns Hopkins University, pledged two millions to Harvard for a school of health, contributed to public health training in Czecho-Slovakia, Brazil, and the United States, and aided the Pasteur Institute of Paris to recruit and train Personnel. It also promoted the cause of nurse training in America and Europe, underwrote an experimental pay clinic in the Cornell Medical School formally opened a complete modern medical school and hospital in Peking, assisted twenty-five other medical centers in China, and promised a million dollars for the medical school of Columbia University. The foundation also contracted to appropriate \$3,500,000 to rebuild and reorganize the medical school and hospital of the Free University of Brussels, made surveys of medical schools in Japan, China, the Philip-India, Syria, and Turkey, supplied American and British medical journals to 112 medical libraries on the Continent, and supplemented the laboratory equipment and supplies of five medical schools in Central Europe. In addition, it defrayed the expenses of commissions from Great Britain, Belgium, Serbia, and Brazil, provided 157 fellowships in hygiene, medicine, physics and chemistry to representatives of eighteen countries, continued a campaign against yellow fever in Mexico, Central and South America, prosecuted demonstrations in the control of malaria in ten States, cooperated in hookworm work in nineteen governmental areas, and participated in rural health demonstrations in seventy-seven countries. Sundry services to many Governments and voluntary societies have also been rendered. These benefits were accomplished in part by the Foundation directly, but chiefly through its departmental agencies—the International Health Board, the China Medical Board, and the Division of Medical Education. Disbursements for the year totaled \$7,444,565. while the administration expenses amounted to only \$185,792. Pledges of gifts ahead, up to 1926, amount to \$23,219,394. From the time it was chartered in 1913, the Foundation has disbursed, appropriated or pledged sums totaling \$84,301,169. Its working capital now amounts to 174,511,957, and its physical property—lands, building and equipment—is valued at 8,668,813.

The progress in prevention, in which the Rockefeller Foundation is greatly concerned, has been a "boon to mankind," says Dr Vincent in his report, with the advance in sanitation and preventive medicine, he goes on, "the presence of smallpox is now a disgrace to any civilized community or country; cholera and

plague have disappeared from the leading nations; typhoid fever has been enormously reduced; malaria and hookworm disease are giving ground; yellow fever is being narrowly restricted; typhus is practically unknown among a cleanly people; the fear of diphtheria has been largely allayed. Such victories as these, together with advances in general sanitation, higher living standards, more attention to individual health habits, have resulted in steadily falling death-rates in all the more progressive countries.

"But it is too early to feel complacent. Only a beginning has been made. Many diseases still baffle the health authorities. Whole regions have been almost untouched. Even the most advanced communities fall far short of what might be attained. The average individual remains relatively ignorant and negligent of sanitary science and of personal hygiene. Almost all physicians are still too exclusively concerned with the individual aspect of disease."

MORE CONSECRATED TEACHERS IS THE NEED

"The Public Ledger-Dispatch" of July 15th, contains the following report of an address delivered before the Tidewater Sunday School Association by Bro. J. H. Blanchard, of The Norfolk Christian Temple Sunday School. No doubt there is need of reform on the points which he emphasizes. Read for yourself as follows:

"How can we deepen the spiritual life of our Sunday School? This was the important subject discussed at the meeting of the Tidewater Christian Sunday School Association last Sunday. Some very helpful suggestions were made by workers of the various schools, all of whom recognized the need of a deeper spiritual atmosphere in the schools and made pleas for more interest on the part of the teachers.

The paper which led in the discussion was read by J. H. Blanchard, of the Christian Temple, and is given in part at the request of the association. It is as follows:

"It is a regrettable, recognized, fact that the average Sunday School room of the present day is more of a hub-bub of talk and laughter than it is a place of quiet and poise or meditation. We seem to think, from our actions, that the hour should be spent in frolic instead of Bible study. Do you know a school to which this would apply? I do. So without further comment I proceed to offer the remedy:

"1. The superintendent should possess that Christ-like spirit that will enable him, at all times, to be able to command reverence, quiet and respect from the school.

"2. The teachers must be such devout followers of Christ that their lives, daily, will testify that Jesus lives within.

"3. We parents who attend the school must live the Christ life seven days a week in the home, train the children to love Jesus and teach them reverence and when we go to school on Sunday morning be spiritual-minded and quiet ourselves. We cannot expect our boys and girls to be reverent when we grown-ups are talking and fussy. Set the example if you please.

"4. All the above virtues and Christ-like qualities are obtainable for all of us who are willing to forsake the foolishness of the worldly things and give all for Jesus and Godliness. Study the beautiful life of Him who sat the example for us in the four Gospels, and we will get a vision of our duty as to the examples we should set for our boys and girls of today.

"We are failing in the mission of the Sunday School unless we are learning the young to live consecrated, God-fearing, Christ-like lives, and

we who are leaders and teachers cannot train the young in this way unless we ourselves really live what we profess in our daily every-day walk in life. The plea of the present day Sunday School superintendent is for a consecrated band of teachers, who put Christ first in their lives and then give the teaching and training of their classes the best that is in them.

THE NEED OF MEN—REAL MEN

A cheese with one-half of it spoiled is not a good cheese, and we doubt that any sensible man would desire to buy it for a whole cheese—and for the reason that it is at best worth only half price. Is it not somewhat so with men? There are men and men. Some are good men and some are only half men. Now, it comes to pass that now and then one of these half men, that is, a man with some important part of his character left out entirely, seeks to enter the ranks of the Christian ministry, and oftener than otherwise he gets in, and then he finds that a half a man is much out of place in the ministry. Because he has some qualifications for the life and work of a minister is no reason why he should be put forward in that work. Indeed, often it may be a reason why he should not be put forward at all.

Let me illustrate what I mean. Here, is a man who desires to enter the ministry. He is well and strong, and he has a prepossessing personality, and a fine classical education and good training for the preacher's work. Is he the man that is needed in the ministry? Well, we will do well to look a little further into his life before we decide to take him in. The Apostle Paul warns us to lay hands suddenly on no man. What did he mean by that warning? Well, evidently he meant that we should not thrust a man into the ministry until we are thoroughly acquainted with the man, his ability, his habits, his industry, his moral standing and his prudence, as he goes among the people. Say, for instance, in most of these things he is a fit. He is intellectual, his training is good, he is a fluent speaker and most agreeable in the social circle. Will he do for a minister? Not if that is all you know of him—you better listen to Paul's warning and wait a little. We do not say this because he is not all you have claimed for him, but how is he morally? Oh, well we cannot say as to that. But you had better wait till you can settle that point very definitely, for an immoral man in the ministry is more out of place than is a pig in the parlor. If a man be not moral, then you do not need him in the ministry at any price. Again, is he prudent in his work? If not, you do not need him, no matter how badly you are in need of a pastor. An imprudent pastor can do you more evil in the social circle than he can good in the pulpit, no matter how gifted and cultured he may be. Take Paul's hint and lay hands suddenly on no man, and then you will have altogether a better class of man in the ministry, and your pastor will be better, because you will have a better class of men from which to choose your pastor.

Remember that the subscription price of the "Sun" has been reduced from \$2.50 to \$2.00 per year, and the amount of reading matter greatly increased. If your label shows that you are in arrears, remember also that your arrearage may be paid at the reduced price. This was decided by the Board of Publication.

If you are a subscriber to the "Sun" we congratulate you. If you are not a subscriber, you are earnestly solicited to become a reader by sending in your subscription. The price is \$2.00 per year; address "The Christian Sun," 1536 E. Broad St., Richmond, Va.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

THE KEY TO THE SITUATION.

This is a day of enlightenment and of divergent opinions. Every one is likely to have a hobby and the strength of his hobby is the fact that every man is wrong and his way is right. This is true in practically every sphere of human activity. Even the Church does not escape its part in this tragedy of human thinking.

In recent years no theme has had a larger share in human thinking than Christian union, and the more thinking has been done, as to union among the people of God, the more they have failed to get together. In a number of instances effort has been brought the people of two or more denominations very close together, but in every instance so far as we are informed, as they have come so near to Christian union, the more surely have divided and gone back to their old haunts of denominationalism, leaving the cause of union bleeding and dying only because some little thing stood in the way. In one case two bodies of Christians were seeking to unite, and by much effort they had got every barrier out of the way but one, and that was the name by which they should henceforth be known. Here they could not agree, and so they at once gave up the effort and the two bodies remain till this day far apart, although the effort was put forth perhaps thirty years ago.

The history of this instance has been the history of practically all of the efforts to unionize the people of God. So nearly is this true that, so far as we are informed, not a single effort has been a complete success. A few years ago a similar effort was made to unionize the Presbyterian Church, North, and the Cumberland Presbyterian Church. For a very short time it was considered a success as a union effort, but it soon turned out that there was no real union, for while a part of the Cumberland Presbyterians united with the older body of Presbyterians, a goodly number of the Cumberlands backed and kicked and would not go into the union at all.

If there be a single instance where such an effort has been made and with complete success, we do not know it, and will thank any reader to inform us of the event, who, and when and where. We shall count it a pleasure to make announcement of the fact, only in case the same has been shown by the course of events to have been genuinely a successful effort for bringing together any two bodies of Christians. We are not arguing against union—we are in favor of it. It ought to be accomplished, but the one puzzling question is this: *How can it be done?* There must be a way it can be accomplished, and yet that way has not been made apparent to the average churchman, and so we are standing, waiting for some man to come up and tell us how it can be done. No living man, as we see it, can possibly present a way of union among the people of God that will be accepted by any two bodies now in existence. Is this an extreme statement? It may be, but so far as we know there is no proof, not in a single instance, to show that we are in error in such a statement.

What is the chief difficulty in the way? Why cannot the people of God in the different denominations get together? There may be a division of opinion as to any answer that may be made to this question, and yet it seems to us quite clear

that the whole difficulty is to be found in the fact all parties, seeking union, are so in love with their own view of things denominational that they absolutely cannot, or what may be worse, will not, give in to the point which to them seems the distinguishing difference between the two bodies, and so they meet and consider and then separate, but the union is not, for prejudice has driven it out of the reach and hope of reality, and so the good cause of union for which Jesus prayed is still standing at the gate, knocking for admittance, but a party shibboleth has stood in the way, and so we have no union of any two bodies of Christians in modern times.

But there must be a way out, and there is if only we can see it clearly. Let us look at a possible way, and most likely the only way, in which any two or more bodies may really and truly come together ecclesiastically, and let us not forget that coming together in Christ and coming together ecclesiastically are two widely different things. All Christians who are truly in Christ are already one in spirit and purpose, but this is not the point of difficulty—we seem to need to come together ecclesiastically, and this is where we find progress so hard to make. But there is a way for ecclesiastical union. The way to reach this desired haven of rest for the weary and troubled people of God is plain enough to as many as can get their eyes open to see it without prejudice. We do not mean intentional prejudice, but prejudice of the hidden kind—it works effectually, but does not show itself plainly. This hidden foe must be dealt with and removed before we can master the situation. The plan is not original with this writer, but is already in existence, albeit, it is serving in a contrary field.

As we see it, there is but one way we can get together, and that is to let every congregation, and every minister and individual interpret for itself, or himself, the teaching of the Word of God so long as the interpretation is in spirit and thought, truly Christian. That is practically what we now have, but in disunion. Could we not have it in union just as well as in disunion? Would the Church of Christ really lose anything by such a plan? We see nothing for it to lose in such a union except disunion. To think is to differ. We now differ on many points and we live and call ourselves Christians. Under this plan, we certainly could do more and perhaps we might do better. The Churches now do as they like. If we were one, on that basis, we could do more, and we would be together in the main thought of Christianity. The only difference between the situation now in disunion and then in union would be, in disunion we are fighting one another, or if not in actual combat, we are looking at each other as though we were not the servants of a common Master, while in union, we would be looking upon each other as the servants of a common Lord and that would make mightily in favor of real union.

We cannot get all men and women to think alike. Every reasonable man knows this. Now why make human thinking the basis of union, when we know it cannot be attained. Why not take the Word of God as the basis of union, allowing each body, or minister, or each individual, the right of individual interpretation, as the best way to live to the glory of God in the salvation of the world. We cannot get union by human thinking. Let us try it on divine thinking, each doing his best to follow the truth as it shall be made plain to us of God. We do so now in a divided state—would it be any worse if we were united and still doing the same? There is no other way. Let us try it!

THAT COUNTS BUT NOT MUCH MORE.

The world is very fond of making a fine showing, even though that be about all there may be in the effort. Some times even Christians get that spirit and they fall into the thought of showing something in which the show is about all there is. Now what is the use to make such a showing? It cannot count in the final shaping up of the things. It may be this or that which we hope to accomplish by making a showing; which in fact is not much but a showing, but in the end it can do no good and may do much harm to the very cause we seek to help by making such a show.

Let us illustrate what we mean. The daily papers of July 25, gave out a statement to the effect that in this country the protestants have a population of seventy-five millions and that the Roman Catholics have only a population of seventeen millions. Other religious faiths, 3 millions, and with no religious affiliation, 10, millions. That looks pretty well, but for both Protestant and Catholics, not church members are counted, but the population which is supposed to be in sympathy with the respective bodies. That takes in all who are in the most remote ways affiliated with the body named. For instance it is stated the figures include such as are affiliated by means of membership, financial support, attendance, or other ties. Now seventy-five millions sound pretty big, but when we know it is not church members, but all who are members, or who are in any way affiliated whether it be by financial support, or attendance, or any other tie, we do not think it means very much, except that it shows us what a vast field there is for real effort to win the people to Christ, and this is the main advantage we get from these statistics. We have a great field for work, and to do this work will require the very best efforts on the part of the church members.

The fact that this population is said to be Protestant reveals to us some idea of what we need to be doing to give the gospel to the people right here in our own land, and that while the call for help in foreign lands is even more urgent, for where we have a few millions here at home, in heathen lands we have them by the hundreds of millions who are now living in the darkness of heathenism and must have help or go down in the ignorance of these lands of darkness. Let us prayerfully view this great task, and let us realize that we must do our part in this work, for there is no one to do our part for us. We must do, and save them; or not do and lose them.

THE EDITOR CONTINUES HIS JOURNEY

My last letter left me in Reidsville, but the next day, I left for the White Sulphur Springs, near Mt. Airy, N. C. We made the trip by automobile as Mr. and Mrs. Chas. W. Gerringer of our Reidsville church were making the trip and offered us a seat with them. We journeyed by the way of Greensboro and Winston-Salem. Mr. Gerringer is a good, but rapid, driver. After making good time from Reidsville, when we were in three or four miles of Winston-Salem, when going up a hill, and for once going slowly, Mr. Gerringer heard something break. He stopped the car at once, and getting down to investigate, he found the axle was broken, and there we were! Soon a stranger came along and offered to take Mr. G. to Winston-Salem to a garage for help. In something like a half hour he returned with help. We were pulled into North Carolina's biggest city and the work of repair began. In the course of two and one half hours, the repair work had been finished and we were again ready to go on, which we did reaching White Sulphur Springs, arriving there just

before the evening twi-light came on. That breaking of the axle was a close call and we were very thankful that it did not injure any of us. Reaching the springs, we soon had supper and then, being very tired, we were soon asleep, but before the coming of day-light Mrs Geringer was taken ill and had six chills in the following 36 hours, and became a very sick person. The doctor was called, but she did not improve. As day after day passed the patient continued quite ill. An old friend of Mrs. Geringer's girlhood days, living only a short distance from the springs, hearing of the illness of her old friend, sent and requested that she be brought to her home. After consultation, this was done, and on Sunday evening at sun-set, Mrs. G. was removed to the home of her friend and almost immediately began to improve, but when I left the springs the latest news said she was improving. Since my return to Reidsville news came to her father and mother that she was still improving and was able to be up.

As to the White Sulphur Springs, in North Carolina, it is safe to say that it is a fountain of fine water. It tastes highly of sulphur, and has a fine reputation for its medicinal qualities. It has a large hotel and ample shade and fine grounds for the comfort of its patrons. It also has a fine spring of non-mineral water, soft and good. The hotel itself is not very inviting, but the value of the spring water is much appreciated, I think, although it did not agree with myself very well. However, it is said that it does not seem to agree with many until they are fully under its influence, and then its work of health-giving is very pronounced. The work on "The Christian Sun" did not seem to permit me to remain longer, so on Monday evening I pulled up stakes and left for Mcunt Airy.

I am about to pass over a very important item, and this I must not do. On Saturday, July 15, soon after dinner, one of the hotel men came to my room and announced that a gentleman down in the lobby wished to see me. I hurried down, having no idea who could be calling for me there, as I thought I was well out of the way of my acquaintances. I went down and was approached by a young man whom I did not recognize. He introduced himself as Mr. Sorrell, saying he was from Fancy Gap, Va. I knew that was the center of our mountain work, and by that time he told me that he had come for me to go over and spend Sunday with him, saying he wished me to preach for him, organize a Christian church in Carroll County and baptize people. I asked how far it was and was told that it was about 25 miles. The young man assured me that the interest was so intense that I must not refuse his request—that the people were expecting me and would be much disappointed if I did not go. Those who know me well, know that I could not refuse under such urgency. So we hurried to Mount Airy, secured an auto and away we went. There was nothing of unusual interest till we reached the foot of the mountain. Then we were told that it was seven miles to the top of the mountain and very rough. I found it so. On one side of us were the high mountains and on the other side was a precipice, perhaps four or five hundred feet deep, and may be more. Our faithful auto climbed heroically for the whole distance, and at length brought us to the top of the mountain about sunset. I never felt more like I was on the top of the earth than I did just then. Away below us were mountains and valleys in great abundance. Night came but I was comfortably housed in the home of Mr. and Mrs. Alfred McMillon, where I was well cared for by as kind a host as one will meet with, even in the level country. After an early supper we went to the school house, the new house which was built to

accommodate Miss Hedgespeth's work. Our people may thank God for the opportunity to build such a house and for such a purpose. It is the scene of much usefulness and the center of a great work.

Only about one month ago Rev. M. T. Sorrell of Wake County, N. C., went to give his time to this work for the summer. He has already been greatly blessed. He has held one or perhaps two revivals, when the people seemed to come flocking home to God under the gospel's call. In one of these meetings there were near fifty persons made a profession of faith. I had the privilege of organizing the first Christian church ever organized in Carroll county, and then I baptized many of the members of the newly organized church. Several other churches are in early prospect, and Bro. Sorrell assures me that he thinks within one year, the most of them will be self-supporting. The people seem so deeply interested that I think it will not do for Bro. Sorrell to leave them at this juncture, unless the Mission Board can at once supply the place by some other man who may be well adapted to the work. To leave these people without preaching till next summer would be disastrous. Bro. Sorrell wishes to return to college but it would be a grave mistake for him to do so, as important as completing his education is, unless another can take his place to good advantage. Miss Hedgespeth is no longer Miss, but Mrs Meredith, and so she has her household to look after and cannot, I think, hope to do very much work in the active field. Miss Midyette is now home on her vacation. Miss Lankford is to go on her vacation the first of August. That will leave only Mrs. Merideth and Miss Wheeler on the field unless Bro. Sorrell remains and that will be far too few to carry on the work. I was much impressed with the opportunity this field gives the Christian Church, and I hope we shall make no mistake by neglecting it. The people show one fine spirit—they are devoted to their teachers and preacher, and the preacher and the teachers seem most devoted to their work. They are delighted with the opportunity. Some of these workers are spending their time and strength without salary—just having their actual and necessary expenses paid. Miss Gladys Lankford of Franklin, Va., is devoting her summer vacation to this work without salary and glad to do it just for the sake of the good she hopes to do for these people. Miss Lankford told me that she would spend at least \$100.00 more than she felt free to charge up as expenses and that she would pay from the earnings of her school work during the past winter. This is due to the fact that there are so many needy ones whom she would pay from the earnings of her school with her money, to their necessities. My work for Sunday closed with the baptizing, and then I turned my face toward North Carolina, reaching the springs about night fall. Remaining at the Springs till Monday afternoon, July 17, when I was taken by Bro. Geringer over to Mt. Airy where I spent the night with Bro. and Sister W. E. Lindsey, formerly of Chapel Hill, N. C. Here I spent a delightful evening and night, being so well cared for as to give me a sense of ease that was most gratifying to one who had just been taken that long ride to Fancy Gap, Va., and that over the roughest road I believe I have ever found in a life of many years. I remember a trip I once made up the Blue Ridge in Rockingham county, Va., which I thought was then the roughest road I ever traveled. I remember that one man said to me, as we were starting on that memorable ride, that every time our buggy wheels got off a rock they would be on a dollar. I did not see any dollars, and so suppose the wheels were on rocks all the way up. It was quite as bad, or almost so, in my trip to Fancy

Gap and the way was much longer. Tuesday morning, Bro. Lindsey took me to the station and by three o'clock in the afternoon I was in Reidsville again. Bro. Lindsey and his wife are most comfortably located in Mt. Airy, but I really believe that to this day they have a longing for Chapel Hill.

Drs. Staley and Atkinson are to go to this field early in August and I am sure they will find a warm welcome, and if they should be so fortunate as I was, to be located with Mr. and Mrs. Alfred McMillin, when they are at the top of that high mountain, they will fare well and be useful. If they will turn to Matt. 4:8,9, and read it as they go up that mountain height. I think they will get a fine impression of the temptation Satan tried to put over on Jesus, for they will see many a precipice that will look like the scene to which reference is made in the temptation of Jesus in the wilderness.

When I reached Reidsville there was a pile of letters which must be opened and prepared for the Sun before the going down of the Sun, in order to get their contents off to the Sun Office in Richmond—and these must go away that night in order to give the printer something to do on the next issue of the Sun. I did not realize the fatigue which was upon me till those letters were remailed to Richmond, and then suddenly I seemed to wake up to the fact that I was very tired, so I laid aside everything and went to bed while it was yet twi-light. I did not get much of a vacation, but I did get some opportunity for service in the Lord's work, and as I am feeling as well as usual I think the work instead of play and rest, did not do me much, if any, harm.

J. P. B.

THE SPIRIT OF DEVOUTNESS.

The spirit of devoutness may distinguish prince or peasant. So Nicholas Herman, "Brother Lawrence" (flourished 1666), "for thirty years a cack in a Carmelite kitchen, amidst the drudgery of his labors he carried a great stillness of heart and every smallest act was done as if for God himself."

—Homiletic Review, October, 1915, (Page 273).

The following extract from Herman gives the clue to his life:

"Having found in many books different methods of going to God, and divers practices of the spiritual life, I thought this would serve rather to puzzle me than facilitate what I sought after, which was nothing but how to become wholly God's. This made me resolve to give the all for the all; so after having given myself wholly to God, that He might take away my sin, I renounced, for the love of Him, everything that was not Him; and I began to live as if there was none but Him and I in the world."

Drs. Staley and Smith are off on their vacation this week. Dr. Smith is camping in some lonely spot where he and his family can rest in comfort. Dr. Staley, if we mistake not is in the mountains of Virginia, looking after our work in the mountains, where Mrs Merideth (Miss Hedgespeth as was) Miss Lankford and Miss Wheeler are at work. That is a rough country, but a fine opportunity for doing good work. We believe Dr. Atkinson is also to go with Dr. Staley—between the two these dear mountain people ought to get some preaching that they will not forget in a generation.

Will Bro. Ira. D. Mellott send us news from the Southern Pennsylvania and Rays Hill Conference. Tell us, brother, what the Pennsylvania folks are doing in the way of Church and conference work.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Sunday School Convention was in session July 25-26 as the guest of Berea Christian Church, Norfolk County, Va., Rev. W. C. Hook, pastor.

The weather was good for July, the attendance was fine, and the hospitality rich and abundant. The registration of delegates and visitors was good, the interest intense, and many fine addresses. Dr. L. E. Shith presided over the body as President, and Rev. B. J. Earp was elected Secretary *pro tem*.

Rev. Dr. J. O. Atkinson, Secretary of Mission Board, Dr. W. A. Harper, President of Elon College and Prof. P. J. Kernodle, managing Editor of "The Christian Sun" were present and took helpful part in the business of the Convention. Drs. Atkinson and Harper delivered great addresses. Miss Lucy M. Eldredge, Secretary of Board of Religious Education was also present and contributed to the interest and value of the work. Dr. W. T. Walters of Richmond added another active member of helpfulness.

The usual Committees were appointed, performed their duties, and reported results. One of the interesting reports was made by Mrs. I. W. Johnson, Superintendent of Cradle Roll. Her report showed 990 on Cradle Roll, with unreported prospects to make the total *one thousand*.

The total cash receipts \$741.90. Full Minutes will appear in The Sunday School and Christian Endeavor Hand Book. Officers for coming year: Hon. E. E. Holland, President; Rev. B. J. Earp, Secretary; J. W. Folk Treasurer; and Superintendents of Departments.

Only one Christian Endeavor Society sent delegates and report: but next year will give more recognition to this Society, and no doubt they will have full representation.

In addition to Resolution of hearty appreciation of the innovation and splendid entertainment by the Berea congregation, the Committee recommended that Pastors, Captains, Superintendents, and Teachers keep the Men and Millions movement and pledges before the Churches and Sunday Schools: and both of these resolutions received hearty adoption. Such expressions of interest and cooperation should encourage the Mission Board in carrying forward this greatest of church undertakings to a successful completion, and strengthen the earnest endeavor of Dr. J. O. Atkinson in his arduous task of clearing this matter of doubt and helping all to see that these pledges are not only to *all* the seven lines of the Southern Convention work, but an expression of real loyalty, liberality, and love for the church. If any are not able to pay according to the time named in the pledge, keep the obligation alive and pay as soon as conditions permit.

No Convention has ever been controlled by a sweeter spirit throughout, a greater desire to plan for something more worthwhile, a unanimity of purpose in trying to put the Sunday School on a more intelligent and spiritual basis, and to enlist the co-operation of all the Schools and Christian Endeavor Societies in progressive activities.

Miss Midyett delivered a sweet address, and Misses Maude and Mary Howell, and Evelyn Byrd read interesting papers. These young girls made a unique feature toward the close of the session and revealed a hopeful willingness in young girls for christian service. There never has been a time when as many young people are

striving after higher and better things: and this in the face of complaints that the young care for nothing good or worthy.

W. W. STALEY.

ELON LETTER.

Liberty does not consist in the absence of restraint. Liberty is not the ability to do what you may want to do. The Son of God knew restraint. "And He must needs go through Samaria," writes John of Him. Jesus knew the experience of what the philosophers call the categorical imperative, what in the common speech of everyday men know as moral compulsion.

And why must He needs go through Samaria? It was not the usual path of travel. The best roads were in another direction, by Jericho and up the Eastern bank of the Jordan. The Samaria road would take Him through a land inhabited by people racially enemies of His. Yet He went, because a sinful woman on a hot summer's day was coming to draw water at Jacob's well and He wanted to tell her of the water of life. His liberty was circumscribed, men say. Not so. Liberty is a social experience. If only one human being lived in the earth there would be no such thing as liberty. Liberty is the method of adjusting persons to one another in their social environment.

Nor is liberty freedom to do as you want to do. It is not only a social product, but it is a moral thing, liberty is. The free man does not crave to do what his passing whim may suggest. Such a man is an anarchist, and anarchy is the despair of liberty, its antithesis. The free man is more concerned about his duties than about his privileges, I mean the Christian free man in contrast with the savage. The truly free man craves to do, *not what he may want, but what he ought*.

When James O'Kelly and his immortal associates withdrew from the Methodist Episcopal Church in Baltimore and first styled themselves Republican Methodists and then Christians, the name his followers ever since have been happy to wear, what he sought to achieve was freedom from restraint imposed from without. He saw the bishop exalting little men and debasing big ones by the arbitrary use of unlimited appointive power. His soul rebelled against it. My soul does. He proposed the right of appeal to the Conference from the bishop's decision. He lost his appeal. He walked out and he did right. His bold stand for freedom from such restraint has served to relieve all Methodist preachers of such tyranny. Today the M. E. Church is measurably free in theory, and entirely so in practice, and James O'Kelly did it.

But unfortunately the followers of O'Kelly have been unable in many cases to distinguish between the assumed authority of an ecclesiastical tyrant ruling in his own right and the authority delegated to a chosen representative of a free people, an authority he must have and which must be respected in him if he is to get anything done in democracy's cause. Dr. W. W. Staley was for more than thirty years the president of our Southern Christian Convention. He is now succeeded by Dr. L. E. Smith. While Dr. Staley was president, *our* president let me say, we owed it to him to follow his leadership and help execute his plans for our work. We owe Dr. Smith the same allegiance now. Dr. Smith is now our chief chosen channel of co-

operative action. If we do not carry out his plans, we will carry out none. Failure to follow its chosen leadership in co-operative work is the paralysis of democracy. What I have said of Dr. Smith as the Convention's president applies with equal force to Miss Eldredge, to Uncle Charley, to Dr. Atkinson, to Editor Barrett and Managing Editor Kernodle, to every chosen representative of our Church in their respective places of responsibility. We must co-operate with these representatives of our co-operative undertakings or we must see the paralysis of these undertakings.

Let me particularize particularly from a recent historic situation. During the Men and Millions Campaign some pastors and captains did not approve the plans of the Campaign Committee. Not approving them, they refused to co-operate. Result? So far as they were concerned, the grandest movement of our history floundered. The plans of our leaders in posts of denominational responsibility are geared together. We ought to be willing to work the gears as they are co-ordinated. If we try them honestly and they don't work, we are blameless *and*, mark the word, we can get a new set of gears by exercising our sovereign right to turn off our present leaders and elect successors to them. But we owe it to our leaders to support them in their plans while they are our leaders. The Kingdom's interest demands this.

There is all the difference in the world between a Bishop Asbury ruling the religious life of a people by his own right and the president of the Southern Christian Convention ruling by and with the consent of a free people who have delegated their authority to him. Ready acquiescence in the plans proposed must, however, be forthcoming in either case, or co-operative achievement is at an end.

It is no abridgment of your liberties, brothers and sisters of our Christian Church, that you have leaders for your general Church enterprises and that they ask you to support the plans and programs they esteem to be necessary for the growth and development of your work. You can find weaknesses in those plans, you can refuse to respond to their appeals for co-operation, but if you do, you know what the result will be. *Our Church will not do her part of the Kingdom's work.* And whose fault will it be? Honestly and in the presence of God, whose fault will it be?

W. A. HARPER.

Rev. L. E. Smith, D.D., pastor of the Christian Temple of Norfolk, Va., writes in a most hopeful and encouraging mood as to the progress of the new building for the Temple. This will be good news for the friends of this great enterprise. They have met the cash requirements so far and still feel that they see no danger of failing to do so, if all their friends will rally to their help in this time of need—and it is the biggest effort that has ever been undertaken by a single church organization in the Christian Church. Let us cheer them and help them in every way we can.

Did you have an Elon College Day in your church? If not, it is not too late even now. Everywhere such an event seems to have resulted in awakening great interest in the cause of Christian education. Try it in your church and report results as far as you can.

Do not forget that generous help you were going to lend to the Sun's publisher. He needs your assistance and he needs it now, and what is more, the cause we love and in which we serve needs your help in sending in many subscribers.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PAUL THE ROBBER.

The writer at the church at Corinth used some very strong and striking language. One would not dare call Paul a robber, for instance, if he had not called himself such. In 2 Cor. 11: 8, he says: "I robbed other churches . . . to do you service." The church in the great and thriving city of Corinth came to be a strong one no doubt, but it had its weak days and tremendous struggle against great odds. All churches building in great cities have immense burdens; but usually they come through right and then become great assets in helpfulness of others. Paul was no doubt excused for robbing other churches that he might help Corinth in the day of its struggle. Till the end of time I presume we will have to keep on robbing the strong to help the weak churches. It is the method of making the weak strong, and of making the strong stronger. No doubt the churches Paul robbed for the sake of Corinth were the stronger for the robbery.

Last week Executive Secretary C. D. Johnston divided \$10,000 of Men and Millions money to the various enterprises of the church, missions, our Christian colleges, the orphanage, The Christian Sun, support of our Sunday School work and all our Christian enterprises according to their several needs. It was the strong helping the weak in order that all together might grow stronger. When I think of how every enterprise of the Christians has been helped to great efficiency and activity by our Men and Millions Movement since its beginning two years ago, I rejoice that I have lived to see this day and this great thing take place amongst us. For once in all our church history of more than a hundred years, we are all called upon to contribute in prayer, sympathy and sacrifice to all the enterprises that God has seen fit so far to give us. He is giving us the joy He gave Paul of urging the strong to help the weak. It is the Christian way.

TRYING OUR FAITH.

We do not know whether our faith is strong or weak until it is severely tested. No doubt this is why God sooner or later applies the test. He spared not His own Son. Knowing His testing time was at hand He prayed and prayed and prayed. From the garden of sweat and blood and prayers and agony. He went to His trial and his cross. He stood the test. And from the cross He went to His glorious and triumphant resurrection. God spared not His only begotten Son. He went to victory by way of the cross. And it has ever been so. Listen at our Savior's words, "If any man will come after me, let him deny himself, and take up his cross, and follow me," (Mat. 16:24). There is no way to follow Christ save by the way of self denial: God so ordained, and it is His way.

These are depressed times through which we are passing. God is now trying our faith to see whether it is genuine or spurious.

A widow living on a farm with poor prospects of a crop walked up the other day and paid up her dues to Men and Millions. She had made the pledge in times of prosperity. Now in her adversity, God was testing her faith. She stood the test.

A man with an invalid wife, living on a farm where heavy rains of late seemed to destroy all hopes of even a half a crop, came to church and paid all dues to date on his pledge to Men and Millions. He said, "Times are hard,

money is scarce, the outlook is gloomy, but my pledge is my bond, and it was made in good faith." God tried this man's faith, and it stood the test.

One of our own good captains who is a merchant said recently: "A number of the people on my list owe me personally, but their pledges to Men and Millions are as much of an obligation as their grocery and dry goods accounts are, and they should pay the one as rapidly as the other." God was trying this merchant's faith and he was standing the test. He was willing that those who owed him, as much as he needed it, divide up their scarcity and pay off their pledges to God's cause.

These pledges to Men and Millions are sacred and solemn obligations and should be so regarded: Given in times of prosperity, they are hard to meet now. But those who stand the test, endure the hardship, make the self-denial necessary to meet them, will win out, and will have their faith strengthened and their spiritual lives enriched.

God is testing us, not to impoverish or to wound us, but to try us that we may grow stronger in Him.

J. O. ATKINSON.

PRAYING FOR THE INCREASE.

All should have something very definite to pray for. Prayers that are answered must be freighted with a burden for some specific person, cause or object. Knowing this, our Southern Convention at its last session voted that we of the Convention—all of us of our churches composing the Convention—pray definitely that the dear Lord would give us at least ten per cent increase in our membership the next year.

In many sections of the Convention this is the revival or protracted meeting season. Are we all praying that God will give the increase?

Many pastors have labored faithfully all the year in presenting the Word, in soaring and cultivating for the harvest. Now the harvest time has come. The writer wonders if many SUN readers are bearing on their hearts the burden of desire for increase in church membership, and to see souls truly born into the Kingdom of our Lord. Those of us who are not in evangelistic meetings should be praying for those who are. If the increase is to come, God must give it. "I have planted," wrote Paul, "Apollos watered: but God gave the increase" (1 Cor. 3: 6). It must ever be so in the increase of saved souls, God bringeth that to pass in answer to our prayer.

J. O. ATKINSON.

The West Grove church, Dark County, Ohio, has set a fine example for many of our Country churches in that it has moved out from the half time preaching and now it has preaching every Sunday. Well, that is fine and a good example to others. We once had the honor to serve this church as pastor, and we believe it has done the right thing in having full time preaching. We rejoice with you, brethren, and wish for your new arrangement great success in building up the cause of Christ. West Grove is a country church and it is doing well, notwithstanding so many are making many sorts of secular plans in trying to keep the Old Ship afloat in country places. We believe that West Grove has lived and flourished on the gospel, and the gospel in the power of God, given in the power of God, given to the people will bring real prosperity, as it has done in every age of the Christian Era.

We need not bother about getting some new plan, or some new method, to enable the church to live and do its work, just feed them liberally on the very essence of the gospel, and we believe you will see great things come to pass. Who will really try out this suggestion and let us know the results? Many people, and even some pastors, spend much time in hunting for some new plan, or some new method for making the Lord's work a success. We wish you would try an effort to bring to your help the power of the Holy Spirit, for then you will get results that will mean so much to the cause of the Lord. Try it, brethren, and we believe you will accomplish far more than you will, if you depend on some new plan or some unusual method. Method can do very little for any church apart from the presence and power of the Holy Spirit.

Here is a note from a leading man among us and it has a wail of sadness which ought not to be there. After recounting some of his most useful labors, he adds this sentence: "I do not know that our people appreciate it. Now brethren, do you think that was your pastor? Well, if so, do you think that he deserves some words of encouragement now and then? He would work with a fresher zeal and with more earnest purpose, if he only knew that the men and women and boys and girls for whom he labors so continuously, really did appreciate it. You may say: "Well, we appreciate his labors for us and among us." Well let us grant that, but do you not think it would do him good some times to hear these very people for whom he so faithfully serves, tell him that they love him and that he is a real help to them in their efforts to live a Christian life? Try it a few times, in the next few months, and see what effect it will have to let him know that his labors are appreciated. Do not go to him with fulsome praise, for that is displeasing to men who have real merit, but go to him in a private way and tell him how he has helped you in your efforts to serve the Lord, and see if it does not put a new sparkle in his eye and a new tone in voice.

Rev. J. G. Truitt is helping the Rev. C. E. Gerringer in a meeting at Apple's chapel, in Guilford County, N. C. It was estimated that there were a thousand people present to hear him on July 23, and it was said he preached a great sermon. Bro. Truitt is a man of real ability, not only in an intellectual way, but spiritually he knows the Lord and this fact gives him power over his audience. Bro. Gerringer, the pastor at Apple's is one of our most deserving young ministers. His work must tell for good, as we think, for he fears not the face of a man that shall die, and his work, we think, must be fruitful in great good to a community.

Three months, June, July and August, were allotted in which to increase the subscription list of "The Christian Sun." Up to this time only a tithe of those to whom receipt books and blanks were sent have reported. Now one month in which the nine tenths may report remains. If all were to manifest the same activity and interest as those reporting have, the "Sun" would not "stand still." Thanks are tendered for the reports received, and other reports are awaited with expectancy.

Rev. W. T. Walters, D.D., our pastor at Richmond, Va., is making an effort to build a house of worship in that City and he has a fine prospect before him. When in Richmond a few weeks ago, we saw the plans for the new building, and we believe it is one of the neatest designs we have seen. We are anxious to see it really built, for then we believe our Richmond people will grow.

AN EDUCATIONAL POLICY FOR THE AMERICAN CHRISTIAN CON- VENTION

The delegates to the American Christian Convention, which meets in quadrennial session at Burlington, N. C., may confront an important question as to an educational policy for the Quadrennial. It is possible that the Commission on Education may submit a proposal to put our denominational schools under the general control of the Board of Education of the A. C. C. Defiance College, Defiance, Ohio, is an accredited college of good collegiate rating in the North Central College Association. Palmer College, Albany, Miss., is rated not above a junior college in this association. So is Union Christian College, Merom, Ind. Elon College, Elon College, N. C., is rated as an A grade college by the State of North Carolina.

Now, for institutions to be rated as colleges, certainly after 1925, each shall have a productive endowment of not less than \$500,000. To meet these demands every religious denomination or other agency maintaining a college must see that certain conditions, this endowment question for one, are complied with, else the institution not so provided for will fall into a perilous condition, if not fatal.

It is but wise that our highest official body take due note of this condition and face it with wise Christian statesmanship. It may appear that I write as an alarmist. I doubt that I am alarmed, but I am convinced that we face a very positive demand so far as our denomination schools are concerned. Too, I am of the opinion that for us, as a Church, not to meet that demand will greatly hinder the growth and efficiency of the Christian Church as an agency in the Kingdom of Jesus Christ. The reasons I feel this way is: that our mission work and our other institutions, too, prosper largely in proportion to the efficiency of our educational institutions. We ought not to forget that knowledge is power, and that Christian intelligence is Christian power. We should not forget that vision of a people is usually in proportion to intelligence—little intelligence, little vision; large intelligence, large vision. "Where there is no vision the people perish," is the substance, if not the literal, Bible statement of this thought.

Nearly three weeks ago I came to the University of Chicago primarily to do some research work in connection with a course of literature in Elon College, but within that time I have come into personal relations in a time-consuming way with prominent persons in this North Central Association of Colleges and by letter and by conference with prominent persons of my own denomination. This question, that has pressed so persistently upon my attention, will have to be faced—faced and voted on by the delegates at the Quadrennial in October. Shall the Convention undertake to centralize its forces and make and maintain our schools as colleges?

W. P. LAWRENCE.

Elon College, N. C., July 24, 1922.

"WHAT'S THE MATTER WITH THE CHRISTIAN CHURCH?"

Several days ago Dr. Barrett, in discussing the facts and figures presented by Lieutenant-Governor West, threw out a very pointed question, and challenged some one to answer it, stating that if some one did not do it he would. This letter is no attempt to answer the question in such a way as to prevent his answer, for many of the ministers and laymen in the denomination will look forward to his answer. It does, however, mean that lots of other people are study-

ing the question, and feel that it needs a careful study and an answer. There is no desire on my part to try to answer the question authoritatively, but I do know there is something radically wrong somewhere.

What is the wrong? Well, so far as doctrine is concerned there certainly is no wrong anywhere. We hear lots of adverse criticism of the Church, but I have never yet heard anyone criticize the doctrine of the Christian denomination, and never heard any one say they did. The fact is, the Christian denomination has the only form of doctrine upon which all the followers of Christ can unite, and yet it is numbered among the smallest denominations. There is something wrong somewhere, or a Church like ours would prosper. It is built on the same principles as the International Sunday School work, and the Christian Endeavor movement, and these have long ago gone to the ends of the earth with their message to humanity. Then, if you agree that there is nothing wrong in government and principle, where is the wrong, and what is the remedy for the wrong?

First, I think the pendulum has swung too far. In our effort to get away from the rule of Bishop Asbury, the Methodist Church, and College of Bishops, we have permitted the pendulum to swing so far in the opposite direction that we have almost taken the life of the Church. There are literally thousands upon thousands that love the principles set forth in our Church, but do not care for the extreme spirit of Democracy we uphold in the work, because it, in too many cases, defeats the very thing we are trying to do. True, it may be best in some cases for the local church to be supreme in its action, and have no check by either Conference or Convention Officers, but these are exceptions and not rules. Men are more or less extreme in politics and religion, and every man is free to think, and it's my candid opinion that if O'Kelly and his followers had brought over to this Christian Church of ours a part of the Machinery of the Methodist Church and put it in operation, ours would have met with the same progress theirs and others have made, and even more. I believe that one of the great obstacles is in the fact that the pendulum has swung too far the other way.

Second, our organizational life is insufficient, and incomplete. I study the denominational papers of my church and those of other churches. Here I find our organization as a church is exceedingly loose, and in too many instances does not function. The great mass of our churches are rural and have no service from the pastor, because he cannot reach the field of emergencies. I know one pastor who drives his "John Henry" fifty miles to preach to a country church, and as he goes he passes six Christian churches pastored by other men. This ought not to be. If we had the proper machinery our rural churches would be grouped into pastorates, given a double amount of service, and in every case would double their contributions to the church enterprises. Our loose system of organization is one reason our loss in ministers, churches and individual members has been so great. And what is more, we are destined to keep on losing until our Conventions change their Constitution and put a check on it. One fine remedy for this laxation would be to require each Convention president to give his full time to the work and set up active functioning organizations in each Conference of the American Convention. It would save ministers, churches and members.

Third, we do not live up to our Creed. Any church that takes the Holy Bible for its Creed, and lays as much emphasis on the New Testament as ours does, and does not follow the divine command, "Go ye into all the world," part of

it, need not expect to prosper. How can it? Jesus said, "GO," and then said, "I am with you." That means the going is possible, and that the way is prosperous and successful. Our church does not seem to have the larger vision of the world task. When a work is enlarged the idea seems to be to cut it up in parts and make it just as little as possible, and while we are doing this other denominations fasten their eyes on the world-wide task and go to it. I need not say they have or will prosper, the world already knows. As I see it, the wrong Dr. Barrett is looking for lies in the following three statements: Extreme Democracy, Loose Organization, and the Lack of a Vision of the World Task and the Need the World Has for Our Church.

Now, what is the remedy? We must remember that our church has a Cosmopolitan membership, and together with it, every denomination under the sun represented. To me this means we are more of a brotherhood than a denomination, for we are a part of every denomination, and should govern ourselves accordingly. Then, our forces must be organized better. Not more but better organizations. Unless we have it, we can never hope to measure up to our standards. This ought to be done by the Burlington Convention next fall. Our only hope, as I see it, is in the caring for our rural churches, for we are a rural people. If we haven't the organization and authority to do it with, then change Constitution, By-Laws, customs, dig graves, bury the dead, group these churches, give them some service, expect something in return from them, and in so doing, save our work the embarrassment and humiliation of some one always talking about us losing out, when the talk is every bit true. And above everything else, live up to the teaching of our creed and its fundamental principles, knowing that when we do it, *God is able to take care of His own.*

A PASTOR.

THE COUNTRY CHURCH AGAIN

It was with interest and profit that I attended the classes of Professors Branson, Meyer and Steiner, and the general meetings of Institute of Public Welfare at the University of North Carolina during the Summer School there this summer. But I wish to speak especially of one of Dr. Branson's lectures on "The Country Church." It was a masterpiece in conception and execution. It was delivered in connection with and as a part of the course in Rural Economics and Sociology.

He told us in his concise and graphic way, spiced with rich illustrations, of the country church, its status, menaces, and constructive measures. He gave to us a large list of helpful reading references: books, bulletins and pamphlets. When the lecture was over, I went to Dr. Branson and said, "Dr. Branson, that was a masterpiece. I wish that I could sit at your feet." I wanted to hear him again, and again. I wanted to be in his class longer than my stay allowed. He looked up and said to me, a preacher, "I need to sit at your feet." I passed on and went to another class; but the impressions of the lecture lingers. I wish that every minister and social worker could have heard that lecture.

There is certainly a large and important field of service for the country church. If ever we get out of the present turmoil and strife; if this world is ever won to Christ, the country church must play a leading—an important part, and all the agencies working for the purification of the race and for the uplift and betterment of mankind must link up with the church to do their best work.

P. H. FLEMING.

FOUR EPOCHS OF SUNDAY SCHOOL HISTORY.

By DR. MINOR C. MILLER.

(Concluded from last issue.)

IV. THE NEW DAY IN RELIGIOUS EDUCATION.

Having traced now in bare outline, only, the organization and development of the Sunday School movement, we may turn our attention to the present period, which we have chosen to call, The New Day In Religious Education. It is, indeed, a new day—now because of the vision and enthusiasm which is beginning to characterize the entire movement. Generally speaking, the present movement in religious education began about 1918 and it has steadily been gathering power until it looks as if the entire program of education under church auspices would be completely revolutionized.

1. A REVIEW OF ACCOMPLISHMENTS.

This New Day was born out of a conscious effort to study the religious conditions and needs existing throughout America. Church leaders of every denomination began to take inventory. They began to think! How we wish they had begun to think sooner!

Some one has well said that the church sometimes tries to hop on one leg of either education or evangelism. This is always unfortunate for the importance of both of these agencies should always be recognized in the development of the Kingdom. There is no conflict between education and evangelism. Education directs its attention largely to childhood and youth while evangelism appeals to maturity. Education seeks to keep the child from ever breaking connection with the divine Father while evangelism endeavors to win for the Kingdom those who have wandered from the fold.

It may be truly said that it took the Sunday School more than a century and a quarter to teach church leaders the value of religious education. May we say, to teach these leaders the very great value of a very meager educational program. As soon as the church began to take inventory it was discovered that most of her recruits came from those who had received a partial religious education in the Sunday School. It was discovered that fully 80 per cent of those who united with the church were the product of the Sunday School—the product of just a little bit of teaching. Leaders of the church began to see that if such a large percentage of gain came as the result of such feeble educational effort that it would be wisdom to increase the efficiency of the church's educational program.

A simple illustration will make clear the real situation. Suppose a merchant is engaged in selling three lines of goods, groceries, dry goods, and hardware. If after a period of years he finds that 80 per cent of his total dividend has resulted from his grocery department, 15 per cent from his dry goods department, and 5 per cent from his hardware department, you will hardly find him enthusiastic about expanding either his dry goods or his hardware departments. Rather he will be enthusiastic about increasing the efficiency of the department which has given him 80 per cent of his returns. This is the very thing that has happened and is happening in the church. The leaders are becoming more and more conscious of the value of Jesus' way of winning people for the Kingdom. "Go ye therefore and teach," he said, and we believe that teaching the principles which Jesus taught is still essential and the most fruitful way of enlarging the Kingdom.

Until recently the church decided upon a program of Sunday instruction. Whenever we have

considered training children in religion we have always thought in terms of a small program. Now in the midst of our very complex life it will be impossible even to hold the children who come from church homes, with such a meager program and the whole church is beginning to rise up and face the task which awaits her effects.

2. THE PRESENT PROGRAM IS INADEQUATE.

As soon as church leaders began to seriously study the problem of religious education they were convinced that the present program was woefully inadequate.

a. The church failed to reach the people.

According to recent statistics there are 42,991,850 protestant children in the United States of whom only 14,361,900 are enrolled in Sunday School. The Catholics are reported to have 8,676,000 children under 25 years of age of whom only 1,870,000 are receiving religious instruction. It should be noted that the Catholics reach the largest proportion before confirmation and then neglect all of them after that period. The Jews are credited with having 1,545,000 children with only 87,000 enrolled in their religious schools. Looking at the picture in terms of percentage we see that the various protestant churches are reaching 33½ per cent of the available protestant children. The Catholics are reaching 21.6 per cent and the Jews 4.81 per cent of their children with their respective program of religious education. Estimating these results in terms of our total population we find that 69.3 per cent of the children and youth under twenty-five years of age are receiving no religious instruction at the hand of any church or organization.

The unreached millions in America constitute the most serious problem of the church. While the protestant church is directly responsible for the religious training of all the children of the nation, she is directly and very definitely responsible for those children who come from protestant homes. The combined programs of all the protestant churches has only reached 33.5 per cent of the children for whom these churches are directly responsible. Surely we have a right to say that the church's present educational program has failed to reach the people. We have been tempted to boast about the rapid expansion of the Sunday School Movement in the United States, and we readily admit that the Sunday School has been the chief agency for keeping alive the spirit of religion. But in emphasizing the work which has been accomplished we have been blind to the task which yet remains to be done. The protestant church cannot save America by reaching only one third of the children, or even one half of the children. If the church is to perform her duty toward the children of America she must develop a program big enough to give all of them a knowledge of these ideals which have made our country great.

When we consider that only one third of the children are enrolled in Sunday-school we set a partial vision of the task which the church has to face. This fact alone, however does not represent the true situation. We have many children counted on the rolls of our Sunday Schools who attend so seldom that they can receive little positive benefit. The church has been able to get about one third of the children to enroll in Sunday-school, but only about one half of these are counted on the rolls are actually present every Sunday. A modern public school would not continue pupils on the roll if they attended so carelessly as they do in the Sunday-schools. As long as the church only enrolls one third of the children and then can get only one half of this num-

ber to attend Sunday-school regularly we are compelled to say that her educational program is inadequate because she is failing to reach the masses of the people.

b. The Character of the program.

If we are to reach any intelligent conclusion as to how the church is meeting her responsibility for religious education through her present program, it will be necessary to study the character of the program itself.

(a). Lack of time.

We find that the church's program of religious education is a one day a week proposition. In the field of public education we require our children to go to school five days a week. We believe that this is necessary if they are to receive satisfactory training. When it comes to religious training we feel that we have discharged our obligation to our children if they attend the church school one day a week. We would not think of sending our children to public school of just one hour a day. Many of us would be greatly distracted if for some reason our own boys and girls could attend public school for just one hour each day, five days each week. We have come to put such a high evaluation upon the intellectual training of our children that we want them in school five or six hours each school day. As loyal churchmen we say that we value religion above everything else, but in actual practice, we consider it just and fair to have our children in the church school one hour a week and in the public school from twenty to thirty hours a week.

It is not for us to say here what would be the right proportion of time between the church school and the public schools. It should be apparent, however, that the church must have more time for her program of religious education.

(b). Untrained teachers and supervisors.

We have just seen that the church is now giving religious instructions for one hour each week to about one sixth of the children from protestant homes. The actual period of teaching is not more than one half hour per week but the church has the children under her care for approximately one hour. This represents the valuation which the church places upon the religious training of children. Admitting that the present church program has failed to reach the masses and that too little time is provided, the question arises as to how effectively the church is teaching those who do attend her schools.

The church has depended upon voluntary teachers and supervisors. In selecting her teachers the aim of the church has been to secure individuals who would merely consent to take classes. Little consideration has been given, to the training or personal fitness of workers for their positions. No standards have been set and no definite results have been expected. The fact that the majority of our Sunday School teachers and supervisors are inexperienced and untrained is evident. In a typical city statistics show that 52 per cent of the teachers in the church schools began teaching between 13 and 20 years of age. The same survey shows that only 45 per cent of the teachers had graduated from high school. In the public schools teachers with such limited experience and training are not employed except as a last resort. Indeed, where such teachers are employed in the public school they are better prepared for their task than they would be for teaching in the church school. Even though a teacher in the public school has very limited training, all of her training has been designed to prepare her for proficiency in the field of general education. On the other hand, a very

large per cent of the teachers in the church school have only a limited general education and almost no training to enable them to attain proficiency in teaching religion. It is a grave mistake to suppose that religion can be effectively taught unless a teacher has had the same specialized training in religion which would be required to teach any other subject. Indeed, religion is the most difficult subject of all to teach and it is the only subject where there have been no adequate standards set for the teacher. If the church desires to make her teaching effective she should at once take steps to secure a body of teachers who are thoroughly trained for the task for which they are called.

(c). *Meager financial support.*

The present program of religious education may be characterized as a cheap program. The church has been willing to give money far more freely for almost any other purpose than for religious education. In fact, many churches are still allowing the Sunday-school to operate on the pennies gathered from the children. A recent survey revealed the fact that the churches studied were spending twice as much money to pay their janitors as they were spending for the religious education of their children. It will be impossible to operate an efficient school of religion without a reasonable financial support and as long as the church is unwilling to give this support the masses will be compelled to grow up in spiritual illiteracy.

3. THE REMEDY.

What will be the answer of the church to the children of America in the light of the present situation? We believe that her answer will be a new program of religious education—a program which will mean a richer and fuller life for every boy and girl. The following steps should be taken as a means toward this end.

a. *Improve and extend the Sunday-school.*

The Sunday-school, poor and imperfect as it is, has saved Christianity for America. Suppose the Sunday-schools throughout the country were, in fact, real schools of religion. Suppose the building and its equipment, the supervisors and teachers were up to the standard required for a modern public school. If such conditions should prevail, would it not be a fact that greater results would follow even though the church's educational program should be confined to an hour on Sunday? There are also many communities where the people do not have the opportunity of attending Sunday-school. When such conditions exist, Sunday-schools should be organized. It is the duty of strong churches to push out to every corner of their territory and organize mission Sunday-schools wherever there are children. The fact that the church has reaped such large results from the little effort she has put into religious education should be sufficient reason for improving and extending her program. The merchant stresses the particular line of his business which yields him the largest dividend. Should we not do the same in religion?

b. *Week day and vacation schools.*

Even though the Sunday-school should be made as efficient as the public school, it is unreasonable to suppose that it would ever give the American people as adequate religious education. The church must find a way to give more time than an hour on Sunday for religious instruction. The only way this can be done will be for the church to organize a system of week-day religious instruction. There will be a decided advantage for a child to receive religion training regularly throughout the school year. Where it is impossible to immediately organize regular week-day schools, the first logical step

would be to organize vacation schools of religion. These schools have been very popular wherever they have been held and they offer great opportunity for religious training in addition to what is offered on Sunday. The vacation school should be considered only as a means toward an end. The final goal should be for the church to provide an opportunity for all children to receive religious training on week-days.

c. *Improved Curriculum.*

One of the greatest weaknesses of our present program of religious education is the lack of adequate curriculum material. A child goes to the public schools and finds a rich curriculum, attractively arranged and selected to suit his needs, but when he goes to the church school he finds an absence of almost everything which would lend interest to his work. In the public schools we have provided well bound text books, illustrated with good pictures and other helps but in the church school we use only the cheap leaflet or quarterly and often the poorest pictures. We have given little consideration to the interests and needs of the child. I believe that many failures to hold interest can be traced directly to the improper selection and arrangement of the material we are compelled to use in the church school. If the church desires to build an adequate program of religious education she must provide a curriculum designed to meet the needs of her pupils.

d. *Developes system of training schools.*

The success of any educational program depends upon an efficient system of training schools. In recognition of this fact the state has built normal schools for the purpose of training those who are to teach the masses. It is more difficult to teach religion than any other subject and yet the church has made little provision for training those who are to teach in her schools. The church should build a system of training schools which will recognize the needs of all types of workers. Church colleges are beginning to recognize their responsibility for providing specialized training for church leaders, but the college alone will not supply the demand for trained workers. There must be some way found to train workers in the local church and in the community. Every local church should operate a teacher training department and young people should begin their training in the local church. I am of the opinion, however, that the final solution of the teacher training problem is to be found through cooperative effort. High grade Community Training schools should be organized where young people of all denominations may receive their specialized training. The importance of trained workers should be so emphasized that no one would think of attempting to teach or perform any service in connection with the church school who has not first taken advantage of such courses which will make for greater personnel efficiency.

In the first half of this discussion we endeavored to trace the development of the Sunday-school movement from its organization in England through several well defined periods culminating in what we have termed, the new day in religious education. Without any reflection upon the splendid work of the past, the present religious education movement deserves to be called a new day—new because the church has a new consciousness of her responsibilities for the spiritual nurture of childhood, and now, too, because the church is beginning to formulate a program commensurate to her task.

In the past the church has been more interested in the children of other lands than in the children of America. It is often been easier to

move people to action and to get them to give their money in behalf of the suffering and neglected children of India or Japan than in behalf of the spiritually neglected children at their own door, but today the church is getting awake and to those who have any deep religious or patriotic feeling of the unreached millions in America presents a mighty challenge. We are told that 69.3 per cent of our children are not getting any systematic religious instruction at the hand of any church, Jewish, Catholic, or Protestant. What would it mean to the development of our democracy if 69.3 per cent of our children were not getting any training in the public schools? So important does the state consider universal intellectual training that compulsory education is being extended throughout the nation. If we allowed more than two-thirds of our children to grow up ignorant of our ideals of government, could we expect the nation to remain loyal to our established principles? Will not the same principle hold concerning the religious training of our children? If we allow more than two-thirds of our children to grow up ignorant of religion, when they reach maturity, can we expect them to be loyal to our religious faith?

The most hopeful sign of the new way is that we are developing a consciousness on the subject of the religious nurture of the child. In all progressive communities it is considered a disgrace for parents to deprive their children of a general education. But this has not always been so. We have developed a public school conscience to the extent that a community frowns upon parents who raise their children in illiteracy. We believe we are beginning an epoch—a new day, when it will be just as much a disgrace for parents to raise up children in spiritual illiteracy as it is now a disgrace for parents to keep their children from the public schools.

Go back with me 2000 years to the city of Jerusalem. A Jewish family has attended the Passover and on the way home they discover that their son, twelve years old, is not with them. Anxiously they go back to the city and after much delay they find him in the Temple sitting in the midst of the Doctors of the Law. But he is doing more than that! He is answering their difficult questions and he is asking them questions which they can't answer. Here is a boy of twelve who had received such careful training in the scripture that he was easily at home in the midst of the most learned men of his day and who had lived so close to his Father that he dared to say, "Wist ye not that I must be about my father's business."

Let us pray that God may raise up great prophets among us—prophets who will be bold to declare the glory and beauty of childhood, and let us pray, too that we may be willing to make any sacrifice in the interest of the spiritual nurture of the child—God's Holy Child, the image of the Divine Father.

Dr. Harper says the die is cast—in the future his main work will be to secure students from the Christian Church. Of course, he will receive students from any place, outside of the Christian Church, but his main efforts are to be directed to inducing parents in the Christian Church to send their sons and daughters to Elon. We wish him great success in the effort, and at the same time we wish our people may heartily cooperate with him. He does not specially wish less number of students, but he wishes many more of Elon's students to come from our own churches, and he wishes this because Elon was established specially for the benefit of our young people. Let it be so, but it cannot be so unless Dr. Harper may have the hearty cooperation of our preachers and people.

FAMILY ALTAR

BY REV. J.-GREGORY MANTLE, D.D.,
In *The Alliance Weekly*.

SUNDAY

"How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"
(Luke 11:13).

"There is one prayer that may be offered with an absolute certainty that the *very thing* sought for will be granted. With respect to everything else, in our limited knowledge of what is best for us, we have to connect with each petition an acknowledgment of submission to the Divine will and wisdom. We implore God to give—but to withhold, should it seem best to Him. But to the prayer for the enlightening Spirit of God, no proviso need be appended. It is declared without qualification in the Scriptures that God is willing to give His Spirit to them who ask. We can apply to Him, if there be in us faith enough to go to Him at all, confident that we shall receive the *very thing* that we desire for ourselves. He can touch the soul in a moment with His own mysterious life-giving Spirit, and quicken it to a preception of realities which are now but dim and shadowy. Trust Him to do it now, and then thank Him for having done it."

"Saviour, grant the prayer we offer,
While in simple faith we bow;
From the windows of Thy mercy
Give to us this blessing now."

MONDAY

"He declared how the Lord had brought him out of the prison" (Acts 12:17).

The deliverance of Peter from prison is one of the most remarkable facts on record, as an illustration of the *hearing of prayer*. Two powers are, as it were, struggling with each other; one, the secular power, attempting to hold the Apostle fast, and slay him; the other, the Church of Christ, desirous of rescuing him, and preserving his life and liberty. The former has all material instruments at its disposition—a prison, chains, fetters, soldiers, and weapons; the latter has none of these, but in the place of them *prayer*—united and fervent prayer; faith in God, who was in Christ; love to one another for Christ's sake; Christian hope—indeed the whole inner life that proceeds from redemption, infusing itself into such intercession; thus prayer lays hold on the omnipotence of God in faith. This united prayer in the name of Jesus Christ, is heard; it accomplishes more than all the power the world can attempt to do. . . . The power of the world, attempting to resist God and Christ, suffers a most ignominious defeat, while the Gospel and the Church of Christ advance with power.

"Impossible things to the wisdom of men,
He ever is doing, and will do again;
Wait—prove if He will not remember his vow,
Hath He said? He will do it. Trust Him
with the 'How.'"

TUESDAY

"And when thou prayest, thou shalt not be as the hypocrites" (Matt. 6:5).

Drexellius tells us of a vision that a religious man had at his prayers in the congregation. He saw a several angel at the elbow of every one present, ready to write down his petitions; those who prayed heartily, their angels wrote down their suits in gold; those that prayed but coldly and carelessly, their angels wrote too, but it was

with water; those that prayed customarily, only from the teeth outward, had their angels by them, who seemed to write, but it was with a dry pen, no ink in it. Such as slept, had their angels by them, but they laid their pens by. Such as had worldly thoughts, their angels wrote in the dust. And such as had envious and malicious spirits, their angels wrote with gall. If this be so, I fear few angels have written this day in golden letters; but the pens of the others have gone very fast. Have a care how thou prayest, if thou wouldest have them written with the Golden Pen.—N. Rogers, 1658.

Lord, teach us how to pray aright,
With reverence and with fear;
Though dust and sales in Thy sight,
We may, we must draw near.

WEDNESDAY

"The love of Christ constraineth us" (II Cor. 5:14).

What did the love of Christ constrain Paul to do? It made him publicly change sides, and stand forth among his fellows as a redeemed and confessed disciple of the Lord Jesus. That kind of reversal demands a mighty constraint—to stand in the old circle, making a new confession of a new Lord. To stand in the old workshop and say, "I love the Lord Jesus," means the way of sacrifice, and no man will do it unless he is driven by love. This love constrained Paul to risk anything and everything that would mar his loyalty to his Lord. Social prestige, ecclesiastical honors, the prospect of a distinguished career, all these had to go. The same wonderful love is still laying its glorious constraint upon God's children; it is still gripping them, and carrying them forward into new ways of holy service."—Dr. J. H. Jowett.

THURSDAY

"Cast thy burden upon the Lord and He shall sustain thee" (Psa. 55:22).

Dr. Payson, when a young man, wrote as follows, to an aged mother, burdened with intense anxiety on account of the condition of her son: "You give yourself too much trouble about him. After you have prayed for him, as you have done, and committed him to God, should you not cease to feel anxious respecting him? The command, 'Be careful for nothing,' is unlimited; and so is the expression, 'Casting *all* your care on Him.' If we cast our burdens upon another, can they continue to press upon us? If we bring them away with us from the Throne of grace, it is evident we do not leave them there. With respect to myself, I have made this one test of my prayers: if, after committing anything to God, I can, like Hannah, come away and have my mind no more sad, my heart no more pained or anxious, I look upon it as one proof that I prayed in faith; but, if I bring away my burden, I conclude that faith was not in exercise."

"I cast it, Lord, just now, I cast it, and arise
Without it, burdenless, and full of glad
surprise;
I feel no weight—all, all is light—
I've changed for day the darkness of the
night."

FRIDAY

"Shall not God avenge His own Elect, which cry to Him day and night" (Luke 18:7).

"Of all the mysteries of the prayer-world, the need of persevering prayer is one of the greatest. That the Lord, Who is so loving and longing to bless, should have to be supplicated time after time, sometimes year after year, before the answer comes, we cannot easily understand. Our great danger is the temptation to think that, after all,

it may not be God's will to give us what we ask. If our prayer be according to God's Word, and under the leading of the Holy Spirit, let us not give way to these fears. Let us learn to give God time. Let no delay shake our faith. Each believing prayer brings a step nearer the final victory. Each believing prayer helps to ripen the fruit and bring us nearer to it. It fills up the measure of prayer and faith known only to God alone; it conquers the hindrances in the unseen world; it hastens the end. Child of God! Give the Father time!"—Dr. Andrew Murray.

"When the promise seems to linger, long delaying,
And I tremble, lest, perhaps, it comes too late,
Still I hear that gentle whisper ever pleading,
God is working, God is faithful—Only wait."

SATURDAY

"And he said, I will not let Thee go, except thou bless me" (Gen. 32:26).

A man was sorely lamenting his low spiritual condition to President Finney, the great soul-winner. After listening attentively Mr. Finney turned to him with his peculiar earnest look, and with a voice that sent a thrill through his soul, said: "You don't pray! that is what's the matter with you. Pray—*pray* four times as much as ever you did in your life, and you will come out." He immediately went down to the parlor, and taking the Bible he made a serious business of it, stirring up his soul to seek God as did Daniel, and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken; and ever since he has felt that the greatest difficulty in the way of men being emancipated from their bondage, is that they "don't pray." The bonds cannot be broken by finite strength. We must take our case to Him who is mighty to save.

GIVING OCCASION TO THE LORD'S ENEMIES

In 2 Samuel, 12:14, we read: "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die."

Then in Judges 13: 3, 4, 5, we read: "And the angel of the Lord appeared unto the woman, and said unto her, Behold now thou art barren, and bearest not: but thou shalt conceive and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink and eat not any unclean thing: For lo, thou shalt conceive and bear a son; and no razor shall come upon his head; for the child shall be a Nazarite unto God from the womb; and shall begin to deliver Israel out of the hand of the Philistines."

It seems to me that these two passages of Scripture show, as I think, that it is sin that causes our little ones to suffer. Take the mother of Moses. She begins to prepare the ark just as soon as the child was born and he becomes a great leader for God's people. If we would not disobey by doing that which has been forbidden, and get into the ark of God and throw that influence around our children, we would have more men and women to lead and point the people to the way of holiness, as the Lord has revealed it to us. David did not restrain his passions, neither did the boys.

When we wilfully sin against Nature and against God, doing the things which God's Word tells us not to do, we may be sure that the hand of God will be laid on us. My answer to the broken-hearted mother would be, for I am one myself, and I have four dear children in Heaven: Rest in peace, for the child cannot come to you, but you can go to it.

MRS. R. N. MURPHY.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

NOTE: Are you planning to attend the Chautauqua and School of Methods of the Southern Christian Convention at Elon College, August 28th to September 4th? Send in your enrollment card today so that full information regarding program and plans may be sent to you.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

ESTHER SAVES HER PEOPLE. Esther 4:10, 5:3.
(Read Entire Book of Esther.)

GOLDEN TEXT: "The righteous cried, and Jehovah heard, and delivered them out of all their troubles."—Psalms, 34:17.

LESSON TEACHINGS.

God secures leaders by bringing men and women face to face with a great need. Esther faced the call of need from her own people in danger, and gave her best in answer to their appeal.

Surely there is a "divinity which shapes our ends." A God of love and justice rules. Although the name of God is not mentioned in the account of Esther, still the signs of His divine leading are unmistakable.

The book of Esther is a patriotic story with an appeal to loyalty to one's own nation. Life itself is not too much to risk with devotion like that of Esther and Mordecai.

To Mordecai duty was a privilege to be grasped as an opportunity for service. Such is our duty to the work of the Kingdom. It is a privilege and a joy to be a "co-worker with God."

"Heroism is compounded only of character and opportunity." "No sacrifice is too great for the right."—*General Wood*.

Esthers are needed today; Esthers who are brave and loyal, Esthers who will risk all for the good of others, Esthers who will use the power in their possession for the uplift of mankind.

"Who knoweth whether thou art not come to the kingdom for such a time as this?"

CHRISTIAN ENDEAVOR TOPIC.

"Pride and Humility." (James 4:6-10.)

LESSON THOUGHTS.

"Nature teaches us that those trees bend the most freely which bear the most fully. As a proud heart loves none but itself, so it is beloved by none but itself."—*Secker*.

"The high mountains are barren, but the low valleys are covered over with corn; and accordingly the showers of God's grace fall into lowly hearts and humble souls. The more poor in spirit, the more self-empty, the more earnestly we are desirous of spiritual things, and such shall be filled."—*Worthington*.

"Not as men of science, not as critics, not as philosophers, but as little children, shall we enter into the kingdom of heaven."—*J. C. Shairp*.

God's word condemns the proud, and exalts the humble. Read Proverbs 13:10, 16:18,

21:4, Matt. 23:12 and Mal. 4:1, and contrast with the following verses: Matt. 5:3, Phil. 2:5-8, Matt. 18:4, I Peter 5:5.

RELIGIOUS EDUCATION NOTES.

A Daily Vacation Bible School was held for two weeks in July at the Pleasant Grove, Virginia, Church. The pastor, Rev. J. E. McCauley, led in the work and was ably assisted by Misses Lelia Farmer, Nannie Baker Farmer and Lizzie Boyd, as teachers. The Field Secretary had the pleasure of spending Sunday, July 16th, at the Pleasant Grove Church, and was present during the opening days of the School.

"I hope we shall have another school next summer, and that it will last longer." This is the wish expressed in a letter from Miss Gladys Myers, a Junior girl in the Bethlehem (Valley of Virginia) Sunday School. Boys and girls everywhere enjoy these summer schools. It is not too late for your church to make a beginning in this work this summer. Let us know how we can help you to have a Vacation Bible School for the sake of your boys and girls.

Sanford Christian Sunday School had a most successful Children's Day on Sunday, July 16th. The program which was arranged by Mrs. K. W. Lawrence and Miss Jennie Gunter, was well rendered, and enjoyed by all present. Especially enjoyable was the part which the Cradle Roll Babies had on the program. Four of the little tots "graduated" into the Beginners' Department, receiving their diplomas at this service. Unique invitations were sent out to every baby to come and bring papa and mama. Miss Emma Hart is superintendent of this Cradle Roll, and to her we are indebted for samples of the invitations, and account of the program.

The Christiania Sunday School (Dadeville, Alabama) continues to grow and to do good work. Mr. Pressley Ingram, the Secretary, reports an enrollment of ninety-six at present, an increase of twenty-four members since the close of our Increase Contest, in which this school increased its membership 203%. The Home Department has helped to increase the membership, and even the attendance at the Sunday morning session, as the Sunday school interest is developed and strengthened. Already Christiania is planning work which will keep up the interest through the winter months. Truly this is one of our "Banner Schools."

Last Saturday and Sunday, July 29th and 30th, the Alabama Sunday School and Christian Endeavor Convention was held at the Noon Day Church. We hope for a complete report later. This makes the fifth Sunday School and Christian Endeavor Convention held in the bounds of the Southern Christian Convention this year, or a Convention for every Conference. These gatherings have made a great contribution to our work and have increased interest in many sections. May they be but the beginning of a better year of work. The Handbook, to be published in the near future by the Board of Religious Edu-

cation, will contain the minutes of all five Conventions, and statistical reports from all Schools and Christian Endeavor Societies. If no report has been sent in to your Convention thus far, will you not please send your report to the Field Secretary very soon, in order that your School may not be left out.

Additional Children's Day offerings have been received as follows: Rose Hill, Ga., \$2.15; Richland, Ga., \$2.00; Amelia, N. C., \$3.52; Berea (Norfolk), \$2.75; Spring Hill, Va., \$2.70; Holy Neck, \$6.00; Sanford, \$6.82. Has your School sent in its offering yet?

A Daily Vacation Bible School is in progress this week at Holland, Va., with the following teachers: Dr. W. M. Jay, Rev. J. H. Lightbourne, Mrs. I. A. Luke, and Miss Mary Nell Holland.

Plans for the Chautauqua are progressing nicely. Enrollments are beginning to come in. Very soon, the program will be entirely completed, and published. Suggestions from our ministers or church workers regarding the Chautauqua will be gratefully received. Information will be given gladly from our Richmond office. Among the interesting recreational features of the week will be the daily ball game between the Chautauqua team, with Rev. O. D. Poythress as the Captain, and the Y. C. C., of Elon. For the music hour we have been fortunate enough to secure Miss Julia Braxton as leader, and Mr. Walter Greenwood as soloist, and Prof. E. M. Betts as pianist. The children of Elon, and those who will attend the Chautauqua with their parents will rejoice to hear that there will be a Daily Vacation Bible School, held every day during the session, especially for the children, with story hour, recreation, expressional work and everything to make their stay pleasant.

As the Board of Religious Education is just entering upon its second year of active work, with a Field Secretary for full time, it is with the earnest desire to be of greatest service to all of our churches in every way possible. Inquiries regarding the work will be gladly answered at any time. Suggestions will be gratefully received. Only with the fullest co-operation of our ministers and Sunday School and Christian Endeavor workers can we make our work helpful to the work of our church in the South.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

The sessions of the Sunday School Convention of the Eastern Virginia Conference were held July 25th and 26th with the Berea (Norfolk County) church people. A fine representation from the churches of the Conference was present when the Convention opened at ten o'clock Tuesday morning, July 25th, with the President, Rev. L. E. Smith, D. D., of Norfolk, presiding. After an inspiring song service, the morning worship was conducted by Rev. B. J. Earp, of Newport News. A cordial welcome was extended to the delegates and visitors present by Rev. W. C. Hook, pastor of the Berea Church, and his address was responded to by Mr. John J. Pitt, of Norfolk.

Two splendid addresses completed the program for the first morning. Dr. W. A. Harper spoke on "The Essential Qualifications of a Successful Superintendent in the Modern Sunday School," impressing all with the importance of the position. He emphasized the fact that as God's representative, the Sunday School Super-

intendent should be a man who is trained, prayerful, serviceable, and faithful to his work; that he is a man who does not despair, nor scold, nor consider that he knows all that is to be done, nor "ride hobbies" to the detriment of the work of the School. He further suggested that this successful superintendent will take notes from all sources which will help his work, that he will study the records of his school as a basis for progressive work, that he will keep in intimate touch with his officers and teachers, and that he will have a definite program for the work of his school. The closing address of the morning was delivered by Dr. J. O. Atkinson, Field Secretary of Missions, who spoke on "The Greatest Missionary Task of our Christian Sunday Schools" stressing the importance of expression on the truth taught in our Sunday Schools, and speaking of the various channels through which our church expresses itself in activity; as Education, Sunday Schools and Christian Endeavor, Missions, Publications, Christian Orphanage, Help to Aged Ministers, and our Convention work itself. The great task of our Church is to link all of these enterprises into one great program, that we may go forward along all lines, and to do this our children must be taught of all this work as one great program of expression. It was shown that this is the great aim of our Men and Millions Campaign, and those hearing this great address were impressed by its truth, and stirred with a pride that the Christian Church has launched such a program, and with a desire to further the good work.

The afternoon session of the Convention Tuesday was devoted to reports and addresses. Mrs. I. W. Johnson, of Suffolk, gave a most splendid Cradle Roll Report, showing that almost one thousand babies are enrolled on the Cradle Rolls of the Eastern Virginia Sunday Schools, and that every church except eight have now an active Cradle Roll. The report was received most enthusiastically, and several expressed their intention to do more in this important branch of the work. Timely and impressive addresses were delivered by Rev. J. H. Lightbourne on "Teacher Training," and by Dr. W. M. Jay on "Our Sunday Schools and Elon College." An interesting Talkaround on "Building New Sunday Schools within the Convention at the most likely points" was led by Dr. L. E. Smith.

At the evening session, the devotional services were led by Dr. I. W. Johnson, and Dr. W. A. Harper spoke on the subject: "Education with a Difference."

The second day opened with a song service, led by Rev. O. D. Poythress, of South Norfolk, and a devotional period during which Rev. W. L. Wells spoke on the theme, "Worship in the Sunday School," bringing out clearly the importance of a worshipful attitude in the School, and suggesting means to deepen the devotional spirit of our Sunday morning sessions. The report of the Teen Age Superintendent, and an address on that work was given by Rev. O. D. Poythress. Rev. W. D. Harward, D. D., gave the report on Adult Work, and followed his report with an address. Miss Emily Midyett, of Norfolk, and a teacher in our work in Carroll County, Va., gave an inspiring and interesting address on our work in the mountains. Her words gave a vivid picture of the needs of the people who live so near to us, and of the great work which she and Mrs. Meredith are doing in our school there to meet those needs and to make possible a better life for the people there. The Field Secretary of Religious Education, Miss Lucy M. Eldredge, spoke on the theme, "Looking Forward," pointing out some of the advance steps being taken in the work of re-

ligious education through the Sunday School, and of the great work still before us. Dr. W. T. Walters, of Richmond, Va., Chairman of the Board of Religious Education, spoke on the work which the Board has attempted to do during the past year, and of contemplated work, and called upon the Convention for its interest and support. Mr. E. T. Holland spoke on the coming Chautauqua and School of Methods to be held at Elon College August 28th to September 4th.

The closing session was held Wednesday afternoon. An address on the subject, "The Relation of Christian Endeavor to the Sunday School and Church," was made by Rev. E. H. Rainey, and in a clear and convincing way, Rev. Rainey pointed out the great possibilities of the work of Christian Endeavor in training our young people for a larger service in the church and community. Three five-minute talks were made by three young people. Miss Maude Lee Howell spoke on "The Sunday School—A Challenge to our Best Socially," and Miss Mary Nell Holland spoke on "The Sunday School—A Challenge to our Best Mentally." Miss Evelyn Byrd spoke on "The Sunday School—A Challenge to our Best Loyalty," and all of these talks were splendid and show what our young people can do because of their Sunday School training, and show their keen interest in its work. Miss Eldredge spoke briefly on "What Should Be Our Program for the Fall Campaign?" After a brief business session, the Convention adjourned.

All delegates and visitors pronounced the gathering a success. As a time of good fellowship and social enjoyment, the Convention was a treat. The members of the Berea Church, and their friends in the community were most royal in their hospitality. The officers of the Convention worked hard to have the sessions the best they could possibly make it. A spirit of harmony and progressive plans marked the Convention.

The following officers were elected for the coming year:

President, Col. E. E. Holland, Suffolk, Va.; Vice-Presidents, Mr. John J. Pitts, Norfolk, and Rev. W. L. Wells, Portsmouth; Recording Secretary, Rev. B. J. Earp, Newport News; Corresponding Secretary, Rev. J. H. Lightbourn, Holland; Treasurer, Mr. J. W. Folk, Suffolk.

WHAT ARE YOU GOING TO DO?

This is a question that is faced by all young people of both sexes. Life opens up before them with its many opportunities and varied possibilities. Along the pathway of the future are to be seen wealth, pleasure, fame, service, toil, ignorance, enlightenment, dissatisfaction, respectability, a drone in the community or a respectful citizen. And the boy or girl, young man or young woman, must choose which of these are to be ignored and which to be cultivated. Some seem to drift through life without ever having made any decision. They drift from one thing to another and usually make themselves one of the crowd with whom they associate; but most of us make some kind of a decision and adhere to a more or less fixed policy. Every man and woman can live a worthwhile life if they will, but they must prepare themselves for it, and, if life is worth living, it is worth preparing ourselves to live. Many of our young people will make the decision soon that will affect all the after life. Schools and colleges all over our land will throw their doors open within the next few weeks and thousands of our boys and girls will enter them in preparation for life's work. Are you going?

The Southern Christian Convention offers two opportunities for preparation for service:

The first opportunity comes with the session of the Chautauqua and School of Methods at Elon College, August 28th to September 4th. The old adage, "That whatever is worth doing, is worth doing right," will certainly apply equally as well to church and Sunday school work as elsewhere. It was the hope of the promoters of the Chautauqua, and is still the aim of those who have it in charge, to better group our church and Sunday school workers for service. Come and spend a week with us and go back with new ideas and a new inspiration and thereby do a greater work for your church and community.

The second opportunity comes with the opening of Elon College September 6th. It is our college and it is doing a splendid work for our people. Every church within the bounds of our Convention should have a representative there. We need more ministers and more trained layworkers and they should get their training at our own college.

No one should set a standard which means less than doing his best for himself, for mankind and for God.

W. T. WALTERS.

EASTERN VIRGINIA S. S. CONVENTION

The Eastern Virginia Christian Sunday School Convention of the Eastern Virginia Conference met on July 25 and 26 at Berea, Norfolk County. This the fifty-third annual session was very interesting, and the attendance large. The speeches were of a high order and well delivered. Visitors from a distance were Rev. J. O. Atkinson, D. D., Secretary of Missions of the Southern Christian Convention; Dr. W. A. Harper, President of Elon College; Rev. N. G. Newman, College Pastor Elon College, N. C.; Prof. P. J. Kernodle, Managing Editor of the CHRISTIAN SUN, Richmond, Va.; Miss Lucy M. Eldredge, Field Secretary of the Board of Religious Education, Richmond, Va.; Miss Emily Midyette, Instructor in our Mission School at Fancy Gap, Va. The reports of the various departmental secretaries show that progress has been made along the various lines. The report of the Cradle Roll superintendent perhaps deserves special mention. Near 1,000 babies were reported as being lined up in the Cradle Roll.

The place of next meeting was left in the hands of the Executive Committee. The new officers for the year are as follows:

President—Ex-Congressman E. E. Holland, Suffolk, Va.

First Vice-President—J. J. Pitt, Norfolk, Va.
Second Vice-President—Rev. W. L. Wells, Portsmouth, Va.

Corresponding Secretary—Rev. J. H. Lightbourn, Holland, Va.

Recording Secretary—Rev. B. J. Earp, Newport News, Va.

Treasurer—J. W. Folk, Suffolk, Va.

Superintendent Cradle Roll—Mrs. I. W. Johnson, Suffolk, Va.

Superintendent Elementary Department—Miss Jennie Willis Atkinson, Suffolk, Va.

Superintendent Teen Age—Rev. O. D. Poythress, S. Norfolk, Va.

Superintendent Teacher Training—Rev. W. M. Jay, D. D., Holland, Va.

Superintendent Home Department—Mrs. J. L. Foster, Waverly, Va.

Superintendent Adult Organized Classes—Rev. W. D. Harward, Dendron, Va.

Superintendent Missions—Mrs. W. L. Bryant, Norfolk, Va.

B. J. EARP, Recording Secretary.

Christian Orphanage

Dear friends:—

Last week your Superintendent was attending a Convention of the Welfare Workers of the State of North Carolina, held at the University of North Carolina. Hence the Absence of our weekly letter.

While in the convention we had the opportunity of hearing addresses by Dr. Hastings H. Hart of the Russell Sage Foundation and Miss Abbott of Washington, D. C. It is a good tonic for people who are engaged in the work of handling children to listen to experts on the question like the above mentioned experts. We always get new ideas that help us in our work.

One of the most appreciated gifts and one that has brought as much joy and happiness to the children as any gift that has come to us, is the contribution by Mr. J. M. Darden of Suffolk, Va., of a playground set including an ocean wave. It is a pretty sight to see twenty or thirty little children on the ocean wave at one time having a merry time and singing their little play songs.

Brother Darden will have to pay us a visit and see them play, and he will then get the worth of his gift in seeing how happy he has made the children. We need one other thing to make our place more complete and that is a swimming pool. I have not made a calculation as to how much it would cost, but it would be a blessing that would bring joy to every child in the Institution. They all like to go to the branch and make a little pond large enough to get under the water. *Who will be so kind as to give us this blessing?*

Sometime ago we wrote a letter to each Sunday School and asked them to give us a monthly contribution if they were not already making one. Quite a number have already responded and we are grateful. We are praying and hoping that all our Sunday Schools will soon be on the list.

Please can some fruit for us.

CHAS. D. JOHNSTON, Superintendent.

Dear Uncle Charlie:

I am late for June, but am sending 20cts for June and July. We have had lots of rain lately. Crops are not looking so well, and it is awfully bad on our little biddies and turkeys.

Hope all the little cousins are well. With lots of love to each of them.—*Lydia Janette Carter. Sunbury, N. C.*

Wet weather is bad on biddies and young turkeys. My mother raised lots of turkeys when I was a little boy but that has been a long time ago. "Uncle Charleys" hair is getting thin on the top of his head and the flies like to light on it. We appreciate your letter and want you to write each month.—*"Uncle Charley"*

REPORT FOR AUGUST 3, 1922.

SUNDAY SCHOOL MONTHLY OFFERINGS.

Amount brought forward.....\$10,988.11

North Carolina Conference.

Mt. Auburn.....	\$10.60
Bethel Church.....	4.65
Christian Light	3.75
Haw River	8.42
Bethlehem	4.19
Needhams Grove .....	.45
Palm Street, Greensboro.....	3.50
High Point	1.44
Montcello	2.08

Wake Chapel.....	5.63
Liberty Vance	6.36
<i>Eastern Virginia Conference.</i>	
Mt. Zion	3.80
Burtens Grove.....	1.39
Mt. Carmel	4.87
Franklin	15 00

Valley Virginia Conference.

Mayland, Bethlehem & Concord S. S. ...	contributed at Union's Children Day	2.90
Woods Chapel		1.00
First Church, Winchester,		6.99

Alabama Conference.

Wadley	\$ 1.50
Noon Day	1.45

Georgia Conference.

Ambrose	\$1.26
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Western Sunday Schools.

Callamer S. S. South Whitley, Ind....	\$ 2.10
Buckland, S. S. Buckland, Ohio.....	6.25
	\$99.56

SPECIAL OFFERINGS.

A. M. Allred, on support of children..	\$20.00
J. M. Darden, for play ground set....	100.00
Chas. Cooper, Willow Hill, Ill.....	6.00
Lucy M. Eldredge.....	10.00
	\$136.00

Total for week.....\$ 236.56
Grand total.....\$11,223.67

THE N. C. SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION

This Convention was held at Liberty Church, Vance County, July 11, 12, 13, and was altogether the most helpful, practical and wholesome session this writer has ever attended. This is, he thinks, to be accounted for by the fact that Miss Lucy Eldredge, of our Board of Religious Education, consented a year ago to act as General Secretary of the Convention and had most to do in shaping the program for the meeting. We sometimes hear complaint made that our Conventions and Conferences are not definite and practical in their work. Put the fault, nine times out of ten, at the door of the program maker and you will not go far wrong. Miss Eldredge, with her helper, has built a program for the Convention that drove directly toward the mark of definite information and suggestion along practical lines for Sunday school superintendents, teachers, officers and pupils from beginning to end. And if each delegate did not go back to his home school with something to suggest and to help along the line of better methods, it was certainly not the fault of this Convention.

The sessions began at 8 P. M., July 11th. Mr. Geo. M. McCullers, with the aid of an up-to-date Convention orchestra, began at the fall of the President's gavel a soul-stirring musical program that inspired all present with a desire to hear, heed, work and worship. Rev. J. E. Franks, pastor, led the devotionals and gave cordial words of welcome, to which Rev. B. J. Howard gave fitting response. After the enrollment and a brief business session, Rev. Stanley C. Harrell, of Durham, raised the slogan and set a high standard for the Convention in presenting very powerfully and convincingly, "Four Fundamental Sunday School Objectives."

Wednesday A. M., from 9 to 9:45, various types of music, some by the local choir, some by the Convention orchestra, and brief suggestions about best methods and best music for the Sunday school, greatly edified and inspired the Convention. After a business session of 15 minutes, President C. H. Stephenson delivered a well-planned and wonderful annual address, "H—E—A—R—T—Work in the Sunday

School." It is a pity that all our Sunday school teachers and officers, as well as pupils, cannot have a copy of this suggestive utterance. At 10:30 Departmental Reports were presented. Cradle Roll by Miss Emma Hart; Primary, by Miss Susie Riddick; Adult, by Rev. S. M. Lynam; Teacher Training, Rev. T. E. White. These reports told of the work done in the departments the past year and contained suggestions for work the coming year. Mrs. W. H. Stephenson, Attorney-at-Law, of Dallas, Texas, who aided so materially in the work of the Convention orchestra, delivered an address of real uplift for all Sunday school workers, using as his subject, "A Clear Day." Following this the Convention divided into two divisions for a conference hour on the themes: "(A) Superintendents and Officers' Conference," led by Prof. L. L. Vaughan, State College, Raleigh; (B) "Elementary Workers' Conference," with the theme of "Story-Telling," led by Miss Lucy Eldredge. In the afternoon. Reports were presented from: 1, Senior Christian Endeavor; 2, Junior Christian Endeavor. And brief, pointed talks were given on Christian Endeavor Essentials—six in number.

Rev. A. B. Kendall, D. D., Secretary of C. E. for the American Christian Convention, delivered a great address on "Modern Comrades." Rev. J. Vincent Knight, of Raleigh, led the Seniors in a Christian Endeavor Conference Hour, and Miss Flora Summers and Miss Knight, the Juniors. It was our hour of question asking and answering bearing on the essential problems of Christian Endeavor.

Rev. W. T. Walters, D. D., of Richmond, closed the afternoon session with an address of power on "The Church of Tomorrow."

Rev. R. L. Williamson, of Henderson, opened the evening services with fitting devotionals at 8 o'clock, and Supt. C. I. Johnston, of the Christian Orphanage, presented the claims of that institution so forcibly that an offering of nearly \$200 was given. The writer then spoke to the Convention of our Men and Millions Movement, and the need of emphasizing this movement in all churches from all our pulpits and in all our Sunday schools and Christian Endeavor Societies.

Thursday the Convention began promptly at 9 A. M., with the avowed plan and purpose to finish the work before adjourning for dinner. After devotionals and general reports on Music, Co-operation, Literature, Organization and Expansion, Missions, etc., addresses were given by Dr. W. T. Walters on "Our Board of Religious Education," and by Dr. W. A. Harper on "Facing the Future." Dr. Walters, as Chairman, explained in detail the work his Board had done and was trying to do, and President Harper, in a most logical presentation, showed what we must do in our churches and Sunday schools if we are to "Face the Future" with assurance of safety and security. It was an address whose timely suggestions the Convention cannot forget the coming year. In the Conference hour that followed, Miss Susie Riddick led the Elementary Workers in one division, and Rev. S. M. Lyman led the Adult Workers in another.

No write up can adequately portray the work of this Convention. But the schools and C. E. Societies, as well as the churches, will feel the impact of it the coming year. "The Vision—Now the Task," by Dr. G. O. Lankford, was the proper topic and in the heart of the right man as a conclusion to the sessions. Liberty entertained the great Convention with regal hospitality and the fellowship of the workers and visitors was delightful throughout.

J. O. ATKINSON.

Called Home

JOSEPH HENLEY

JOSEPH HENLEY, a member of the Christian Church at Mt. Carmel, Franklin Co., N. C., was born 1865, twice married, leaves a widow, three Daughters, one Son, five grand children and a host of friends to mourn his departure. As Brother Green his Pastor was conducting a protracted meeting at Ropes Chapel, he could not attend the funeral services which took place in the beautiful grove at Mt. Carmel, yesterday, conducted by Brother Dowell, Pastor of the Baptist Church, at Franklin, N. C. It is a very rare thing to see such a large congregation at the funeral services of anyone at a country church. Brother Henley and family have a large number of warm friends.—D. A. L.

RUSSELL GRAY

DEACON RUSSELL GRAY, was born about forty years ago and passed from labor to reward June 4, 1922. He was Deacon and Superintendent of the Christian Church at Bethlehem, Warren County, N. C. His widow and only child, Oliver (age 14) were present in the large congregation, yesterday, July 23, when the funeral services took place. Brother Gray, was a very earnest Christian and useful citizen. The members of the Church at Bethlehem will in a short time, elect another Deacon. Mrs. Gray and Oliver have the Christian love and sympathy of the entire community about Bethlehem.—D. A. L.

RESOLUTIONS OF RESPECT CRABTREE

WHEREAS, on June 14, 1922 God in His wisdom saw fit to remove from our midst Mrs. Elizabeth Crabtree, a beloved member of the Damascus Christian Church. Therefore, Be it RESOLVED:

FIRST—That we bow to God's will, knowing that He doeth all things well, and never maketh a mistake.

SECOND—That we extend to her sorrowing loved one's the assurance of our heartfelt sympathy, that God's richest blessings may be theirs, and that He will sustain them with His love.

THIRD—That a copy of these resolutions be sent to the family, a copy be sent to The Christian Sun for publication, and a copy be spread on the Minutes of the Damascus Christian Church.

"How well she fell asleep!
Like some great river, widening
toward the sea;
Calmly and gladly, silently, and
deep
Her life Joined Eternity."

T. C. LINDSAY,
PEARL McTENNAN,
Committee.

HILL

WHEREAS, on May 21, 1922, the Great and Supreme Ruler of the Universe has, in His infinite wisdom, removed from among us one of our worthy and esteemed members, Mr. J. Farmer Hill, of our Willing Workers Bible Class, and

WHEREAS, the long and intimate relation held with him in the faithful discharge of his duties in this church makes

it imminently befitting that we record our appreciation of him; therefore,

RESOLVED, that the wisdom and ability which he has exercised in the aid of our church by service, contributions and counsel, will be held in grateful remembrance.

RESOLVED, that the sudden removal of such a life from our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of the Church, and will prove a serious loss to the community and the public.

RESOLVED, that with deep sympathy with the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for good by Him who doeth all things well.

RESOLVED, that a copy of these resolutions be spread upon the record of our Willing Workers Bible Class, a copy printed in the Christian Sun, and a copy forwarded to the bereaved family.

Committee:

MR. W. M. WARREN,
MR. J. F. POSEY,
MISS M. SPRATLIN.

Beulah Christian Church,
Phenix, Va

WINCHESTER LETTER

The work in the First Christian Church, Winchester, Va., is moving on very nicely considering the very warm weather we have been having the last several weeks. The Sunday school is doing good work under the splendid leadership of Mr. Nelson Richards, the young, but efficient superintendent. The Christian Endeavor Society, too, is doing a good work, and the attendance is holding up in a most encouraging way. Mr. Percy Sheetz is the President of the Endeavor Society, and is doing good work. The other organizations of the church are all doing splendid work, and I believe a much greater interest will be manifested in the next few months.

The Church attendance has been very good since I have been on the field, but not what it ought to be. But there are signs of better attendance, and I see no reason why the work here should not move forward as well as any mission point in our church. This is our only city church in the Valley Conference, and should be made to go by all means, and should be supported in every way possible. Mrs. Morgan and I are going to do our best to be of service in this field, and we desire the prayers of the brotherhood in the behalf of this work. We have a most pleasant people to work among, and some of as loyal members as one will find any where.

We are comfortably situated in the Parsonage purchased for us just before we came to the field, and are happy despite the fact that we have before us a gigantic task.

The annual meeting of the church will be held on Wednesday evening before the first Sunday in August, at which time the new officers of the church will be elected, including an Official Board of the church, which will meet once a month to transact any business that needs to be attended to between the quarterly conferences. Some other new features will also be added to our organization, by which we hope to be able to do better work in the interest of the Kingdom. Yours in His Service,
12 W. Clifford St., J. F. MORGAN.
Winchester, Va.
July 19, 1922

RESOLUTIONS OF RESPECT RHODES

God is His wisdom saw fit to remove from our midst March 4, 1922, Miss Mable Rhodes, who was afflicted since infancy.

Though a great sufferer yet cheerful and patient. Therefore be it resolved:

FIRST—That in the death of Miss Rhodes her church, Linville Christian, has lost one of its devoted members.

SECOND—That her place in our midst and her home will be vacant, but pray her death may prove a blessing to God's Kingdom.

THIRD—That a copy of these resolutions be sent the family, a copy be sent the Christian Sun for publication and a copy be spread upon the minutes of our church.

SALLIE A. PAYNE,
MARYE E. F. KRAZER,
MRS. RAY HOSAFLOOK.

DR. J. H. BROOKS

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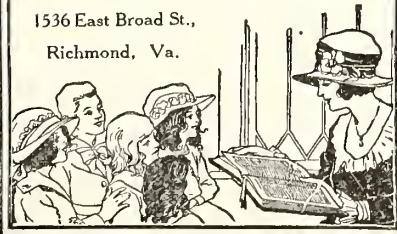
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J. PRESSLEY BARRETT, D.D. - Editor.
P. J. KERNODLE - - Managing Editor.

SUBSCRIPTION RATES:
One Year \$2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

LIBERTY, VIRGINIA

July 12.—Liberty Christian Church was organized by Rev. Chas. E. Newman in 1910. He is still the pastor. It has but recently experienced one of the greatest revival meetings it has ever had. It began the first Sunday in July. It closed the second Sunday. Rev. G. D. Eastes, Norfolk, Va., assisted the pastor. We consider him a great preacher and one especially gifted as a revivalist. We feel that we were fortunate and blessed in having such a man to labor among us. Bro. Eastes is a thoroughly consecrated man and an untiring worker, ever eager for the salvation of souls. We had more professions and more to unite with the church than ever before. There were twenty-three professions of faith in Christ, and twenty-four united with the church. Mr. Eastes conducts meeting not only for our church, but for other denominations—even more than for our own. This ought not so to be, for our churches need his services every day in the year. I am wondering why more do not utilize his time and talents. There are certainly many Christian Churches in the Southern Christian Convention which need his work and his help. We are evidently making a great mistake in allowing others to reap the benefits of his labors, when we so much need him. He has made himself many lasting friends in our community, and we sincerely wish he may be with us again next year.

(MISS) ELSIE BRAY,
Secretary Liberty Church,
Nathalie, Va.

THE SEASON'S CALL

*To every Trustee of Elon College
To every Minister of the Christian Church
To every Graduate and Former Student*

Recruit the Student Body of Elon College and Give Her the Usual Fine Opening

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*is Our College
Her Interest is Our Interest
Our Boys and Our Girls Should
Attend Our College*

UNION MEETING

Norlina, N. C., July 17, 1922.

Dear Dr. Barrett:—We had a Union Meeting at Mt. Auburn. Services began the Second Sunday in the month and closed yesterday, P. M. The following persons were among the speakers: Reverends Nelson, Pastor of the Baptist Church, Salf of the Methodist Church, the Rector of the Episcopal Church, Knight of the Christian Church, Harper of Elon College, and D. A. Long.

The fellowship was delightful, the congregation large, and as you see, we send Mt. Auburn a Pastor. You know what a kind and hospitable people live in this part of N. C. and Va. The converts gave their names to Brother Kimball and instructed him to notify the various Pastors of the Denomination of their choice. No paid Evangelist or

singers. The collection will after paying the sexton be equally divided among the Orphanages of the Denominations represented in "the union meeting." The vote was unanimous for another Union Meeting next year. I preached for the Baptists here last night and will preach here again to-night before starting to Franklin.—D. A. LONG.

BELEW CREEK NOTES

Beginning July 16th we held a five days revival meeting at Belew Creek, assisted by Rev. L. L. Wyrick of Elon College. The meeting could not be called a sensational success, but there were three conversions all of them coming into the Belew Creek Church.

Brother Wyrick ably presented the gospel message, and his preaching was well received. His experience as a pastor made him very valuable to us in our

pastoral work among our people, and we feel that he left the community much better for his coming.

In spite of the inclement weather the congregations were good especially at the night services. The church seemed to be aroused, and we believe that the meeting will send it forth to its great work with renewed life.

The Sunday School at Belew Creek is taking on new life. The intermediate and adult classes are now organizing, and they expect to do much work through the class. We do not have a Christian Endeavor, but if the organized classes function as we believe they will, there will be no need for the Endeavor. By using the organized class as the agency for teaching and expressional work the school hopes to avoid duplication of effort by correlating its work properly.

S. M. L.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, AUGUST 10, 1922.

NUMBER 32

THE SUN'S OBSERVATORY

We Can Do without Meat, so say Scientists.—

Is meat a necessity? So people think, but Dr. Cattell, the Editor of *The Scientific Monthly*, who is said to be one of the foremost men of science in this country says so long as milk is included in the bill of fare, meat may be omitted, not only with safety, but with advantage. The fact that God did not allow the Jews to eat meat ought to be enough to show us that it is not necessary as a diet. Let us eat less meat and keep in better health.

Is Christianity The Final Religion of This World?—

What a pity that doubt has done so much to hinder, if not to destroy, the only religion that makes any pretence to save men for everlasting life, and yet there are thousands of professing Christians and especially ministers of the gospel who seem to feel honored when they can throw suspicion or doubt on the reliability of the Christian religion. We hear much said of comparative religions, just as though a false thing could be properly compared with a genuine article. A study of comparative religions, meaning a comparative study of false religions might be made profitable by giving the world a greater knowledge of these false religions, as so much information, but any thought of comparing the demerits of false religions with the merits of Christianity is a shame. Any effort to bring them on a par is scandal of the most despicable kind. If any man knows that Christianity is false religion and as such, belongs in the same class as others there is no false religions, then he may compare them, but there is no comparison between the genuine and a spurious religion.

Poor Armenia Lies Helpless and Bleeding.—

It seems quite unbelievable that the Turk after being whipped into submission to the allies is still allowed to go destroying Armenia, poor helpless Armenia, and we believe it is because Armenia is a Christian people. The Nations of the present day, we mean the so called Christian nations, stand still and see their brethren suffering almost extinction at the hands of the cruel Turks, and yet seem to be doing nothing for real relief. It is a blot on latter day justice that these nations stand still and see their helpless brethren suffer as Christians at the hands of the heathen Turks. That the nations which triumphed in a world war will stand still and allow one of the heathen nations to continue to trample on the helpless people who were loyal to the allies all the way through the world war, and that by a nation who did their best to destroy the Allies is a matter difficult to explain. Our Baptist brethren in their late Convention at Jacksonville, Florida, made an appeal to our President to take some steps along with other nations,

to put a stop to the wholesale murder of the Armenians by the Turks, and it is stated that President Harding is moving in the matter in the hope of accomplishing something for the relief of the Armenians. Most surely late action is better than no action at all, but such action ought to have preceded the war instead of waiting several years after the war had subjugated the unspeakable Turk. Let every man and woman throw the weight of his or her influence in favor of this move to free Armenia from the terrors of Turkish cruelty. We should have moved in this matter long ago.

The Land of Luther is Not Lutheran.—

It was once, but now it is not. It has been swept out into the overflowing stream of modernism, modernism in its worst form. German rationalism seems to have done its worst when it got a chance to strike back at the great reformer. Now we are told that what was once Lutheranism is now rank Unitarianism and along with that almost any kind of ism you may wish. Some one has said that orthodoxy in Germany is bankrupt, of which fact the late world war is the outstanding evidence. Some one has even gone further by saying that the late world war was evidence that orthodoxy is bankrupt among the nations as a moral force. We are not prepared to deny it, but as a fact an orthodoxy which is the outcome of a stolid stand for truth without the life, or for the letter without the spirit. We believe that the life which Jesus gives to the people is just as virile to-day as it ever was. No mere form of theological statement can be depended upon as giving life to the people—it must be indwelt by the living of the Son of God. Some one has said, and we fear it is all too true, that for a half century the leading theological schools of Germany have been the leaders in the apostacy from the faith. We dare to say that this apostacy from the Christian Faith in Germany opened the way for the world war, Bolshevism and the present day restlessness, and it is now almost world-wide. What else can we expect to be brought out of this German apostacy from the faith. What else can this falling away be made to mean to the world? This at least, every possible evil which Satan can conjure up for the spread of error. It is time that men who are loyal to Jesus Christ should get in line for a return to the truth in the hope of getting out of this most awful apostacy of the Christian Era.

The Wisdom of One Age the Error of the Next.

The world is one great battleground. If an idea can find a place in world thought and then hold it for a century, in that fact it will find justification of its plea for existence and for a place in the thought of progressive men and women. As a matter of fact few ideas, we mean of course, human ideas, ever run the gauntlet

successfully for so many years. In many instances the teaching of the people of one century is repudiated by the people of the next century, and this is more or less true in all spheres of human activity. As an example of an idea which has been of long standing, and yet loses out when it was apparently at its best, we can call attention to the repudiation of Pepsin as a medicine for bad stomachs. We know when pepsin seemed to be the great factor in relieving stomach trouble, but now it is repudiated as entirely worthless as a remedy for the ills of the stomach. Another instance is found in the starch-digesting ferments. Only a little while ago great factories were built for the manufacture of these starch-digesting ferments, but now high medical authority pronounces these as remedies absolutely absurd. See *Good Health*, page 53, for February, 1921. Even in Science, the theories of to-day have to wait only a little while to find a grave. The science of one day is the folly of some succeeding day, not so far away from the time of its usefulness. Take the theories of astronomers. Astronomy lives, but men's theories of astronomy die almost as fast as they come into existence. In the opinions of men ideas which to-day are accepted as truth, to-morrow may be put away in the graves which will never be opened again. Let us be glad that while men's opinions of the very truth of God change almost with the moon, yet the truth of God stands and will never change—it is as eternal as their Author. Let us not be frightened when some mere man gives out that he has found error in the truth of God. Comfort yourself with the thought that the truth of God is standing as of old, and that the thing which has been found in error is some man's opinion of the truth. It was said on one occasion in the State of New York, in 1833, Abraham Lincoln was spending the night with a farmer, during some political canvass, when away in the dark hours of the night the old farmer called Mr. Lincoln and told him to get up that the day of judgment was at hand. Mr. Lincoln arose and dressed and went out to see what was taking place. When he got out he saw something like the stars were falling. He stood and watched them for a few minutes. when he yawned and stretched his long and bony arms out at full length and said: "Well I see the seven stars are in place and as long as they are there, I guess we are in no danger," and saying so he retired and went to sleep again. Let us get a little comfort from the Lincoln incident. Science may change, human opinions will change, but as long as the truth of God stands, like Lincoln, we may simply assure ourselves, as long as the truth of God shall remain, we need not trouble ourselves over the changes in human knowledge, or in the ways of thinking men, for we have an anchor that cannot drift and we are safe when within the limits of God's truth and way.

NOTES - PERSONALS

In the eleventh chapter of Hebrews when one reads it, he feels like saying, *amen!* What else could he say?—*Dr. G. S. Staub, Dayton, Ohio.*

The new church building at Mebane, N. C., will be opened about this time, perhaps next Sunday, Bro. Klapp, the pastor, says he has a most faithful band of workers in that church. So may it come to the best and very soon.

Rev. J. E. Franks is one of the most faithful and popular pastors in our North Carolina Conference. He has been very successful as a pastor and as a preacher. He is reputed to be a growing man and a man even now of great usefulness.

We are glad to hear that Rev. W. B. Fuller is doing well in his work at Ivor, Va. That is another Tar-Heel that has found a home in Virginia. Anyhow we are glad that he is doing so well and we wish him great success in doing the Lord's work in the Old Dominion.

If you are ever going to help your church paper now is a good time to do so, and do not be any longer in doing it than you can help. That is one weak point in so many of our people, they think the Sun can run whether they do anything for it or not. You may wake up when it is too late. Get busy for *The Sun* now.

Wake Forest College has opened its doors to the fraternities, and it has thereby raised a row in their camp, for protests are coming in from many directions, and we believe they will have to shut these doors, or have the great body of the Baptists of North Carolina refuse to darken the said doors. We are very much interested to see what is to come of this innovation in a Baptist college.

Rev. P. T. Klapp is in a series of meetings at Pleasant Ridge, N. C., this week. A number of brethren are calling for help in such meetings and we wish we could respond favorably, but hearts are full and hands running over, so what can we do it, but say, No? We are reluctant to say it, but our strength and spare time are not sufficient to help in only a very few instances.

It seems that mail for "The Christian Sun" for July 27 was delayed in transit. It left Reidsville on good time, at least we committed it to the keeping of Uncle Sam in good time, as early as usual. This is the first matter for "The Sun" that has gone astray since we took up the work. One thing is sure doing your work as editor at such long distance has many inconveniences and greatly hinders the editor in his work.

That is an interesting letter from Porto Rico in our columns of this week. Whoever expected to see in the early part of the twentieth century a congregation of seven denominations meeting together and no one refer to his respective church in any way except as Christian? That must have been an inspiring occasion. No doubt many of our American readers would have taken delight in meeting with this great body of believers in Porto Rico.

The article by Rev. A. C. Dixon, D.D., in a recent issue of "The Christian Sun" is surely wonderful. Long ago I took the stand that the Bible is inspired and the most wonderful of all books—*Dr. G. S. Staub, Dayton, Ohio.*

Rev. J. L. Foster, Waverly, Va., has had much on his hands this year to hinder him in doing his pastoral work, as Mrs. Foster has been ill and had quite a stay in the Lakeview hospital in Suffolk, under the care of Dr. J. E. Rawles and his associates. We are glad to state that news from Mrs. Foster is that she is doing well and in a good way to recover. Bro. Foster is if we mistake not, now in his tenth year on that field and he has done a good work in building up that part of the Lord's vineyard.

Dr. Harper is one of our busiest of men now, working for the opening of Elon early in September. He is, if you remember well, trying to fill Elon College for next session with our own young people. He does not object to young people of other denominations coming to College at Elon, but he does want our people to get the benefit of Elon's educational advantages. Let see if we cannot help him to fill up Elon with our own young people who ought to go to Elon, set in to the task and see if you cannot get them to go. There is certainly a great advantage in having a Christian education. Let our young people do their best to get such an education, and while they try, you can help them, if you will.

How have you answered the calls of Bro. Chas. D. Johnston, Superintendent of our Orphanage? Do not refuse help in his case if you can possibly avoid it, for he has the orphanage children there to feed and clothe, and when you refuse his call you are refusing to help some of the helpless orphans, and you cannot afford that, when you can prevent doing so. Just think: Suppose you were gone and your own dear little children were left without natural protectors in life's great struggles, do you not think it would be a hard heart and a close fist that would not pour out to the needs of the children? Doubtless you would think it a queer Christian who would thus refuse to help, when the need is so great, so urgent.

We think so, too. *The Biblical Recorder* speaks out on the matter of the dangers and fatalities of the railroad crossings. *The Recorder* says: "The staggering toll of death on railroad crossings should cause the Corporation Commission to order the closing of as nearly every grade crossing as possible. There is a constant stream of casualties reported day after day of people whose lives are lost at these grade crossings." Let every good citizen, in so far as he has any influence in that direction, exert himself to see that relief is given to a long suffering public. Why should any company or corporation be allowed to set a death trap in the midst of the people. You may be sure when such a trap is set, some one will lose his or her life there. Away with the grade crossings for both our railroads and traction companies. There is no plea that can justify it.

Here are some awful figures. Listen! We are told that the United States Commissioner of Education estimates that during the year 1920, while the world was starving, we expended for joy-riding automobiles, luxurious living, tobacco, jewelry, and other unnecessary luxuries the sum of \$22,700,000,000. During the same time we gave to missions to promote Christ's Kingdom abroad \$437,886,040, or comparatively we spent \$600 in luxuries for ourselves, and \$1.00 to evangelize the world. That is an awful comment

on the life we are living. Surely we ought to be praying for the power of the Holy Spirit to fall on the Church people of this land till we should turn and reverse ourselves; at the least in a large measure, by doing so much more for the giving of the Gospel to the world, as it lies in wickedness and in sin. It is a shame that the Church of Christ has been so poorly taught as to be guilty of such extravagance. May God forgive the preachers of this land for having taught the people so loosely and so poorly, as to make it possible for the people who profess faith in Christ to do such an awful thing as to spend so much on ourselves and so very little for the giving to a dying world.

We have received two copies of a local paper called *The Little White Church* from Wolfboro., with our old friend, Rev. B. F. Black as editor. It is published in the interest of *The Little White Church* at that place. We wish it a sphere of great usefulness. We rarely ever see the name of our Bro. Black but that we think of him as a most generous brother. We know he was all of that, four years ago we were left in the city of Cincinnati, O., and that was before we became a resident of Ohio, *The National Convention* of the Christian Endeavor Society was in session there. It was nine o'clock in the night, when I found that I could not get out of the city till the next day. Hotels and boarding houses were crowded. In seeking admittance to a boarding house, I was told that there was not a bed to spare in the house and then I was puzzled, but just then Rev. B. F. Black, heard my voice, and he said, "Come right in—you may have my bed and I will sleep on the floor." I objected to his generosity on the ground that it would not be fair to him, but he was determined and I had to submit, and I confess, under the circumstances, the submission was most cheerfully rendered, and I had a good bed, while my brother slept on the floor. If ever he gets in a hard place and needs help he can get it, to the extent of my ability, if I may be in reach of him. He is generous to a fault and a big hearted brother. God bless his ministry in New Hampshire.

There is no doubt about it, we think, there has rarely been in the history of the world, certainly not in modern times, such a disregard for the authority of law as just now. By some means we seem to be just finding out the possibility of getting along without law. That is no doubt true, and yet how awful is the getting along without law? We are told that in *The Presbyterian Banner* that Dr. A. Z. Conrad said in address before the Moody Bible Institute that a lack of faith in the Bible undermines reverence for rightful authority. He said that the underlying cause of the lawless conditions which have recently so disturbed Chicago and other large cities is the anarchistic trend of disregard for law. That is the one thing most lamentable throughout the country to-day. It is partly an aftermath of the war, since war always lessens regard for life and property. But it has a deeper reason—drifting away from divine authority. This is behind it all. A large element of the Church has ceased to believe in the final authority of the Bible. Let us get back to the old time reverence for the Bible because it is the law of God and our reverence for it as such, means a better life for the man or the woman who so believes it. The authority of God must stand among His people or all other authority will be disregarded, and when we have no authority then we shall have pure and simply anarchy, and that will be a curse to the world. Let us wake up and do our best to believe and obey God's law. When this is done a new day for the people of God will dawn, and no sooner, we believe.

BLUE PENCILING THE COMMANDMENTS.

That is a strange suggestion, but it comes to the front every now and then, and in the strange part of it is that there are men who are ready and willing to stand by such nonsense. *The Literary Digest*, a few weeks ago, told of some move on hand by an official body of a certain denomination to blue pencil the Ten Commandments. By that we understand it was meant that a good bit of the Ten Commandments are out of date and not needed in this day of advanced culture. What nonsense!

We are compelled to give in to our modernists on one point, viz.: They have in their ranks some men who can get up the most unheard of notions and withal, the most foolish suggestions that men ever brought forth, and the result is a discredit even to the more steady of these modernists. They have some men in their ranks, we think, who would be ashamed to have any connection with the wild work some of these men are doing, or rather trying to do, for we are thankful to believe that no great number of the modernists will permit themselves to join in supporting some of these notions—wildcat schemes to make for themselves a reputation for learning. Alas, we pity the learning which some of these men parade before the public.

Here is another instance. A pastor in a New England town, we are told, strongly objected to the teaching of the Ten Commandments to the Sunday school children, because, as he claimed, the Ten Commandments are not up-to-date. Of course he was an extremist, and yet it seems unfortunate that such a man should be in the pastorate of any church. In this case the man not only objected to the Ten Commandments being taught to the children in the Sunday-school, but he repudiated the doctrines of the inspiration of the Bible and the Diety of Christ. This man was undoubtedly in advance—but of what? We should say that he was in advance of the wicked one himself. Undoubtedly he was taking more advanced ground than the devil himself could use, and therefore his extremes did his cause more harm than good. We fear there are some men who find nothing too advanced for them in the way of discounting the things of record in the Bible. Surely men ought to learn some practical things while they are advancing so fast.

HINDRANCES IN THE PRAYER LIFE.

Do you know what these hindrances are in the prayer life? If you do not know, we fear you do not because you have done but little praying. People who pray know—they know at least that they are hindered, although they may not be conscious of what hinders.

The Rev. H. A. Brown of Winston-Salem undertakes to tell the readers of *The Biblical Recorder* what may be some of the things which hinder our Baptist brethren in prayer, they may hinder our people also, we republish from *The recorder* what he says, as follows:

"Every preacher who has been in the ministry long has preached one or more sermons on the hindrance to prayer. Every book that I have read on prayer has one or two chapters devoted to this subject. Every Christian who has prayed at all knows out of the depths of his own experience that these hindrances exist. The heart knoweth its own bitterness and its own hindrances better than another can describe them. Until we come to realize that prayer is a communion of our spirit with God—a breathing of our spiritual nature, a yearning or panting of the soul after God—we shall be hampered with all sorts of difficulties and hindrances."

"Even words may prove a hindrance: for there are longings in our hearts which no lan-

guage can frame into expression. Prayer may be to us an attitude of the heart—a condition of the mind, a surrender of the will, a yielding of the life to God. The Psalmist said, "I was dumb with silence; I opened not my mouth because. Thou didst it." Was there no worship of the spirit in that quiet hour?"

"A fond mother had her baby die in her arms; then she stole away to a lonely spot, and when a member of the family found her in hiding and said to her, Why are you here?" She answered, "I wanted to be still before the Lord." Was there no worship in that attitude of silence? Jesus said, "When thou prayest enter into thy closet and when thou hast shut thy door pray to thy Father who seeth in secret." There are times when we feel that we must get away from noises and disturbances connected with the presence of others, that we may be alone with God. He rebuked the Pharisees for wanting to stand on the corners of the streets and make long prayers to be heard of men. Prayers that are made to be heard of men are not often heard of God."

"A multitude of words may smother out the breath of prayer. Jesus spent whole nights in prayer but it is not probable that these prayers were uttered in words. Language is too poor a vehicle, sometimes, to convey the deep breathings of our souls to God. The Holy Spirit makes intercession for us, according to the will of God, in groanings which cannot be uttered. It is remarkable that nearly all the prayers recorded in the Bible are brief. The prayer of the publican, the thief on the cross and the woman who prayed, "Lord help me." are striking illustrations."

"We are taught to pray to be forgiven our trespasses as we forgive them who trespass against us. As long as we harbor revenge or hatred or anger in our hearts against others we will find ourselves hindered in our prayers. If we are proud and haughty and full of thoughts of ourselves we will pray in vain to God who resisteth the proud and giveth grace to the humble. If when we bring our gifts to the altar and remember that our brother has aught against us we should seek reconciliation, if we would not have our prayers hindered.

Socrates prayed, "Make me pure and beautiful within." we may make the same prayer with great benefit to ourselves. David prayed with fervor for a clean heart and a right spirit. If I regard iniquity in my heart the Lord will not hear me. If we can pray the prayer of the Psalmist, "Search me, Oh God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me in the way everlasting," there will be no probability that our prayers will be hindered."

There is another hinderance not included in the above. The praying believer is often urged that he must arise from his knees, as an important duty demands immediate attention. That is one of the devil's sharpnesses used to stop Christians from praying. Do not let him fool you thus.

NOTICE.

Those coming to the Va. Valley Central Conference by rail should come to Edinburg Va. on the Washington—Harrisonburg branch of the Southern. Those coming by private conveyance should leave the Valley Pike at Edinburg and turn east. It is seven miles from Edinburg across the mountain to Joppa in Powell's Fort where the conference will be held. Write me how and when you are coming.

A. W. ANDES, Secretary,
Harrisonburg, Va.

VALLEY CENTRAL PROGRAM

Program of the Seventy-Fourth Session of the Virginia Valley Central Christian Conference, to be held with the Joppa Christian Church, August 17-19, 1922.

REV. A. W. ANDES, Pastor.

Thursday Morning Session

10:00—Call to order.

Worship—Led by Dr. W. T. Walters.

10:30—Enrollment.

10:45—Welcome Address: Rev. A. W. Andes.

10:55—Response: Rev. J. F. Morgan.

11:00—Report of Program Committee.

11:05—Report of Executive Committee.

11:10—Conference Problems and their Solution: The delegates.

11:50—Miscellaneous Business.

12:00—Adjournment for Dinner.

Thursday Afternoon Session

1:45—Worship: Rev. William M. Clem.

2:15—Annual Address: Rev. R. P. Crumpler.

2:55—Report of Committee on Religious Literature.

3:10—Address: Prof. P. J. Kernodle, Richmond, Va.

3:50—Miscellaneous Business.

4:00—Adjournment.

Thursday Night Session

8:00—Preaching. (To be supplied.)

Friday Morning Session

9:30—Worship: Mrs. R. P. Crumpler.

10:00—Roll Call and Reading of Minutes.

10:10—Report on Moral Reform.

10:35—The Christian Orphanage: C. D. Johnston, Supt., Elon College, N. C.

11:00—Report of Committee on Education.

11:15—Address on Education: Dr. W. A. Harper, President, Elon College.

12:00—Adjournment for Dinner.

Friday Afternoon Session

1:45—Worship: Rev. W. C. Hook.

2:15—Report of Committee on Foreign Missions.

2:30—Address: "Our Greatest Missionary Movement," Rev. J. O. Atkinson, Elon College, N. C.

3:15—Open Discussion on, "Men and Millions," led by Dr. W. T. Walters.

3:45—The Conference Missionary Association.

4:15—Adjournment.

Friday Night Session

8:00—Woman's Home and Foreign Board. (Program to be prepared by the Board).

Saturday Morning Session

9:30—Worship: Rev. J. F. Morgan.

10:00—Roll Call and Reading of Minutes.

10:10—Miscellaneous Business.

10:35—Report of Committee on Christian Endeavor.

10:55—Report of Committee on Sunday School.

11:15—Address: "Young People and Life," Rev. J. F. Morgan.

11:50—Report of Treasurer.

12:00—Adjournment for Dinner.

Saturday Afternoon Session

1:45—Worship: Rev. L. R. Townsend.

2:15—Report of Committee on Home Missions.

2:55—Report of Committee on Apportionments.

3:05—Miscellaneous Business.

4:00—Adjournment.

Saturday Night Session

8:00—Preaching or Address. (To be supplied.)

Sunday Services

All day preaching services on Sunday.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

A NATION-WIDE REVOLT—DR. STRATON'S BOLDNESS.

We believe it will become Christendom-wide, and the sooner the better. We refer to the struggle between the Bible and its enemies. No such perversions of the truth, as we hear of these days, can go for a great while without paralyzing Christianity's forces on the human side. The conservatives have already kept quiet far too long, but at last they are being aroused and the fight is on in earnest. It will not stop till one side has been vanquished and the truth once more given the right of way in the pulpits of the churches of Christ. We have seen for years that this fight is inevitable. To-day the denomination, which a few years ago was regarded as the most conservative, has become one of the leaders in this battle against the plain teachings of the Bible, and that is the Baptist body. It is near to the splitting point, and, as we see it, nothing but the overruling Providence of God can save that great denomination from a division. In that event, however, the Baptist denomination will not long be alone, for the same uprising which may split the Baptist denomination on the rock of materialism, higher criticism and the new theology, will most likely split all the evangelical denominations into at least two parts, and then we shall see the people who stand by the Bible most likely coming together on the Bible, as the common platform of the Christian Faith. Then a new day will dawn for the Church of Jesus Christ and she will arise and go to the ends of the earth with the precious gospel of the Son of God.

The conservatives have been having but little to say as to these disturbing elements. Possibly they believed that it was a sort of fad that had struck a few of the teachers, but they see that these "scholars" are determined to wreck the ship, if their teachings will do it, and now the Conservatives are rising in the strength of the Christian Faith, and they are going to meet the men who are repudiating the Bible, and the battle is on in earnest, and must remain on till one side or the other is vanquished, and let us remind our readers that this is no joke—it is a solemn and earnest fact. The battle is on!

The denominational papers, at least some of them, have been leaning toward these opposers of the Bible, while the denominational papers of the conservative kind have been keeping up a "watchful waiting" to see what it all means.

They are beginning to get their eyes open and they are already putting on the whole armour of God and getting into the thick of the fight. It is a battle for the defense of the gospel and for the saving of the world in Christ. Scores of the leading men of the different denominations, and especially of the Baptists, are pulling off their coats and getting down to business.

Only a few weeks ago we told our readers how *eighteen hundred Baptist churches* in the Northern Baptist Convention have refused to make any further contributions to denominational work till this question is settled, and that list will grow by leaps and bounds as the days may come and go. Undoubtedly, as we think, the conservatives are numerically in the lead, and their numbers are being argued rapidly. As we see it, not one half of the conservatives or as they call themselves, Fundamentalists, have yet been aroused, so though at

this time, the radicals are seemingly in the lead, but if you wait a year or two, you will see that these radicals are most likely out numbered two to one.

The Rev. John Roach Straton, pastor of one of the leading Baptist churches in New York City, has come out in the boldest way and declares himself for a bold and determined stand against these radicals. *The Methodist Protestant* of Baltimore, in giving the facts as to the stand of Dr. Straton, says:

Straton Attacks College Infidels.

Declaring that the Baptist faith faces danger dissolution by the encroachment of infidelity in the in the theological seminaries where the principles of the Christian religion are supposed to be taught, the Rev. Dr. John Roach Straton, pastor of Calvary Baptist Church of New York City, in a recent sermon called upon Baptists throughout the country to turn upon those men who, he said, are departing from church tenets, and cast them out of the denominational colleges. "So far as I am concerned," declared Dr. Straton, "I announce here and now that I am done with the schools that countenance and continue these false and destructive teachings, and as an individual I will never give a dollar of money to them, nor will I encourage the members of the church to give their support, nor will I encourage young men to go as students to them." Dr. Straton read excerpts from writings and addresses of certain college and seminary professors, dealing mainly with denials of the supernatural attributes of the Bible and attacks upon the credibility of certain parts of the New Testament. Among those mentioned as having offended in this respect were, Prof. Henry V. Vedder, Prof. Spencer B. Meeses and Prof. Frank G. Lewis, all of the Crozier Seminary; Prof. William Newton Clark of Colgate Seminary, Dr. W. H. P. Faunce president of Brown University, Prof. William F. Bade of Berkley Divinity School, and Prof. C. B. Smith and Prof. Shailer Matthews of the University of Chicago Divinity School. Dr Straton is well known as a militant reformer. We are glad that he has entered the lists as an equally militant defender of the faith. And he is not alone. There are abundant evidences of a nation-wide revolt against the brazen rationalism of our day.

("That ye should earnestly contend for the faith which was once delivered unto the saints"—*Jude 3*.)

You see where Dr. Straton takes his stand. The various denominational schools, where the rank teachings of these "modernists" are held forth to the young people, are going to find hundreds of the supporters of these schools are going to do just as Dr. Straton is doing, and just as eighteen hundred Baptist churches have already done, in refusing to give a dollar to their support, and will follow this action by doing all they can to keep their young people from these schools in which this bold error is so boldly taught, and when the conservative side of the various denominations get into action, throwing the weight of their influence against evolution, higher criticism and the new theology, then these schools will feel the pinch of a lack of money to carry on their work against the Christian's Bible.

We do not claim to be a prophet, or the son of a prophet, but who lives to see the situation as it shall develop in the next ten to twenty years, will see what is then taking place, or more than likely, will then have already taken place, the conservatives will be in the lead, and the radicals will be asking for help to keep their work a-going, but the answer to such calls will be few and far between.

We do not wish for controversy along the lines of the Christian life. The present situation is not one of ordinary controversy—it is far more.

It is obedience to the injunction of the inspired writer who said:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints"—*Jude 3*.

That looks as if Jude had trouble with men, and he told the saints to stand for the faith, yea, to contend for the faith, which was once delivered to the saints. It is most likely just as important now, as it was then, that we do not desert the Word of God to its enemies, but that we contend earnestly for the faith and at all cost maintain the cause of truth and righteousness in the name of our God.

THE QUESTION NEEDS TO BE HANDLED.

No doubt that many of "The Christian Sun" readers are in some way mixed up with tobacco. They may make it. Or it may be that they sell it, or possibly they use it. Now it is often a bit hard to approach men who are mixed up with evils of a habit, or a business. So it may be that we cannot approach many of our readers, and yet if a man is a Christian, he ought always to be willing to look into the facts which may be associated with his life. So it is with tobacco—there are some facts relating to the question which all Christian men and women ought to be willing to face and candidly consider, and if they find themselves on the wrong side, as Christians, there is but one thing to do, and that is to disassociate themselves from the evil thing, no matter what it may cost in dollars and cents. *The Herald of Gospel Liberty* has recently given its readers a fine editorial on *The Amazing Increase of the Cigarette Habit*. It is so valuable that we are taking the liberty to republish it as follows:

The Herald always tries to be reasonable on any and every subject, and not to be an alarmist or an extremist. It certainly has not been radical on the tobacco question. We know many fine Christian men who use tobacco. We believe it to be a filthy, useless, costly habit—and they do, too! And we know a large number of Christian men and women who do not use tobacco themselves, but who raise it, or sell it. And we do not see that it is much worse to use it than it is to raise it or to sell it—and many of them do not either. However, we have had little to say about it. But we do believe that both those who use tobacco and those who raise it, as well as the rest of us, have a right to become alarmed over the almost incredible increase in the use of the cigarette, and what this increased use will mean to the physical and intellectual, if not ethical, stamina of the coming generations.

There is no use trying to ignore the fact that up until the war, the cigarette was very generally looked upon as an unmitigated evil. Its baneful effects upon both physical and intellectual vitality were widely recognized, especially in educational and medical circles. School men everywhere denounced it, doctors and surgeons very generally opposed it, coaches and physical training experts for ball and other sports tabooed it and some business concerns prohibited its use in their establishments and offices. But there was no other one thing in which the war mania caused more people more absolutely to reverse themselves than in the matter of the cigarette. Folks simply lost their heads on the question, and threw all of the experience and scientific experimentation and investigation of years to the winds—in a perfectly silly and sentimental attempt to baby the soldier boys. Doctors, preachers, Sunday-school teachers, good old "white ribbon" mothers, physical training experts who

all of their lives had fought cigarettes as a most insidious foe to youth, all at once joined in with the hue and cry, and helped to raise money and to pass out cigarettes to the "boys!" The consequence was that restraint was broken down everywhere, and the work of long years was overtopped in a very short while. Young smokers who always had avoided the cigarette as a vicious thing, and other young men who never had nor never would have smoked if Christian people had not been so silly as to supply them with the "makings," took up the habit. And the result is that this country has experienced such a growth in the use of this form of tobacco as is bound to have a most deleterious effect upon the human race if steps are not taken to check this rapidly growing evil. Figures just furnished by the office of the Commissioner of Internal Revenue at Washington give a startling revelation of how the cigarette habit is on the increase. According to a statement furnished by this Government office to Rev. O. K. Miller, Superintendent of the New York Civic League, the number of cigarettes manufactured were as follows:

1900	4,585,675	3,254,130,630
1905	6,913,138	3,666,814,273
1906	10,742,354	4,501,254,783
1910	19,374,077	8,644,335,407
1915	15,816,210	17,964,348,272
1916	22,192,700	25,290,293,911
1917	24,596,110	35,331,264,076
1920	28,938,552	47,430,105,055
1921	45,309,529	50,835,068,919

Thus it will be seen that while there were only four and a half million of the large cigarettes (those weighing more than three pounds per thousand) and over three billion of the small (those weighing not more than three pounds per thousand) made in 1900, that their number had gradually increased by 1910 to over nineteen million of the large and eight and a half billion of the small. Then in 1916 there was a sudden increase of nearly fifty percent in the use of both sizes. That was only six years ago. But in the brief space of time since, the number of cigarettes manufactured in the United States has more than doubled—the output for 1921 being estimated by the Internal Revenue Office at over *forty-five million* for the large and nearly *fifty-one billion* for the small. The seriousness of this appalling increase is augmented by the fact that there has been not only a steady growth year by year, but that that growth has come faster in the large than in the small size cigarette—leaping in the large size from twenty-eight million in 1920 to forty-five million in 1921, an increase of over sixty percent in this last year.

That there is in such an astounding increase just cause for the utmost concern of sober-minded people will be admitted by every one who can at all grasp even the economical side of the question. But The Herald is thinking today of that other, and far more serious, phase of it—the inevitable effect which such an unrestrained use of the cigarette is bound to have upon the life of this nation. It is silly for people to allow themselves to be deceived by the subtle propaganda of those who make money out of cigarettes or out of advertising them, into thinking that they are innocuous and harmless. Our liquor dealers and the papers which advertised their business worked that game so sly and so long, telling us that there is no harm in whiskey or beer, that thinking men and women surely ought to be wise to that old trick by this time. And it is a sign of pathetic weakness for any man, simply because he indulges, to blind himself to the injury which does come from any bad habit—and there is no surer proof that it is a bad habit than

when it is capable of making a man do just that very thing. There is abundant proof that the cigarette has the power to attach itself upon individuals as an almost irresistible habit—and a habit that cuts down vitality and resistance. Its effects may not be apparent in every individual; but on the whole it is altogether too harmful to be unchallenged and unrestrained. The surprising rapidity with which its use in increasing makes it high time for even for tobacco users themselves to admit these facts and recognize its perils. There are none better qualified to speak of the effect of this form of tobacco on the young than are the teachers. Their opinion against it is determined; and the National Educational Association declares that its alarming increase is not only a cause for alarm, but a call to arms. Everywhere people should be stirred anew to how this danger is fastening itself upon our country, and Christian forces should redouble their efforts to regain the ground that has been lost in the fight against this insidious evil."

It is amazing how good men and women are sometimes swept off their feet and induced to do things which, to say the least, are un-Christian. During the recent war there were many excellent people who under the thought that they were doing something for the soldier, went out and begged for money to buy tobacco to send to the battle field. Some almost lost their usual good temper because some of us would have nothing to do with any such thing, believing that such help was to comfort the enemy. Alas, let us wake up!

THE NEED OF REAL STATESMEN IN THE CHURCH.

The outstanding fact in the life of every church member should be the Christian life. No man has a right in the membership of the Church of Jesus Christ unless he has been born again, unless he has been regenerated. That, as we see it, is the basis of all true church membership, for without the new birth no one can be a Christian, and if one is not a Christian, he certainly does not belong to the Church of Christ. Having experienced the new birth, as the basis of his Christian life, he has a right to a place in the membership of the Christian Church. We need two things to greatly promote the life of the Church at large. The first is the new birth in every member: Then another need is real Christian statesmanship on the part of our leaders. Not every one can fill the place of statesmanship, but we surely do need some men, as leaders, who are in their very make-up statesmen—men who know how to plan for the accomplishment of great things in the life and work of the Church. We have studied this matter for years and we believe that we can count on our fingers the number of real statesmen in the Christian Church. Indeed, we are not sure but that they may be counted on the fingers of one hand, and even these will not stand out as unusual in their statesmanship in point of strength and vital activity.

We have men who are filling the places which by all means ought to be occupied by statesmen, but in many instances they fill the place in a way, but how many things have they ever brought to pass to enlarge the work of the denomination. We have in mind now a man who is bright and a good talker, who has been filling the place of a statesman for many years. He draws his salary and looks after the mere clerical work of his office, but if he has ever inaugurated a single enterprise, or in any way shown ability in doing the tasks of a statesman, we cannot now recall it. His position is a most important

one, and yet he has filled the chair and the desk of the office with himself, but if he has ever planned any great work for the enlargement of the boundaries of the Church, we cannot recall it. If in this we are mistaken, let him or some friend of his just name the thing wherein he has displayed the ability of true statesmanship. This is not the main trouble in this matter. Of more serious consequences than this one individual case is the fact that statesmanship is so seldom displayed among our leaders. This is to be regretted, of course, but it is time for us to seek statesmen to fill our general offices, for until we try and succeed in doing so, we are doomed to a very limited existence as a denomination. Of this fact we have not the slightest doubt. Of course, we must not be understood as meaning that we need statesmen irrespective of Christian character. No, we mean that we need Christian men to become our leaders who are statesmen in fact.

We call to mind an interesting case. Away back in 1882, there came into one of our conferences a new man. He did not know the ways of work in that conference and so he fell out of line and did not do but little of the work the Conference had asked the pastors to do. This stirred him up and he paid his fine like a man, and then he threw himself into the work heart and soul. Financial conditions in the conference were very poor. This man took up the task of making these conditions much better. He went at it in such a way that almost no one saw his purpose in what he was doing, but today, forty years later, as the outgrowth of his statesmanship, that conference is the largest in its finances in the denomination, as we believe, and it is due largely to the statesmanship of this one man, and he has no unusual ability in that line, but the little that he had has made a new day, financially, in that conference. What we wish our people to see is that if a little ability as a statesman has been so abundantly blessed, what would it mean to the whole body of churches, if our leaders generally had only been statesmen instead of mere clerical forces. We believe this is one of the most important matters with which The American Christian Convention will have to deal in its session at Burlington, N. C., next October. If we go on with men filling our offices who are simply bright men and even interesting men, and even good men, but men who have no ability as statesmen, then we may expect our future to continue as it has been with us in the past—slowly but surely going backward.

Would you put a stop to this backward movement? Then be sure to choose your officers for their statesmanship, choose men who are able and willing to lead and to devise plans and to execute them in a way to bring to our work a new day in its development and a new hope for the cause we love. We say nothing against these men, except their lack of real aggressive statesmanship. This is the secret of our future prosperity or failure. Get the right men to lead.

Instead of Religious Education, let us make it Christian Education. Do you ask what is the difference. You might teach a Moslem the tenets of his faith, and that would be religious education. You might teach a Hindoo the leading ideas in Hindooism, and that would be religious education, but when you come to teach a person the tenets of the Christian Faith, that is Christian Education. You may still hold to Religious Education as your preference, but you are bound to admit that Christian Education means immensely more than Religious Education, for Christian Education is being taught in the ways and truths of Christ, and that is what we need.

CONTRIBUTIONS

SUFFOLK LETTER.

Criticism in its best sense works by some standard for the improvement of literature or art; but criticism is also adverse and works for the injury of reputation or work. The first is essential to progress and has no prejudice; the second is full of bitterness and contains no good motive. All people naturally court friendly criticism as a means of discovering faults and correcting them, but most people resent unfriendly criticism in terms and by a spirit equally blamable. There is no life so perfect as to prevent either kind of criticism; the question naturally arises as to *how* criticism should be treated. This would not be so important if criticism were not universal, but all human beings are either the choice objects or the victims of criticism. Both are in danger. The one may become vain by merited or unmerited friendly criticism; the other may become sour under unfriendly criticism. James says: "Resist the devil and he will flee from you." But you cannot say that of adverse criticism. It is more like a serpent; resist and it will come toward you with more venom. Anger is the same in spirit, if not criticism run mad. Resist anger and it increases its force upon you.

There is a good side to all badness if one is good enough to meet it in the spirit of Jesus. "He was oppressed and He was afflicted; yet He opened not His mouth. That is the spirit in which to meet adverse criticism. Criticism, unresisted, is really *free* advertisement; but resisted, it becomes a ground of justification for the critic. Hot words resisted justify the anger and increase the bitterness that uttered them. Let anger express itself without a counter spirit and words, and it will say too much and regret it. Adverse criticism puts man or business before the public more than friendly criticism. Friendly criticism dies in the air, but adverse criticism lives and grows. One bad thing you do or one good thing you neglect will live longer and go further than a dozen good things you say or do. It is the fire in the city that develops firemen. It is the hard year that develops farmers. It is the trials that develop Christians. "The Captain of our salvation was made perfect through suffering." Adverse criticism is the index to the evil that is in the world, but the Christian does not overcome evil by counter evil but "overcomes evil with good."

The best weapon with which to fight criticism or angry words is *silence*. Silence is the innocence of speech. It is the impregnable fortress of self-control. It is the sanctuary of peace. It is the temple of the Most High. It is the character-house built upon a rock. It needs no defence but its own right spirit. Do not talk back. Do not complain. Do not entertain bad feelings. Do not seek revenge. Let others talk. It will keep your name before the public, it will advertise your wares. It will cost you nothing. It will do you no harm, unless it is true; and, if it is true, resentment will make it worse. There is only one remedy for wrong and that is repentance.

The main trouble about adverse criticism is that its conclusions are founded on partial evidence. The facts are not known. Prejudice and ill will enter into a false judgment that expresses itself in unjust criticism and repetition multiplies the wrong. The world is full of unguarded speech. Keep your ears open and your mouth shut. Call your whole being into executive session when dangerous tongues malign

your motives or your actions. The main thing is to keep your life clean and your lips true.

W. W. STATEY.

ELON LETTER.

Not so long since a friend troubled with the phantom of religious doubt asked me—"how can we know God?" I hope, but want to know."

Anyone who studies discerningly the universe in which he is placed and is acquainted with the march of human history will readily have need for such a being as the Christian's God to account for the facts. The universe is rationally constituted. Behind it there is an intelligent first cause and present in it there is a sentiment directing force. It were madness to draw any other conclusion. Reason leads to God, and any conception of God or of His universe or of His methods of dealing with men which is irrational will not abide. Many such have already passed away.

The second great source of knowledge of God is observation of the lives of others. Here are two men, one knowing God, the other ignorant of Him. How do their lives compare? Is there any significant difference? There certainly should be, especially in the crises of life. The Master was willing to rest His case for God right there. Witness the parable of the Last Judgment. The verdict was based on the life's fruit in conduct. "By their fruits ye shall know them," He declared, and what is more, "By their fruits ye shall know them and God". Men judge our God by us, by His influence in controlling and guiding and shaping our lives. Many a distraught soul has found God through association with some saint of God. What a responsibility thus rests on us, who profess His name!

Revelation too is a fruitful source of the knowledge of God. Our loving Heavenly Father has in every age spoken to those ready and willing and able to hear and in our Bible the choicest of those messages are recorded. The conception of God as revealed in the Holy Bible, the creed of our dear Church, satisfies the deepest longings of the heart. "If we did not have this view of God, we should try to find it and grope in darkness till we did," said a devout Christian preacher. To which an infidel replied, "It is a fine notion, but how do you know it is true? I would rejoice to know that God is the person you believe Him to be."

This brings us to the fourth and most dependable source of the knowledge of God, our own experience. It is well to consult reason, and to observe the effect of the belief in God in the lives of others, and to study the work of revelation, but the evidence that can never be surpassed is our own personal experience of God. God is present in His world, present to me as I write and to you as you read, present everywhere and anxious to speak to us. In moments of holy exaltation, He does gain our attention, it may be but for a brief moment, but we descend from such an experience possessed of a power that no force can shake, a power that grows out of personal acquaintance with God. What would a man take for such an experience? And one of these days the knowledge of God will fill the earth as the waters cover the sea.

It is God's will that every child of His creation should live constantly and consciously in the uplifting inspiration such knowledge of Him brings. Why not practice the presence of God

by prayer and meditation and calm reliant trust? Do you wish to know God so that you can never forget Him? Put Him to the test. He will reveal Himself to you and you will know. Wait on Him. He will speak.

W. A. HARPER.

WHAT ARE YOU WORTH?

What are you worth? Your first answer will be the one usually given, so many acres of land, so many head of stock, so many houses and lots, so many stocks and bonds amounting to so many dollars, but is there not another way to ask and answer the same question? What are you worth to the home, to the church, to the community and to your generation? Are you worth all you might be and are you rendering the best service of which you are capable? Have you made the best preparation you could for the work you are attempting to do?

Are you a Sunday School Superintendent, a teacher or a personal worker? How many books have you read on your line of work? If God demands the first and best of our love, He certainly has a right to demand and expect the best of our service. We cannot do our best unless we prepare ourselves for our task. Your worth in example and service is measured largely by the preparation you have made.

The aim of the Chautauqua and school of methods and of Elon College is to equip workers to render a larger and more worth while service. We want to help you do your best, through the drill of the college course or the suggestiveness of the chautauqua class or lecture.

You may never be rich in the wealth of the world but you can make your life of untold worth to your fellowmen through preparation and service.

W. T. WALTERS.

Richmond, Va.

Safety on Your Knees.

George Adam Smith was climbing one of the Swiss Alps. They were moving up with guides on the sheltered side. As they reached the crest of the last crag, Principal Smith was first and with a bound he stood on the top. He had failed to take account of the wind. As the guide saw him stand a minute and then begin to totter, he cried, "Down on your knees." There was safety in the gale which blew at the top of the mountain only on one's knees.

The highest places in life are kept only at the greatest sacrifice. Prayer is the acceptable sacrifice of heart and life. The speech part is of such little consequence, compared to the humble heart.

Napoleon's military principle was that an army advances on its stomach. The Christian advances on his knees. We have too much machinery to carry us along in church.—*Exchange*.

SPECIAL TO THE SUN.

During the week following the second Sunday in July we held our regular series of meetings at Ingram. The church was in fine spiritual condition at the beginning of the meeting so far as was known to any one. But as a result of the meeting each member that had the pleasure of attending was encouraged and uplifted.

Beginning with the Monday night service Bro. O. D. Poythress of South Norfolk church was with us and did the preaching throughout the week. He brought messages that were inspiring to the christian and appealing to the sinner. As a result there were nine additions to the church, and several reconsecrations. Unto God be all glory and praise.

J. E. McCAULEY.

Pastor.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A MIND TO WORK.

On Tuesday P. M. of the Eastern Va. S. S. Convention at Berea, Norfolk, last week between twenty and thirty Captains and Women Leaders of our Men and Millions Movement met for conference and counsel in a school house near the church. It was a joy to be in that meeting, and to realize that one was associated in so great a task with workers so willing and so capable. Each reported the condition and needs in his or her own field and gave most valuable suggestions as to how the work is being conducted. Each one showed a willingness to work and to do his best in the great task committed to him by his church and for their Master. If all the Captains are as faithful, and will prove as willing to work at Men and Millions as these are there need be no fears as to the outcome. It is a rare privilege indeed to be associated with them in a task so great and a cause so worthy.

Our Captains are not working either for pay, honor or glory. They are enlisted in a cause near and dear to their hearts, and one in which they can serve their church and their Lord. Through them Men and Millions seeks to enlist and build up workers in each local church upon whom the pastor can depend and in whose hands the work of the Kingdoms secure and will go forward. Our Captains and Women Leaders stand indeed "in a large room and an effectual door is open with them." I am grateful beyond words at their cooperation, sympathy and counsel.

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JULY

East End, Newport News, Va., \$7.51; Dry Run, Seven Fountains, Va., \$1.90; Linville, Va., \$2.72; Johnson Grove, Sedley, Va., \$1.92; Ramseur, N. C., \$1.56; Holy Neck, Holland, Va., \$16.00; Wadley, Ala., \$1.24; S. Norfolk, Va., \$5.53; Durham, N. C., \$11; Elm Ave., Portsmouth, Va., \$9.26; Wakefield, Va., \$5.26; Ivor, Va., \$3; First Church, Portsmouth, Va., \$8.58; Eure, N. C., \$1; First Church, Raleigh, N. C., \$5; Reidsville, N. C., \$1; Graham, N. C., \$5; Henderson, N. C., \$4.87; Rose Hill, Columbus, Ga., \$2.38; Richland, Ga., \$1; Pleasant Hill, Liberty, N. C., \$1.25; Wentworth, McCullers, N. C., \$2.06; High Point, N. C., \$2.23; Union, Virgilina, Va., \$1.75; Union, Burlington, N. C., \$1.35; New Elam, New Hill, N. C., \$2.10; Holland, Va., \$6.14; Leaksville, Luray, Va., \$2.19; Noon Day, Wedowee, Ala., \$1.70; Zion, Moncure, N. C., \$1.55; Dry Run, Seven Fountains, Va., \$2.51; Morrisville, N. C., \$2.70; Haw River, N. C., \$6.15; New Providence, Graham, N. C., \$5; Durham, N. C., \$8.90; Ramseur, N. C., \$2.91; Liberty Vance, Henderson, N. C., \$4.84; Beulah, Phoenix, Ala., \$3.10; Berea, Driver, Va., \$14; Ambrose, Ga., \$1.26; Linville, Va., \$2.72; Needhams Grove, Steeds, N. C., \$1.27; Winchester, Va., \$10.61; Timber Ridge, Trone, Va., \$1.95; Liberty Springs, Suffolk, Va., \$4; Rosemont, Berkley, Va., \$10.06; Berea, Altamahaw, N. C., \$1.03; Burlington, N. C., \$60.22. Total \$261.28.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON.
Mission Secretary.

GOOD WORDS FROM PORTO RICO.

The last few weeks have been busy ones. Always we have a great deal to do in our regular mission work, but of late we have had a few extras, and of course, that always adds to our daily tasks. On July 4, 1922, the "glorious fourth," as we call it sometimes, here in Porto Rico. The Third Summer Conference for Porto Rico, began in the little town of San German. The Conference sessions were held on the premises of the San German Polytechnic Institute. You read of this famous spot in the letters of our dear brother, Rev. J. O. Atkinson, D. D., who while with us last Fall visited this place. He also told us of the distinguished founder, Rev. J. W. Harriss of Texas. Mr. Harriss explained to Dr. Atkinson all his plans and showed us the drawings of his proposed million dollar plant of which he has been dreaming for years. Now his dream is coming to pass. One of the beautiful buildings of which he has dreamed, has been realized, and it was ready to receive the one hundred and twenty-five delegates, who assembled from all parts of the Island for this summer conference. The opening service was at 8, P.M. on the fourth of July. So on our Ford car we drove over taking five delegates with us. We had the pleasure of reaching there in just two hours and twenty minutes, and without even a necessary stop. The delegates were delighted to see each other. They were delegates from seven different denominations which are doing work on the island. They belong to the Evangelical Union. It was hard to find out what mission the delegates represented, as no one heard a word as to the denomination from which they came. Only Christian was mentioned when referring to the Church. The opening service was led by a young and native Christian. It consisted of a short devotional service, and song and praise service. The Main message of the evening was delivered in English by Dr. Neal, a representative of the Baptist denomination. The message was pointed, instructive and inspiring. It was charged with power from above, and it gave such an impetus as made sure the greatest conference yet held on the grounds. The speaker's main point was *El Cristiano Alegre*, meaning *The Happy Christian*. Dr. Neil made the audience happy after the sermon by singing the Chorus of "Brighten Your Corner," in Spanish. He had visited Porto Rico once before and had so fallen in love with the language as to induce him to learn enough of the language to enable him to be to that extent in common with others. When he was through his Spanish song, he received the greatest applause ever given in the new building. Wednesday morning by the time the birds began to sing the delegates began to gather in the auditorium. Here we were led in song and prayer service by Senor Matos, a young minister from the Congregational Church. At 7:30 the bell rang for breakfast. At once we retired to the Institute dining room, where we were served oat meal, bread and butter and coffee. Many of the students who had been in school during the year remained over to cook and serve the meals for the Conference. It was a jolly, good natured crowd of young people. One of the young ladies was a daughter of the President. The greater part of the morning was taken up in Bible studies, lectures, and discussions of missionary problems. After dinner, which was served at the same place and by the same persons, as the morning meal, the entire afternoon was given to recreation. The conference lasted for six days.

Being unable to stay through the whole time, I returned home, when Mrs. Barrett went and staid three days and on her return home I left at once to spend the final day with the Conference and to bring home the delegates which I had taken over in the beginning. We had eight representatives from our people during the sessions.

The closing service was in harmony and spirit of the entire conference. Rev. N. H. Huffman superintendent of Christian work in Santo Domingo preached from a text in Revelation: "If ye have ears to hear, hear what the Spirit saith." The conference came to an end with everybody feeling it was good to be there. These conferences are to grow as the accommodations of the Institute may grow, so being able to accommodate us. This year the Conference only allowed the workers to attend, but this included all ministers, native and Americans, their wives and women workers. It is hoped that all members who can go, will be provided with accommodations within a few years. Among the delegates was Miss Olive G. Williams of our Church who did not return to her work but sailed from Mayaguez July 11, for the North, going home on her vacation. She has not been very well for some time, but hopes to get well and strong and then return. She said as she was about to leave that she would prefer returning to her work in Salinas to going North, she had received such an inspiration for her work during the sessions of this conference. She goes North to regain her strength and to visit a few friends and the Quadrennia Convention at Burlington. She necessarily leaves a vacancy at Salinas. She will be greatly missed there. She has impressed a large number of those with whom she has come into touch with her self-sacrificing spirit. She has always been willing to expose herself in order to meet the needs of the poor, the suffering and the dying. I have not always been able to agree with her in her methods, but I have always admired her noble spirit of sacrifice. Miss Williams told me that she would never have known what real missionary work in Porto Rico was had she not gone to Salinas. There she saw it in its first stages, more or less. No one can follow her in her experiences better than Rev. T. E. White or Miss Jennie Mishler. They know the ins and outs of initiating mission work in Santa Isabel and Salinas. Miss Williams goes with many good wishes from all the friends and with the hope that she may soon be well and strong, and if it be God's will, that she may soon return to her Salinas field, where she has already spent over a year in service.

D. P. BARRETT.

Ponce, P. R.

Why is it that the great body of Christians do not read the book of Revelation? The character of the book would seem to entitle it to a wide reading. Revelation means a taking down of the veil so that we can see beyond—see Jesus, for He is the theme of the book. It is the Revelation which God gave unto Jesus Christ as His faithful Son. The Message of Revelation God gave to Jesus Christ, Jesus gave to the angel, the angel gave it to John, and John gave it to the churches. Now you see how it came to man. Christ is the central theme of the book, and the whole scene is moving toward the second coming of the Lord. The main end which the sacred writer seems to keep in view is the coming of the Kingdom. Now do you think Christians should neglect such a book—not read it and not study it, as giving us strength for the tasks of life. Let us get out of this neglect of this great and last book of revealed thought, and let us come to learn it and so get the help it may have for us?

Honored Womanhood

BY MRS E. A. CRAWFORD, MEBANE, N. C.

Delivered before the Alumni Association Elon College, N. C. May, 1922.

For nearly two thousand years a Grecian woman, Aspasia, was looked upon by the learned with wonder and veneration, simply because she had shown herself the equal in intellect of the men of her age. And just as men ask themselves if it could be possible that one man could conceive all the beautiful phases of Shakespeare, so scholars, reading the encomiums of Socrates, Plato, Xenophon and Thucydides concerning this Athenian woman inquired one of another if there would appear among mankind a second Aspasia to delight with the graces of Womanhood and to counsel with the wisdom of the sage. However, the last several centuries have beheld such rapid intellectual development of woman, that Aspasia seems no longer a miracle. Indeed she seems wonderful today only because she is one of the few women who attained to anything of intellectual prowess before the Christian Era.

But from the time that the Virgin Mary wrapped her first born in swaddling clothes and cradled him in a manger, womanhood has been glorified. And something of the radiant beauty and sacredness of the reflected halo about the Holy Family has shown with a steady glow adown these more than two thousand years, to guide and bless and sanctify the homes of all lands.

Many are the opportunities and achievements that have been vouchsafed to woman during these years, as step by step she has industriously forged ahead in all lines of endeavor. However gratifying and satisfying this success may seem woman today is just entering upon a career whose brilliancy and success shall be measured only by her own attitude toward and grasp of the wondrous new opportunities, which are presenting themselves in ever increasing array.

The 19th Amendment to the Federal Constitution has brought the American woman shoulder to shoulder with man politically. She had already taken this place socially and intellectually. Many other nations have extended the vote to their women and it is merely a question of a little time till all will do so. But enlarged fields of activity signify increased responsibilities. The question of how woman shall meet these increasing demands upon her time and labor is a vital one, one which must give anxious moments to the thoughtful. Assuredly her task is no easy one.

A retrospective glance at what has been accomplished by women in the past may give us some conception of what must be achieved if the woman of today, in the light of her new opportunities is to excel or even equal her sister of Yesterday. In every age there are women who rise like mountains from the undulating plains of ordinary humanity. Let these familiar characters be our illustrations—for they, as leaders, give the true measure of what has been done by the sex.

Truly such a one was Florence Nightingale. We recall how this noble woman first conceived the idea, during the Crimean War, of going with a band of nurses to the front to give succor and comfort to the wounded soldiers. Her great heart bled at the thought of the terrible suffering of the soldier, with no soft hand to smooth his pillow, no gentle touch to sooth his suffering, no word of comfort to calm his dying hour, so she used her great fortune and risked her own life to be a mother to the soldier lad. Little did she know the great wave of pity and compassion she had set in motion, for, the great idea of the Red

Cross Organization grew out of this heroic undertaking, conceived by the loving heart of one woman. Needless to recall to our minds the glorious work of this noble band in the late war for the words "Red Cross" conjure up a host of memories of the devotion and sacrifice of the "Rose of No-Man's land".

And while thinking of this woman who did so much to relieve the horrors of war-time and of the influences she set in motion, my mind naturally reverts to one who waged a peaceful warfare here in our own land, that has done more to relieve the suffering of humanity than even Florence Nightingale and the great Red Cross. This woman, like Cicero, needs nothing mute to honor her, nothing silent to do her homage for she lives in the hearts and memories of her country-men. However, when the visitor to our National Capital enters Statuary Hall for the first time, a quick survey of the great Hall of fame reveals the statue of this woman, the only woman in Statuary Hall—namely, Francis E. Willard—nor does this noble woman seem at all out of place among such men as George Washington, Robert E. Lee, Zebulon B. Vance and numerous others whom their states have delighted to honor. And as the visitor allows his gaze to linger upon that splendid statue, the vision which she saw and the dreams which she dreamed, seem to rise before the mind's eye, for indeed Francis E. Willard dreamed dreams and saw visions, dreams of better social conditions—visions of a world free from the terrible curse of alcoholic beverages. So with the courage born of her great faith, she organized Temperance Unions throughout the land and through these began to educate public sentiment to the evil of intemperance. She was absolutely tireless in her efforts and if she ever became discouraged it was a matter between herself and her God. As a result of this brave and beautiful spirit we now have the 18th Amendment and no longer is the open saloon a menace to our boys. And, these growing up under temperance instruction at home, in day school and Sunday-school, shall go forth a mighty conquering army to put down the power of illegal traffic in alcohol. Other nations are even now preparing to follow in our footsteps, and soon shall the whole glorious vision be fulfilled. No wonder Illinois should have honored herself by placing the statue of Francis E. Willard in Statuary Hall.

While these two remarkable women challenge our admiration and love because of the public and beneficent character of their work none-the-less, should we cherish and honor the names of those women who although leading quite, unobtrusive lives have, still left the impress of their character on the world, through the lives of their children, and their fame is reflected from their honor. When in any part of the world men's thoughts turn to the ideal of equal rights under law and equal opportunities at birth, there rises out of all the mists of democracy in the past but one colossal figure—George Washington—cold, silent, unmovable, yet a man the most generally admired of any the world has ever produced. As governmental systems pass on the scale from the American method onward through constitutional monarchy to the deeper shades of despotism, the fame of Washington advances, until those historians who are farthest away are most sensible of what he did that was God-like and most enthusiastic in placing him foremost among the men who have been. This powerful, terrible, exorable, gentle, patient, just man,

the Father of his country of 105 million people, inherited his remarkable personality from his mother Mary Washington. George Washington, himself, always unhesitatingly attributed his great success to his mother's forming care. The home of Mrs Washington, of which she was always mistress, was ever a pattern of order. There the levity and indulgence common to youth was tempered by a deference and well regulated restraint and thus the chief was taught the duty of moderation and obedience which prepared him to command. When in 1833 a marble shaft was erected to the memory of this wonderful mother it was thought sufficient to inscribe it with these simple words "Mary the Mother of Washington", certainly enough reflected honor for any woman. Said President Jackson, "The mother of a family who lives to see the virtues of her children, rewarded, who is known and honored because they are known and honored, should have no other wish on this side of the grave to gratify." "Rise noble pile! And show an unborn generation who rest below

And say to mothers what a holy charge
Is theirs—with what a kingly power their love
Might rule the fountains of the new-born mind!
Warm them to wake, at early dawn,—and sow
Good seed before the world doth sow the tares,
Nor in their toil decline—that angel bands may
Put the sickle in and reap for God
And gather to his garner."

This mere glance at what has been accomplished at the hands of woman in the past may well make us stop and inquire earnestly: "Whence this great power? Have we of today in any measure this same power?" Nor does it need a prophet to tell us that there is grave cause for anxiety here. Today we have in the United States 35,000 churches without pastors. A large per cent of the representative churches on being questioned as to the number of ministers sent out in the last 25 years, report none, while many young men who have entered the ministry have dropped out. This one thing gives us, so to speak, the pulse of our religious life, proving conclusively that it needs quickening and reviving. But let us not conclude that this task of strengthening and stabilizing the forces of the Kingdom is for the Church alone, for the causes involved are traceable to home influences. Therefore this problem may, we believe, be solved in only one way—namely: by a genuine revival of Christian nature in the home.

Indeed amid these new and enlarging scenes of activity for the woman of our land a great danger threatens our nation at this its most vital point. The home is still where woman may and must wield her greatest influence for good and God, or must fail utterly in her God-given task. Nor does this in any way imply neglect of the newer opportunities, but rather gives the chance to use these to the best advantage.

This idea of Christian nurture is strongly emphasized in the Bible: "Bring them up in the nurture and admonition of the Lord" "Train up a child in the way he should go and when he is old he will not depart from it" And numerous similar commands, and though we have drifted far from the idea today, this means that a child shall be so trained that he may never be conscious of any definite period at which he may date a beneficent change of life, although he realizes his harmony with God's will. Jesus became a child, some one has said, that he might be the Saviour of children. He has sanctified childhood as he has every other age and experience of humanity by passing through it. And the light and sanctity of this Divine Childhood still lingers around every human child." And since the child of Nazareth set on it his seal and sign, who till man's sin hath marred it—Saith that childhood is not divine!" Baxter was at one time greatly troubled because he could recol-

lect no time when there was a gracious change in his character. But he discovered at length that education is as properly a means of grace as preaching, and thus found the sweeter comfort in his love to God in that he had learned to love him so early.

We can better understand the workings and importance of this ideal of Christian nature if we bear in mind the fact that all society is organic, the state, the church, the school, the family and that in all these organic bodies there is a common spirit by which they are pre-ved and distinguished from each other. How different, for example, is the spirit of France from the spirit of England; the spirit of both from that of the United States; and that from the Spartan or the Athenian republic. This spirit produces a kind of organic character so that an Englishman cannot make to himself a French character, or any one of us an English character. We cannot act the character of one another, for so distinct are the feelings, prejudices, and temperaments of each, that they cannot even be accurately conceived and reproduced unless we are actually enveloped in them as an atmosphere.

In like measure is a peculiar spirit in every church, whether you take the larger divisions, the Jewish, the Greek, the Roman the Episcopal, the Presbyterian, the Baptist, or descend to the churches of the given city, you will find something characteristic in each—a common stamp to the members peculiar to themselves.

Also we know that there is a spirit which differentiates every school from every other one and places its stamp upon the lives and characters of its students. How often, and how lovingly and with what pride too we speak of the Elon spirit. How it rejoices our hearts that we may safely trust our sons and daughters to the loving Christian nurture and culture of Mother Elon. Here safe in a Christian college their young minds and hearts may be nourished and nurtured in the Godly atmosphere of the Elon family. To Alma Mater we confidently intrust these our greatest treasures and expect that every possible benign influence shall be so shed around these young lives, that in some measure at least, even defects of home training shall be counteracted and overcome. Truly we believe that the Elon spirit shall have a sweetening and wholesome influence on our boys and girls and that these shall return to us purer and better than when they came.

Then since we see clearly that there is a spirit in each of these organisms peculiar to itself and more or less hostile, more or less favorable to religious character and to some extent, at least, sovereign over the individual man, how much more must be true of the family, the very limit of organism. Indeed we possess only a mixed individuality all our lives long. A pure separate individual man, living wholly within and from himself is a mere fiction. No such person ever existed or ever can. On the other hand every member of the family conceives the manner, personal views, prejudices, practical motives and spirit of the home as an atmosphere which passes into all and pervades all as naturally as the air they breathe, however, not in any absolute or complete sense as to leave no room for individual distinctions and choices. Sometimes a member of the family passing into the sphere of other causes, as the school, the church, neighboring families, or general society, will emerge and take a character partially distinct, partially, never wholly. The odor of the house will always be in his garments and the internal difficulties with which he has to struggle will spring of the family seeds planted in nature, for to a certain extent we are parts or members of a common body, as truly as the limbs of a tree. In a general way we realize these truths, but so often

fail to make them count toward the progress of the Kingdom.

The Kingdom of God among men maybe and is to be extended by two principal modes—One by the process of conversion and the other as I have intimated, by family propagation. The one by gaining over to the side of faith and piety, the other by the populating force of faith and piety. The former is the grand idea that has taken possession of the churches of our time, they are going to convert the world. They have taken hold of the promise, which so many of the prophets have given out, of a time when the reign of Christ shall be universal, extending to all nations, they will finally convert them and bring them into the gospel fold. Meanwhile very much less or almost nothing is made of the other method, namely, that of Christian population.

Indeed all our modern notions and speculations have taken a bent toward extreme individualism. In the State we have been engaged to bring out the civil rights of the individual, asserting his proper liberties as a person and vindicating his conscience, as a subject of God, from the constraint of force. In matters of religion we have burst the bands of church authority and erected the individual mind into a tribunal of judgement within itself. The state, the church the family have come to be regarded as mere collections of units. A national life, a church life, a family life, is no longer conceived, or perhaps conceivable by many instead of being wrought in together and penetrated to, some extent by historic laws and forces common to all the members, we only seem to be as seed piled together without any terms of connection save the accident of proximity, or the fact that we all belong to the common heap and thus the three great forms of organic unity God has appointed for the race are in danger of being lost out of mental recognition.

Never-the-less, we cannot escape the fact that Christianity does have the power to prepare a Godly seed that not only takes hold of the world by its converting efficacy, but it has a silent force that moves by a kind of destiny in causes back of all casual operation or individual choice, preparing by a gradual growing in of grace, to become the great populating motherhood of the world. As an example of this out populating power of Christianity let us compare the history of the Christian and Mohammedan races. The Christian development begins at an elder date, the Mohammedan at a later. The one is propagation by moral and religious influences, at least in part, the other a propagation by military force. Both have religious ideas and aims, but the main distinction is that one is taken hold of by religion as being a contribution to the free personal nature of souls; the other is taken hold of by a religion whose grip is Divine. For a time the latter spread like a fire in the forest, propagated by the terrible sword of predestination, and it seemed about to over-ride the world. But it by and by began to appear that the one religion was creating, the other was uncreating manhood, one en up great and powerful characters, the other tearing down, steeping in lethargy, the races it began to inspire; Till finally we can now see as distinctly as possible that the one is pouring on great tides of population, creating a great civilization and great and powerful nations; the other falling away into a feeble half depopulated, always decaying state; that augurs finally extinction at no distant period. The campaigning centuries of European chivalry, pressing Mohammedanism with crusade after crusade, could not bring it under, but the majestic populating force of Christian faith and nature can even push it out of the world, as in the silence of a dew-fall.

"They shall inherit the earth;" Yea verily,

for there are causes and conditions of "menease" operative in the church which exist nowhere else. For example, wealth is unfolded more rapidly under the condition of Christian living. True piety is itself a principle of industry and application to business. It generates a faithful character, which is the basis of credit, as credit of prosperity. Hence it is that upon the rocky, stubborn soil, under the harsh and frowning skies of our New England, we behold so much high prosperity, so much physical well being and the wealth created is diffused about as evenly as the piety. This wealth accruing is power in every direction, power in production, enterprise, education, colonization, influence and consequent popular increase.

In the Christian people there will also be more talent unfolded and talent also takes the helm of causes everywhere. Christian families abound with influence especially favorable to the awakening of the intellectual principle in childhood. Religion itself is thoughtful. Every believing soul is exalted and empowered by union to God. His Judgement is clarified, his reason put in harmony with truth, his emotions swelled in volume, his imagination fired by the object of his faith, and so through God's university, the church, her sons become a talented and powerful race. Here too, will spring up science, discovery and invention. The great books will be born here and the highest, noblest, most quickening characters will here be fashioned. Popular liberties and the rights of persons will here be asserted. Commerce will go forth hence to act the prelude of the Christian love, in the universal fellowship of trade. And hence we see by this rapid glance along the inventories of Christian society, that all manner of causes are included in it, that will go to perfect the organization, raise the robustness, swell the volume, multiply the means and magnify the power of the Christian body.

And since these influences must largely arise in the home, what more wonderful opportunity for service could be conceived by human minds and hearts than is here pictured for woman? And yet I believe that woman should feel it not only a privilege to take her rightful place in politics but that she should feel it her duty to make her influence felt here. If she wishes to enter the race for a seat in the Legislature of her own state or the United States Congress, who shall say her nay? Or if she should care to accept the position of Mayor of her town or Chief of Police, she may even find a field of usefulness here. Already many positions of public trust are being honorably and intelligently filled by woman both in our glericus democracy and in the other countries. She is proving in many instances that man's confidence in her ability and sincerity has not been misplaced or over estimated. But if she neglect the home in the doing of these things the world is and will be the poorer for her services and she shall have neglected the greater opportunity for the infinitely lesser one. Lady Astor, first lady member of the English Parliament, an American, moreover a Southerner, a real live Virginian, says that the home is pre-eminently Woman's sphere. We are justly proud of Lady Astor's politically career, but which one of us is not more touched by her devotion to home and the simplicity of her life and tastes than by the brilliancy of her public career? Not notoriety but usefulness should be Woman's Watch Word. Therefore I covet for every fellow Alumna and indeed for every woman in the land a vision of service such as is conceived and beautifully expressed by Leigh Hunt:

"Abou Ben Aden (may his tribe increase)
Awoke one night from a deep dream of peace
And saw, within the moonlight within his room
Making it rich and like a lily in bloom

An angel writing in a book of gold:
Exceeding peace had made Ben Aden bold,
And to the presence in the room he said,
"What writest thou?—The vision raised its head
And with a look made all of sweet accord,
Answered "The names of those who love the
Lord,"

"And is mine one?" said Abou- nay not so
Replied the angel- Abou spoke low,
But cheerily still; and said "Pray thee, then,
Write me as one who loves his fellowmen"
The angel wrote and vanished—The next night
It came with a great an awakening light,
And showed the names whom love of God had
blest.
And lo! Ben Adens name led all the rest."

Shall the name of woman lead all the rest in
Service? She alone may answer, may the God
of our fathers grant that she make no mistake

here! For what shall it profit her if she gain
the whole world and lose the spiritual welfare
of her own family, or what shall she offer the
Master in exchange for her failure in Christian
nurture of the Kingdom in her own home?

For if the home, the very fountain of all or-
ganic bodies, be healed there shall burst forth
a river of Godly lives, noble thoughts, and lofty
ambitions, whose crystal stream shall make pure
the community, the State the Church and shall
hasten the time when none shall say to his neigh-
bor, "Know ye the Lord?" for all shall know
Him from the least even to the greatest. And
happy, yea, thrice happy is the woman who not
having neglected state or church, still recognizes
with satisfaction that the most enduring work
she has done, has been the Godly influences
set in motion in her own home. And so shall
woman indeed come into her own and her reward
shall be the regenerated souls of her own house-
hold.

court and receptions, at which much of the no-
bility of France was present. It is said that
Paris used to send their clothes here to be
laundered in the waters of Haiti; because of
the extraordinary bleaching and blueing quality
of the waters.

France became wealthy in Haiti at the expense
of the black slaves. We are told that the
French were hard taskmakers. While the court
of Louis VI held down their peasants in the days
of the gillotine, the colony in Haiti did the self-
same thing to their negroes, and worse. And here
was born Haiti's present pitiful condition.

The negro race multiplied rapidly until their
numbers far exceeded the whites. Criminal abuse
continued. A man by the name of Oge attempted
to obtain justice from Paris as well as from local
authorities, but to no avail. At last by the ex-
ample of the whites who rebelled against their
own government, they rebelled and pitched bat-
tle took place. Through incapable commissioners
and mal-administration, France lost her grip and
the rebel slaves set up two governments—one in
the north and one in the south. That of the north
was led by one able leader, Toussaint L'Overt-
ure; that of the south by one named Rigoud.
The latter was attacked and vanquished by
L'Overture's forces at Port au Prince, led by
Dessalines who, himself became intolerant and
murdered thousands of whites and mix-breeds.
It is said their slogan was, "Not a drop of white
blood in Haiti." L'Overture remained supreme
and, drunk with power, made his fatal step by
claiming to be ruler of the whole island. Instead
of liberating his people, he ruled it as a French
colony. He also was a tyrant, and was kid-
napped and imprisoned in France, where he soon
died.

Interest in Haiti was lost for a while because
of war between France and England. Dessalines
seized the opportunity to become ruler himself
and declared his country independent, and thus
became the founder of Haitian Independence.
He is so honored today, and his statue stands
in the center of Champs De Mars to his memory.
This was about the beginning of the Eighteenth
Century. From then until his assassination, in
1806, it was a one-man power of terrorism and
brutality.

Upon the death of Dessalines, after rival
claims, heated and exciting contests, Christophe
became ruler. He was more despotic than his
predecessors. He built the wonderful citadel on
the peak of one of Haiti's highest mountains.
It is constructed of massive stones and cement,
in walls 140 feet on one side, 130 on another,
and from 80 to 110 on others. Terrace 40 feet
high. One wall is 270 feet one stretch. It was
to have been used as a fort, but it was never
fully completed. The big guns are still there.
How all this was accomplished no one can tell.
The ascent is so steep that to carry up heavy
building material seems beyond the limits of
human endurance or possibility. It is said that
the slaves refused to undertake the job, but the
Despot had them lined up and every tenth man
was shot down in cold blood, reminding the
others that theirs would be the same fate if they
did not do it. It was done—big massive stone
blocks and heavy cannons pinched up inch by
inch until the structure was completed. The
rocks of the steep slope over which this material
was carried, where not grown over with the dust
of time, still shine slick in the glistening sun.
At the base of this mountain was Christophe's
mansion, "Sans Souci." It is now in ruins. Gos-
sip says that he had a secret tunnel from this
mansion to the citadel. It is not known. Lest
the secrets of this citadel be revealed, one day

Present History of Haiti

By CHAPLAIN H. E. ROUNTREE, U. S. N.

NOTES: By invitation of the Editor, it gives me
pleasure to supply THE SUN with a few articles on
Haiti. My present plans are to give them in a series
with subjects as follows:

Haiti—An Historical Sketch.
Haiti—Today.
Haiti—Her People.
Haiti—Her Agriculture.
Haiti—Her Religion.

For the facts of my information I am indebted to
Mr. W. P. Davis, the President of the American
Sugar Company, who has been here six years and has
devoted much of his time to collecting material in
preparation of an authentic history of Haiti, and he
is an authority.

H. E. ROUNTREE.

No. 1

HAITI—An Historical Sketch

Down in the West Indies, between Cuba and
Porto Rico, there lies a beautiful tropical island
called Haiti. It is about the size of South Caro-
lina, being about an hundred and fifty miles
wide and three hundred miles long. Owing to
settlements, which we will understand later, the
eastern two-thirds is Santo Domingo, and the
western third is Haiti. For geographical rea-
sons, we will use the name Haiti as referring to
the entire Island.

The country is extremely mountainous, being
the top, or tops, of a Carribean under-sea moun-
tain range. We understand quite well how this
may be true, when we are told that the waters
close by are very deep, the shore descending into
the water in places with mountainous cliffs.
There are three main ranges running east and
west. In between are fertile plains and rivers.
I wish we could know something more of the
geographical history. Much of the mountain
formation is lava thrown up in great piles telling
a story of some great volcanic eruption that threw
it all up so; and when we discover here and there
on their very tops fossilized oysters, sea shells,
fish, and what seems to have been old sea shores,
we wonder what forces could have transformed
the bottom of the sea to a mountain so amazingly
beautiful. The other day, within the barracks
reservation, in Port au Prince, right at the sur-
face a piece of petrified wood was dug up. They
say petrified wood is at least a thousand years old.

The history of Haiti is both fascinating and
tragic. It was here Columbus made his first
settlement. The Cathedral at Santo Domingo

claims his bones. I believe that history tells us
that his body was taken back to Spain and there
buried, but on visiting the Cathedral, we are told
that a certain enclosure and casket within con-
tains the bones of Columbus, and a brass star
in the floor near the altar is pointed out as the
place where his bones were found. It is also
explained that the bones buried in Spain are not
the bones of the illustrious explorer. His bones
were discovered later and truly identified and
kept here as one of the historical and holy at-
tractions of the Island.

The first settlers found a native Indian here
(about 200,000). As a result of the contact,
the natives passed away quickly—so completely
that there is scarcely a trace of Indian blood in
the faces of the present inhabitants, and none of
their place names survive. Revolution, crime and
barbarism is the story. The disgraces committed
by the men whom Columbus left and the pioneers
who followed, were most deplorable. In a few
years their number was only 14,000.

Here the African negro was introduced in
the year 1510, and the curse of slavery fastened
itself on the new world. During a century the
ownership of the country had changed hands.
French adventurers flooded the country and by
the year 1697 they were so successful that, prac-
tically, they controlled the western portion of the
island now called Haiti. These continued the
practice of introducing African slavery and thou-
sands were added to the number each year. In
the year 1728 there were 50,000 slaves in the
colony. In the year 1798 there were 460,000.
Haiti became France's richest colony—wealth,
magnificent estates, prosperous planters and
French noblemen filled the island. Cement and
macadam roads were built, mansions for the rich,
pomp and power was everywhere. Forts with
bulging cannons were constructed at strategic
points on high elevations. Port au Prince was
one of the great ports of the world, where, we
are told, Grand Opera was often given. How
pitiful in contrast with what was soon to follow!
Relics of these, built in stone, cement and mor-
tar, though covered over now with the jungle,
still remain. Pauline Bonaparte, sister to Na-
poleon, lived here. She had a residence at Cape
Haitien and also at Port au Prince. Both these
estates lie in ruins and there is a slight trace of
luxury about the huge pool where once she held

he took his architect to its top and while showing him the wonder of the cliff, he pushed him over into eternity.

Being tired of Christophe's rule, Petion, from the South, declared himself President. The people joined him. Having lost his power and being helpless from an attack of paralysis, Christophe committed suicide. Petion died in office and Boyer succeeded. France signed a treaty acknowledging Haiti's independence upon the condition of certain indemnities, which, owing to revolution after revolution following, were never paid.

Black and mulattoes were now the contending forces, and as soon as one ruler was set up another knocked him down. Law and order was unknown and but few presidents died a natural death. From 1867 to 1911 ten presidents held office. In 1912 Le Compt was blown up after a short term of one year. In the following six years six presidents held office. The slogan of "no white blood" was almost a complete success. Other things had gone, too: No homes, no estates, no roads, no money; everything abandoned. All of what Haiti used to be, had passed away; only the island itself remained, a wilderness full of starving negroes, as wild animals, subsisting on the natural fruits of the land and fighting one another. What a tragedy!

Finally, in the year 1915, the climax came, when President Sam was driven from his palace by a mob and chased by them through the streets. He sought refuge on French territory of the Legation. But they had no regard for legation. They entered, siezed him, and hacked him to pieces with hatchets in the presence of the wife and children of the French minister. Intervention by France was naturally imminent, but in order to preserve the integrity of the Monroe Doctrine to protect helpless countries from foreign acquisition, the United States entered, declared martial law, and forced the existing government of Haiti to accept a treaty which temporarily allowed it to take a free hand, police the island and maintain law and order; to protect the people and help the Hitians to build up a civilized government.

It took five years to rid Haiti of the rebel forces, called "Cacos," and convince the people of our friendship. During the year 1921, this conviction seemed to soak in. The Americans did no harm to any one. "Cacos" were not seen any more. Gardens and stock were no longer molested as before. Peace and tranquility settled over the country. Now one may travel through the country without fear of harm, over roads that are passable. The people have gone to work to some extent, possibly as much as their ability, standards and equipment will allow them to do. Gardens are everywhere; and, while there is yet but little money in the country and starving conditions exist here and there, for the most part they have something to eat and are happy.

THE JOY OF THE LORD.

H. A. BROWN, in *Biblical Recorder*.

Jesus Christ is our great source or well-spring of joy—the fountain whence flows all our streams of gladness. If we can carry about with us the sweet consciousness of His presence we shall be filled with joy and clothed with strength. Joy is a stimulus to effort, but grief often depresses the spirit. Solomon said, "My heart rejoiced in all my labor." Every one who knows that they work best when they sing, whether on the chain-gang or in the factory, field or kitchen. Joy is the sunshine of the soul with no shadows near to darken the pathway. It is the singing pilgrim who has the least of weariness at the

close of the day. When the Israelites were released from their Babylonish captivity they went forth with gladness, and did not think of the roughness of the way for the joy that would come to them at the end of the journey.

We Christians may have traveling joy and crowning joy. The joy of the Lord is the joy of forgiveness. David prayed "Restore unto me the joys of thy salvation." He had not lost salvation but the joy of it; he had not lost his acceptance with God but the evidences of it; he had not lost his religion but the comfort of it. There is reason to fear that this is the condition of many in our churches today. They are in a far-country and their harps are on the willows for they cannot sing the Lord's songs in a strange land. The prodigal had it when he came back to his father's house and had the ring placed on his finger and shoes on his feet and heard the sound of music in his father's house once more. The Samaritans had it when Philip preached the gospel to them and many of them believed and were baptized. It is said, "And there was joy in that city." There is always joy when captive souls are delivered from the bondage of sin.

The joy of the Lord is the joy of acquiescence in His will. It is the joy of readiness. Readiness to go or to stay, to be or to do, to suffer or to sacrifice, to live or to die. It takes away all the terror of death; for death is simply "departing" to be with Christ, which is far better. It is the acquiescence which Samuel had when he said, "Speak, Lord, for Thy servant heareth." It is the joy that is set before that makes us willing to endure the cross and despise the shame and wait with willing feet to go on any errand of mercy to which a kind providence may direct us. The joy of the Loving in our hearts will find an expression in loving service to others. Jesus went about doing good. The early disciples went from house to house and ate their meat with gladness and singleness of heart. Dorcas was joyful in making garments for the poor.

The joy of the Lord in our hearts will make our homes an earthly paradise. "No member of the family should rest until the home becomes the place of allurements, the bower of beauty, the hive where all honeyed sweets are assembled, the Mecca to which all feet turn joyfully when the day's work is done."

There is joy in thinking of the immortality of bliss awaiting those whose lives have been transformed to the image of Christ. He brought life and immortality to light through the gospel.

The thought of not living after we have "shaken off this mortal coil" is unbearable and unthinkable to well ordered minds. Job said, "I know that my Redeemer liveth and though after this skin worms destroy this body yet out of my flesh I shall see God and I shall see Him for myself and mine eyes shall behold Him and not another." It is always a joy to think, "It will be better further on."

"So long Thy power has blessed me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
the night is gone,
And with the morn those angel faces smile,
Which I have loved long and lost
Awhile!"

A SINGER'S RESPONSE.

The biographer of Jenny Lind has pictured her sitting close by the surfs that were rolling in from the ocean. Upon her knee was a Lutheran Bible; while moving down upon the westward waters was a sunset of surpassing splendor and beauty. Multitudes had been charmed by her voice and had called and recalled her

again and again to look upon her face and hear such notes as human lips rarely render. The wealth and honor of continents were at her disposal. A friend asked this gentlewoman why she abandoned the stage so early in her wonderful career, when at the very height of achievement. She replied, "When every day made me think less of this (laying her finger on the Bible) and nothing at all of that (pointing to the sunset) what else could I do?" Here is a great principle. Every attraction, position or possession should be sacrificed, however severe the suffering, if they take the place of God. The great singer had been sought by kings and queens; millions had crowded the halls where she sang, but all this was dross compared with God's Book and the reflection of His glory in the splendor of the sunset. There is a divine compensation for every true sacrifice.—*Exchange*.

ISRAEL'S TRAGEDY.

Do not fail to read the poem below—it is a master piece and presents a picture of Israel's plight as I have no where else seen it in so short a space. The author is unknown to us, but his lines will bear a close study and impress you with the awful fate which has befallen the chosen people of God. The lesson it seems to us to teach is the dreadful fact that without an atonement made for sin, He cannot spare the sinner, even though the sinner be one chosen of God to fill a peculiar place in the history of the world's redemption. Read the lines and if you can, commit them to memory and so keep this wonderful picture always in your mind—it may help to steer your own course through a world in sin with safety.—*Editor*.

Without a false god, or the true;
No covenant, the old or new;
Passover still, but no lamb dies,
Atonement, but no sacrifice.
Still eating of unleavened bread,
Phylacteries still upon thy head;
Still reading Moses through the veil,
Still clinging to an empty shell.

Linking the present with the past,
Binding together east and west;
Still humming in thine ancient tongue
The mournful strains thy fathers sung.
Still deaf to the prophetic Word,
Still blind to David's Son and Lord;
Naught hast thou learned, and naught forgot,
Lo-ruhamah and Ichabod.

Thy rites and forms could never feed
My hungry soul with all its need;
They left me hungry, thirsty still,
They failed my emptiness to fill,
They cast no light into the tomb,
Nor scatter sin's appalling gloom;
They do not make acquaint with God
A life crushed down beneath its load.

Alas! false prophets whisper peace,
Saying, "Thy warfare soon shall cease."
That Cross outside the city wall
Forbids thee keeping festival.
Think not that God could e'er forget
Thy hands with Jesus' blood were wet;
Bitter must thy last chalice be
Because of Calvary's tragedy.

EXAMPLE OF GUIDANCE.

Away went Abram from Ur of the Chaldees and on his way he received a renewal of the promise. Very beautiful was this! It showed that he was on the right road and that God's faithfulness followed him like an angel of defense.

JOSEPH PARKER.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

Chautauqua and School of Methods—Elon College—August 28th to September 4th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

The Second Return from Exile.—Ezra, Chapters 7 and 8.

Golden Text: "The hand of our God is upon all them that seek him, for good." Ezra 8:22.

LESSON TEACHINGS.

There is a great need now as well as in the day of Ezra for religious leaders and teachers. An opportunity unexcelled is theirs. Ezra was a pioneer in the field of spiritual teachers.

Ezra had a noble purpose (Verse 7):—to seek the word of God, to do that which he found, and to teach the truth he discovered to others. God can use mightily the man or woman of such lofty purpose. Set your heart right, for "Jehovah seeth not as man seeth; for man looketh on the outward appearance but Jehovah looketh on the heart."

Ezra prepared for the journey with prayer. The wise man or woman prepares for every step of life's journey with prayer to God for His guidance and protection. Above all, Ezra trusted his God.

"Ezra was simply a man who saw the need of religious leadership and trusted God enough to throw himself into the task." Can you not do that today?

Dr. Work in "The Westminster Teacher" says: Ezra believed in three things with all his heart, and sought to confirm among the people: The value of an ordained and consecrated ministry; the place of prevailing prayer in the life of God's people, and the power of the Word to sanctify and guide them. His example is strong in the churches even unto this hour."

"Be strong and of good courage;

Be not affrighted, neither be thou dismayed;
For Jehovah thy God is with thee whithersoever thou goest."

Joshua 1:9.

CHRISTIAN ENDEAVOR TOPIC.

August 20, 1922

FOLLOWING AND SETTING GOOD EXAMPLE.

(2 Chron. 24:15-19; 26:3-5.)

THOUGHTS ON THE TOPIC.

There are many worthy examples to follow, and we have a definite responsibility to set a worthy example for others to follow. The Bible presents a host of examples to imitate. Read the following verses: Matt. 11:29,30; John 13:15; I Peter 2:21,22; Phil. 3:17-19; I Thes. 1:6; Mark 1:32-39; Luke 10:30-37; Luke 23:33,34; Matt. 21:9-13. Luke 4:1-8.

Study the life of Christ as your great example. Search out the characteristics of His life which are a challenge to you to follow.

"If we were more careful of where we step those who follow us would not stumble so often."
—Colonel Hunter.

"Example is a school of mankind, and men will learn at no other,"—Edmund Burke.

"If one sheep jumps over a precipice, all the others will follow to destruction. Most people are like sheep; they will jump over the precipice by the million. Only a few have gotten far enough away from the sheep stage to stop to consider, to count the cost, to reason. A sheep makes one big leap; man takes a great many little ones—they both land in the same place."
George H. Knox.

"People pay far more attention to our example than to our good advice."—F. H. Chely.

WEEK DAY RELIGIOUS INSTRUCTION.

More and more are we coming to see that one hour on Sunday morning is entirely inadequate for the religious instruction of the Protestant youth of America. The following resolution was presented to the Eastern Virginia Sunday School Convention, in session at Berea church July 26th, and adopted by that body:

"The world is torn with dissension and strife; men are seeking rest but finding none; disrespect for law and order is rampant; the sacredness of the home is violated, and chaos threatens our civilization. The church is on trial:

"We believe that in such a time as this there is but one solution and that is a firm reliance on Almighty God. But how shall they trust in Him whom they know not? And how shall they know except they be taught? Our Sabbath Schools are teaching, but reaching so few. Those who are invited have failed to respond. Now is it not our duty to cut into the highways and carry to them the Truth? While the home should be the place for primary instruction in God's word, so many of our homes have no knowledge of His truth to impart. The secular education of the children of our land is being well cared for in the public schools and it behooves us as Believers to give to them no less opportunity to learn of God and His love, therefore resolved that we endorse—

1st. The "Plan for Bible Study for High School Pupils" as provided by the Board of Education of Virginia.

2nd. That we encourage our own children entering the High Schools to avail themselves of the privileges provided for.

3rd. That we endorse the Movement for Daily Bible Schools adjacent to or in co-operation with the public schools and seek to encourage the establishment and promotion of such schools for all grades."

Mr. J. O. Wiggs, of the First Christian Church of Norfolk introduced this resolution, as one who is vitally interested in the plan of week day instruction in the Bible being planned there. The following plan for Daily Bible School, co-operating with the Public School, worked either by an individual church or several churches co-operating, has been suggested also.

1. Obtain the consent and co-operation of the School Board to the plan.

2. Secure building or room adjacent or convenient to School building and fit it up for school purposes. (If there is an unused suitable room in school building, this may be rented, but a reasonable rental should be paid to avoid the complaint that the school building is being improperly used for the furtherance of religion.)

3. Employ a competent teacher. (Or teachers who should meet the educational requirements

of the Board of Education as well as be consecrated to the service.

4. Arrange a schedule of classes suitable to all grades or such grades as there are available pupils, which schedule should coordinate with the regular school program.

5. Secure written request from parents or guardians addressed to the school authorities to excuse the pupil at such hour as may be arranged for the Bible class of such grade.

6. Adopt some definite course of instruction suitable for each grade requiring the same standard of work as is required in the secular course. (Many school authorities give credit for Bible study the same as for any other study provided for in its curriculum. This credit is specifically provided for in the High School plan approved by the Board of Education of Virginia.)

It is hoped that this resolution, adopted by the Eastern Virginia Convention, and the suggested plan may prove suggestive to other localities and stimulate them to follow Norfolk's footsteps in inaugurating some definite plan for week day religious education.

CRADLE ROLL PROGRESS.

One of the best reports we have ever heard given by a Department Secretary at a Sunday School Convention, was that given at Berea church recently by Mrs. I. W. Johnson, of Suffolk, Secretary of Cradle Roll work in the Eastern Virginia Convention. She reported the organization of four new Cradle Rolls during the year, and a total gain of 316 members, making the number of babies on the Cradle Rolls of the Convention 971. Another Cradle Roll (Ocean View) reported while the above report was being given, brought the grand total of enrollment almost to the 1,000 mark. Mrs. Johnson's goal for the year. There are now only eight churches in the Eastern Virginia Convention which do not have active Cradle Rolls, and already Mrs. Johnson has begun an attempt to have them organize before next year, and make Cradle Roll work 100 per cent. Mrs. Johnson's habit of starting work the minute she is elected to the office in the Convention is one which may well be cultivated by all department secretaries, and is the secret, we believe, of her splendid reports to the Convention.

ENROLL FOR THE CHAUTAUQUA.

Our Chautauqua and School of Methods will be held at Elon College, August 28th to September 4th. Holding this gathering at Elon is a venture made with the hope of reaching more of our people with an instructive, inspiring week of work, which will make our leaders more efficient in their work for the Kingdom. It will be most helpful to the Committee making arrangements for your entertainment and for the program of the week, if you will send us your name, and tell us to expect you. Books must be ordered, and other plans made, which can be made much more easily if we know something about whom to expect. If you are coming for the week, let us know. If you live near Elon and are planning to take in the study courses of the School, we shall be glad to know about it. Send all enrollments and inquiries to our Field Secretary, Miss Lucy M. Eldredge, 1012 East Marshall Street, Richmond, Virginia. Write us to-day.

Miss Olive G. Williams is no doubt in the United States on a furlough from her work in Porto Rico, as she left Mayaguez on July 11. She will receive a hearty welcome both by her personal friends and also by our Church people, with the best wishes of all, that she may soon regain her strength and be able to return to her work before the furlough is out.

FAMILY ALTAR

(BY REV. J. GREGORY MANTLE, D. D.,
in "Alliance Weekly.")

"For yet a little while, and He that shall come will come, and will not tarry." (Heb. 10:37).

"The sixth reason why we should love the second appearing of the Lord Jesus is because when He comes rewards of service are given and crowns conferred. It is one thing to be saved, it is another thing to be crowned. A crown is a symbol of reward. We are saved by faith through grace. We are crowned on the basis of service and good works. Different crowns are designated in Scripture, each one being a reward of some particular kind of fidelity. No crown is so easily obtained as the crown of righteousness. The only condition is to love the Lord's appearing with all that it implies. (II Tim. 4:8). (7) Because at our Lord's coming the curse will be removed. Creation will be delivered from its age-long curse. The sounds of nature, the cries of animals, the songs of birds, are all pitched in a minor key. Earth and sea and sky are full of fierce pursuit and cruel capture, breathless escape and haunting fear. (See Isa. 55:13; Isa. 11:7; Rom. 8:22). (8) Because Jesus will then share His throne with the Overcomers. The second coming of our Lord means His coronation upon the earth where He was rejected and crucified: It would seem as if God would be obliged to bring His Son back to this world to vindicate His own veracity concerning the Davidic dynasty (Acts 15:16). (9) Because the Second Coming is the time of Resurrection and reunion. Resurrection is the antidote of death. "There shall be brought to pass the saying that is written, "Death is swallowed up in victory." (I Cor. 15:54; I Thess. 4:15-18). (10) Because it brings the translation and consummation of redemption for believers. The spirit will be purified, the mind clarified, and the body glorified. This is full salvation."—Dr. F. W. FARR.

"A star in the sky, a beacon bright to guide us;
An anchor sure to hold when storms betide us;
A refuge for the soul, where in quiet we may hide us,
Is the hope of the coming of the Lord.

MONDAY

*"My voice shalt Thou hear in the morning,
O Lord."* (Psalm 5:3).

As soon as you awake in the morning try and realize God stretching forth His hand towards you, and saying: "Dost thou really desire that I should watch over thee this day?" Lift up your hands towards this loving Father, and say to Him: "Yes, yes, lead me, guide me, love me, bless me, guard me, use me, I gladly submit to Thee!" He will allow no trial, or suffering, or temptation to come above what you are able to bear. You need only be careful about one thing, *never to displease God*, and He will direct all that concerns you; all your material interests, sympathies, worldly cares. The sudden enlightenment that will come to you will astonish you, and your heart will be filled with a wondrous peace. No privation, no trial, no injustice can come to you unless He permits, and if it wounds the soul it will be in order to cleanse some spot

within. The trial will soon pass away, but God will remain yours for ever.

"Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will."

TUESDAY

"I will pour My Spirit upon thy seed, and My blessing upon thine offspring." (Isa. 44:3).

"O, Thou who wast the covenant God of my father, Thou art now also mine! I pray Thee, then, to be the covenant God of my children and my children's children unto the latest generation. Write their names on the covenant grant, seal them with the covenant seal, sprinkle them with the covenant blood, and make them partakers of all covenant blessings. I ask for them not wealth or greatness, or fame, or any of the honors of this world, but the privileges which belong to Thy covenant people—Thy favor and eternal life!" If this is your prayer it is answered, for it is in accordance with God's will, and we know that "if we ask anything according to God's will He heareth us."

"O Lord of hosts, how blest is he
Who steadfastly believes in Thee!
He all Thy promises shall gain:
The soul that on Thy love is cast
Thy perfect love on earth shall taste,
And soon with Thee in glory reign."

WEDNESDAY

"Whosoever abideth in Him sinneth not." (I John 3:6).

Here we have a plain, decisive statement, that everybody who abideth in Christ does not sin. Therefore, we have this plain inference, that it is through abiding in Christ that we are preserved from sinning. We must keep in mind always, that being preserved from sinning depends upon our abiding in Christ. In order to this abiding there must first be a full *committal* of all to Him—not a part yielded up and the rest retained for our own uses. Then there must be a continual *submittal* to God in all things of the common life. There must also be a holding fast of that which is committed to us. All this we do by the power of the Holy Ghost dwelling and abiding in us. Thus abiding in Christ, He keeps us, moves in us, and enables us to will and to do of His good pleasure. Day by day, hour by hour, and moment by moment, we are preserved from sinning, to the glory of God, through Jesus Christ our Lord.

"When thou the work of faith hast wrought,
I here shall in thine image shine,
Nor sin in deed, or word, or thought;
Let men exclaim, and fiends repine,
They cannot break the firm decree;
All things are possible to me."

THURSDAY

"I will turn my hand upon thee and purely purge away thy dross, and take away all thy tin." (Isa. 1:25).

God has all the resources for the work to be effected. His Word convinceth, His Blood cleanseth, baptism upon baptism of the Holy Ghost He will give till prophecy becomes fact, which says: "I will turn my hand upon thee and purely purge away thy dross, and take away all thy tin" (Isa. 1:25). He has a perfect test to which the work is submitted. Two ladies watched a purifier of silver. When questioned as to his intent attention, and as to how he knew when the process was complete, he replied that the work was complete when he could see his own face reflected in the silver. That is what Christ wants to see. He cannot leave us until

He sees His own image in us. But what quantities of dross He has first to remove! However, it *must* be done. He is our Pattern; and when it is said that "He did no sin, neither was guile found in his mouth," it is also expressly stated, that "He left us an example, that we should follow his steps."

"Since thou wouldst have us free from sin,
And pure as those above,
Make haste to bring Thy nature in,
And perfect us in love.

The counsel of Thy love fulfill:
Come quickly, gracious Lord!
Be it according to Thy will,
According to Thy word!"

FRIDAY

"By the word of Thy lips I have kept me from the paths of the destroyer" (Psa. 17:4).

"In steering a vessel a chart is needed. Here the coast line is accurately marked, together with every rock and every shoal by which the ship may be imperiled. His chart the navigator constantly examines, tracing on it the course of his ship so that he may avoid the dangers it indicates, and by the best track reach his desired haven. To neglect the chart would be to miss that haven and to wreck the ship. God has given us a chart in His holy Word. That chart should be our daily companion, the subject of our habitual meditation. Let us watch against the dangers it points out; let us steer along the course it indicates. We can only get safely into port by following its directions. God has given us this chart that we may consult it."—DR. NEWMAN HALL.

"Whither, O whither should I fly,
But to my loving Saviour's breast?
Secure within Thine arms to lie,
And safe beneath Thy wings to rest.

"I have no skill the snare to shun,
But Thou, O Christ, my wisdom art!
I ever into ruin run,
But Thou art greater than my heart."

SATURDAY

"They received the Word with all readiness of mind, and searched the Scriptures daily" (Acts 17:11).

A man, by daily repetition of love and duty, becomes habitually a Christian; it is a second nature to him, and thus it is easy. A man who is punctual, diligent, and faithful *daily*, in secret prayer, will be *bound* to prayer after a few years by such an adamant chain in his very nature as it will be almost impossible to break. And so habits of right *feeling*, as well as of right *action*, wear their channels of experience so deep into the soul that you cannot turn them back, and the obstacles thrown in to hinder them are themselves swept onward out of the way. This is the blessedness of conscientiously following Christ *daily*. It is the power of habit; therefore avail yourselves in little neglects. If there be acts of duty which you are tempted to neglect today, step up to them at once and perform them; for it is no great thing, no burden after all. And the same things will be incomparably easier tomorrow, if you are energetic and punctual with them today.

"Give me to bear Thy easy yoke,
And every moment watch and pray,
And still to things eternal look,
And hasten to Thy glorious day.

For Thee delightfully employ
Whate'er Thy bounteous grace hath given;
And run my course with even joy,
And closely walk with Thee to heaven."

Christian Orphanage

Dear Friends:—

It is of much regret that our space in the Sun was not filled with our weekly report last week. It is the first time that it has been blank since we have been in the work. We have nursed thirty six sick ones during the "flu" and the same week got our report. I blame no one. We mailed it from this office on Tuesday night which gives it ample time to reach the printer.

This month we will send two girls to hospitals to take training as nurses. One left (Aug. 1st) for Watts hospital, Durham, N. C., About August 20th, the other one will leave us for Lakeview Hospital, Suffolk, Va.

Both girls came to this Institution when small and have been reared here. Both are bright intelligent girls and go out with the love and best wishes of the entire management of the Institution. They have done their part well, and we feel proud of them. One of the great joys of the work is to see a little boy or girl come to us in its young and tender years homeless and helpless and then at the age of eighteen go out a splendid young man or woman with a spotless record and loved and respected by all. I think of the greatest and most noble possessions any boy or girl can have is a good name and a spotless character.

If this life was the only life and there was no future life to come I would want to live the bright side of life and get the best there is in life. But when we know this life is but a preparation for the life to come, and the loving deeds, kind acts, pure thoughts, wholesome words are the material to build our mansion on high, we should cling to all those good things and live the bright side of life here.

Don't forget to can some fruit for us, it will help us very much.

CHAS. D. JOHNSTON, *Superintendent.*

July 25, 1922.

Dear Uncle Charlie,

What has become of all the little boys and girls that used to write to the cousins? We are sending \$1.00, hope we can write again soon. We attended the Bible School at Bethlehem and like Miss Eldredge very much.

With love to you and the cousins.—*Leonora, Lewis and Ray Welch.*

The little cousins must be taking a vacation. We wish they would keep the corner full of letters each week.—*"Uncle Charley"*

REPORT FOR AUGUST 10, 1922.

Amount brought forward.....\$11,223.67

CHILDRENS OFFERING.

Lenora, Lewis and Ray Welch.....\$ 1.00

SUNDAY SCHOOL MONTHLY OFFERINGS.

North Carolina Conference.

"We Boys Class" Shallow Well S. S....\$ 1.00

Shallow Well S. S..... .96

Christian Light 3 22

Shilo70

Fullers Chapel 16.00

Henderson 5.24

Zion 1.20

Eastern Virginia Conference.

Dendron\$ 10.41

First Christian S. S. Norfolk, 4.24

Mt. Carmel S. S. from Class -4..... 4.39

Liberty Springs 6.00

New Lebanon 5.00

<i>Georgia & Alabama Conference.</i>		
Rose Hill	\$ 2.69	
<i>Alabama Conference.</i>		
Beulah S. S.	1.54	\$63.59

SPECIAL OFFERINGS.

Mr Straughn	\$ 20.00	
Standard Oil. to correct error.....	16.60	
M. Osban Jr.	\$100.00	
Mrs. E. J Massey Durham, N. C. ..	5.00	
A. F. Perkins, for rent.....	12.50	
Jr. Philathea Class, Durham.....	14.00	\$168.10
Total for week	\$ 231.69	
Grand Total	\$11,455.36	

The Trustees of Bethlehem College Meet.

At a called meeting of the Trustees of Bethlehem College, held at Noon Day church, on the 29th day of July, some forward steps were taken in the interest of the college. A majority of the trustees were there and seemed enthused over the work of the school.

The election of the temporary officers at the Suffolk meeting was confirmed which was as follows; Chairman, Dr. T. H. Denney, Wadley, Ala.; Secretary, Rev. E. M. Carter, Wadley Ala.; Treasurer, Mr. J. S. Stephenson, Kite, Ga. The Executive Committee; T. H. Denney, E. M. Carter, O. O. Mitchell.

The Executive Committee was authorized to assess the amount of the bond of the Treasurer. Feeling the need of an agent to look after the finance of the work, that duty was left in the hands of the Executive Committee also. This place will require an acive man to give much of his time to the work.

Special efforts will be taken, looking forward to the opening of this school in September 1923. To this end a committee was elected, the chairman of the board to be chairman of this committee, to consider plans and specifications for the buildings and to report their findings to trustees; the Building Committee is as follows; T. H. Denney, E. M. Carter, J. J. Carter, R. F. Brown. H. W. Elder.

The following resolution was unanimously adopted: That we endorse the actions of The Southern Christian Convention in authorizing the Mission Board to carry on the work of the Men and Millions campaign; and, that we urge all our people to support the movement with their pledges and the payment of the same.

The meeting adjourned to meet again October 15, 1922, at Wadley, Ala.

E. M. C.

NEWS FROM HOLY NECK VA.

Two adult members were received in church by letter on the fourth Sunday and several others have given their promise to do so later.

Fourteen members of the Sunday school attended the Sunday school and Christian Endeavor Convention at Berea, Norfolk this week. Seven of these were young women from the Philathea class. A near Sunday will be set aside for reports to be given to the whole school.

The Sunday school board has voted to send at least one member to the School of Methods at Elon College.

Our Christian Endeavor Society at Holy Neck was organized in April with about thirty members. This society is remarkable for one thing: the willingness on the part of the members to take an active part in the meetings.

Many who are not members participate, and there has not been a dull meeting held yet. The meetings are well attended by the young people.

Cradle Roll Day will be observed on the fifth Sunday of July. Mrs J. T. Lewis is Superintendent of the Cradle Roll for the Missionary

Society and Mrs C. A. Piland for the Sunday School; both are taking a vital interest in the work.

The Sunday School plans to hold its annual picnic sometime in August.

The pastor is taking his vacation during the month of August. He will conduct a revival meeting at the Bethlehem church the week following the second Sunday.

After this he will take a ten day trip to his home in Bedford Co., Pa., and attend the session of the Raphill and Southern Pa. Conference.

The first Sunday of September will be celebrated by a union all-day service of the Holy Neck and Holland churches. The services will be held in Holland. Bring your dinner and stay all day. During the week following the first Sunday Rev. L. E. Smith, D.D., of the Christian Temple, Norfolk, will assist us in revival services. The Lord grant that the revival may begin first in our own hearts.

W. M. JAY.

FROM THE FIELD.

July 29th, 1922.

Our work at Antioch is moving onward and upward as well, as we could expect, under the conditions and circumstances. We all need to get closer to our Lord and live more upon our knees in prayer to God for help. May we lift up our hearts as well as our voices to Him whence cometh our help. The Lord be with us and help us in our work for the building up of our beloved zion, for the salvation of souls who are perishing without the blessed Christ.

Earnest heart-felt prayer will unlock the door and the blessings we need will be given. Why we are not more successful in our work is because we do not pray as we should, one for another. We must work together with our Lord. "The Lord turned the captivity of Job, when He prayed for his friends."

We desire the prayer of all God's people in our work for the building up of our beloved zion, for the salvation of souls.

Our meeting at Antioch will commence Third Sunday in September. There will be two services, one morning at 10:30 and one in the afternoon at 2 o'clock. Rev. J. P. Barrett, D. D., and Rev. Elisha Bradshaw, the Lord willing, will be with us, and do the preaching. Brethren get ready. We want a glorious festival of religion at old Antioch, the mother of churches. Let's all pray for the success of the meeting for the salvation of souls.

H. H. BUTLER.

FIELD NEWS.

Educational day at Union Ridge was held on the second Sunday in June. Dr. W. P. Lawrence was with us and delivered an excellent address. The church has recently purchased a piano. There are a great many young people in this church and congregation.

The children's day exercises held on the fourth Sunday evening was well attended and an interesting program was rendered.

Rev. Stanley C. Harrell, of Durham, N. C., is to assist us in revival meeting at Union, beginning on the fourth Sunday in July. Children's day service was held at Pleasant Hill on the first Sunday in July. The attendance was large and a delightful program rendered. This church has an excellent Sunday School, and the singing is fine.

In the afternoon of that day, Rev. C. B. Riddle gave a very thoughtful educational address which was very kindly received. The service was helpful and full of hope.

P. H. FLEMING.

Called Home

MRS. S. A. KING.

Mrs. S. A. King, wife of deacon J. B. King was born Nov, 21, 1845. and died very suddenly on the morning of July 3. 1922. Brother and sister King were married more than 52 years ago.

Seven children were born into this home. They are all living and married. It was a great comfort to mother that they all are now Christians, and members of New Hope church.

Sister King lived a most consistent Christian life. I have never heard the least thing against her beautiful Christian character. New Hope church has lost one of her best members. The memories of a devoted wife and loving mother will be cherished by the deeply bereft husband and children.

Funeral service by her pastor.

J. E. FRANKS,

HALL

BROTHER SAMUEL HALL, was born July 14, 1836, and departed this life March 14, 1922. Age 85 years and 8 months. For thirty-one years he was a faithful member of Berea (Norfolk) Christian Church. He was an old Confederate veteran, having served through the civil war 1861-65. He was a member of Captain Jett's Co., Company B, Mahoon's Brigade of Va. During the closing days of the war he was wounded in the right shoulder. After the surrender he returned to his home near Great Bridge, Norfolk Co., where he resided till his death.

At the age of thirty he was married to Miss Nancy Guinn. To this union seven children were born. Four of which preceded him to the great beyond. George Hall, Marshall Hall, and Mrs. Mary O. Striker, survive.

His first wife died at the age of thirty-nine. Two years later he was married to his second wife, Miss Sarah F. Hodges. To this union five children were born. Two survive, Mrs. Lelia McPherson, and Mrs. Viola Hughes. He leaves behind to mourn their loss, his widow; five children, nineteen grandchildren, and seven great-grandchildren. He is the last of the old confederate soldiers in that section of Norfolk Co. A great and good man has gone to receive the reward of the just.

The funeral services were conducted at the home in the presence of a large gathering of sorrowing relatives and friends, by Rev. W. C. Hook, assisted by the writer. Burial was in the family lot Berea cemetery, near Great Bridge, Virginia.

RESOLUTIONS OF APPRECIATION

WHEREAS, Rev. J. W. Holt has been our very efficient and devoted pastor for 34 years out of the last 42, and WHEREAS, he has through his ability as an able thinker and strong Christian character, held the banner of old Bethlehem high, and WHEREAS, because of advanced age and physical infirmity he has tendered his resignation as pastor of this church, we the members of

Bethlehem Church, in meeting,

RESOLVE, That in accepting the resignation of Bro. Holt, we do so with bowed heads and grieved hearts and pray that God's blessings may rest on and comfort him in his old age, and that he may be spared to meet with us in many services, and encourage us in the faith he has preached to us for lo, these many years, and as a further appreciation of his faithful service we do elect him honorary pastor of this church so long as he shall live.

On motion of R. T. Kernodle, seconded by J. D Simpson, the foregoing resolutions were adopted by a rising vote of Bethlehem Christian Church July 16th, 1922, with request that a copy be furnished The Christian Sun and Burlington News with request to publish. Resolutions offered by L. D. Rippey at request of Deacons.

Altamahaw, N. C.

RESOLUTIONS OF APPRECIATION.

Resignations of Rev. W. C. Hook as pastor of Rosemont and Berea churches, Norfolk County, have been accepted by the two churches. Rev. Hook's resignations do not take effect until October 1.

Resignation of Rev. Hook as pastor of Berea church was accepted at a meeting of the members of that church Sunday, July 16. He gave as his reason for resigning that he had been urgently advised by his physicians that the climate here is against his health and that he should go to a climate more suitable for his condition. He expressed deep regret over the fact that he is to leave, especially since he had at all times received the united support of the church and the community, and because he likes the place and the people.

Following the acceptance of his resignation several spoke declaring their regret to know that Rev. Hook is to leave, and expressed the opinion that there is not a single member of the church who does not regret that Rev. Hook has resigned. A committee was appointed to draw up suitable resolutions for the church, expressing the members' thanks and appreciation for the services he has rendered, and their regret to lose him as pastor.

The resolution reads:

WHEREAS, Rev. W. C. Hook has served as pastor of Berea Christian Church, Great Bridge, for more than a year, during which time he has proved himself capable, energetic, fearless, and consecrated servant of God; and has at all times worked faithfully to glorify God and to teach people of His Ways; and

WHEREAS, as an able and resourceful preacher, and as a kind and lovable pastor, he has elicited the admiration of the members of this church and of the people of this community; and

WHEREAS, because he has found the climate here to be very much against his health, being unable to get acclimated although he has been here over a year, and has been urgently advised by his physicians that he must go to a climate more suitable for his condition, he has tendered his resignation, which resignation has been accepted,

THEREFORE, Be It Resolved: That by these resolutions the members of this church do express their sincere regret that Mr. Hook is to leave as pastor of this

church; that they truly appreciate and thank him for the work he has done; that it will ever be their privilege to indulge a high and lasting pride for his efforts here; and that they wish good health and continued success for him wherever he goes, knowing that he will carry with him the message "that God is light, and in Him is no darkness at all."

Be It Further Resolved: That a copy of these resolutions be presented to Mr. Hook, and that copies be sent to one or more of the local newspapers and "The Christian Sun," the official organ of the Southern Christian Convention with requests that they publish same.

Signed, Mrs. F. N. Hall.
Mrs. C. C. Hall.
Committee.

REV. W. C. HOOKS,
Berkley, Va

Dear Mr. Hook:

Following acceptance of your resignation as pastor of Berea Christian Church, Great Bridge, at a meeting of the members of that church Sunday, July 16, the undersigned were appointed a committee to draw up suitable resolutions for the church, expressing the members' thanks and appreciation for the services you have rendered, and their regrets to lose you as pastor.

We were instructed to present to you a copy of the resolutions, and we take pleasure in enclosing same herewith.

Very sincerely yours,

Mrs. C. C. Hall.
Mrs. F. N. Hall.
Committee.

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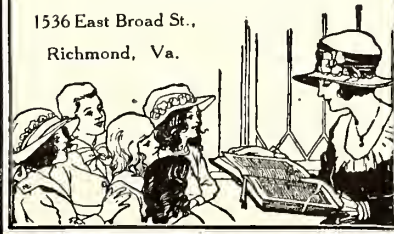
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*THE NEARNESS OF GOD

God is nearer to us than our own soul: He is the Ground; He is the Substance; He is the Teaching; He is the Teacher; He is the end and the need for which every soul travaileth; Till I am one with Him I may never have full rest nor bliss. The goodness of God is the highest prayer; It cometh down to the lowest part of our need;

It quickeneth our soul and bringeth it on life; It maketh it to waxen in grace and virtue; It is nearest in nature; It is readiest in grace; It is the same grace that the soul seeketh; And it ever shall seek till we know verily that He hath us all in Himself enclosed.

*—Words from Juliana, Norwich, England, a contemporary of Wyclif, born 1343 and died in 1443, and so a centenarian. She left a book, Revelations of Divine Love, a book as fresh and relevant to our own times as if written yesterday.—J. F. NEWTON.

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GOOD MORNING

Good morning, Brother Sunshine; Good morning, Sister Song. I beg your humble pardon, If you've waited very long. I though I heard your rapping; To shut you out were sin. My heart is standing open; Won't you walk right in?

Good morning, Brother Gladness; Good morning, Sister Smile, They told me you were coming, So, I waited on awhile.

I'm lonesome here without you, A weary while it's been. My heart is standing open; Won't you walk right in?

Good morning, Brother Kindness; Good morning, Sister Cheer, I heard you were out calling, So I waited for you here. Some way I kept forgetting I have to toil and spin, My heart is standing open; Won't you walk right in?

HAVE YOU ASKED TO SEE HIM?

If you say, Sirs, I would see Jesus, You will find Him in the Holy Scriptures, You will find Him in every Christian's experience,

In proportion as it is enlarged and true— Yea, you will find Him in the very statement itself,

For no man ever asked to see Him with the sincerity and earnestness of fire, Without the answer beginning the moment the question ended.—Joseph

—Selected. Parker.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, AUGUST 17, 1922.

NUMBER 33

THE SUN'S OBSERVATORY

What Brings The Cancer?—

The idea has long prevailed that eating hog meat is the cause of cancer in the human body. The testimony of many leading physicians has seemed to make it quite sure, but now they are coming to the front with a new claim as to the cause of cancer. It may be that no one really knows, but a writer in *Good Health* holds out the idea that cancer prevails where the people are much given to the use of tea and coffee. He says in every country where flesh is much used in conjunction with tea and coffee, or narcotics, is subject to a large amount of cancer. On the other hand it is declared that wherever tea and coffee are not used that there is little cancer. It seems to be a fact that cancer is regulated by the amount of flesh, tea and coffee used. It seems where these are not used at all, there is scarcely a cancer, where they are used a little, there is only a little cancer, but where these articles are largely used there cancer abounds more largely.

The Cost of Labor Troubles.—

The battle between labor and capital seems never to be finished. Since our boyhood days the strike has been often repeated as a means of forcing capital to assent to the demand of labor, but the victory seems not to have been gained by either side, but the public has been made the sufferer. The laboring man loses and the capitalist loses, but the great burden-bearer is the public—the long suffering public. The day draws near, we trust, when victory will come to the right and make it possible to put an end to the strikes. It is almost inconceivable that so much money is wasted in every strike, and yet the strike goes on, as if it were a profitable investment. Even our Government seems unable as yet to lay its hand upon either party and say in the interest of the people: This thing must stop, and then tell how to do it. *The New York Times* of a recent date tells us that during 1921 strikes cost the vast sum of \$132,000,000. The same paper says that the loss in time will be greater than last year. In 1921, there were 2,267 strikes and lockouts in the United States. The total duration of 1,409 of the strikes and 70 of the lockouts last year were 60,165 days. The average length of the strikes in 1921 was 60 days. Putting the average at \$2 the total loss of wages due to labor troubles in 1921 would be about \$132,000,000. We can see, therefore, that the strike is a losing proposition, not merely to the laboring man, but practically to all concerned. Some way ought to be found to put an end to this disturbing situation. The only plan that we know of to put an end to this troublesome and vexing question is to call for the Son of Man. He will not even have to make a plan, for His plan is already for service, and if acted on in

the fear of God and seeking the good of men, it will quickly be effective. He says: "As ye would that men should do unto you, do ye even so to them." Nothing but selfishness can keep men at loggerheads. When they wish to get together, they can do it, and all would be much happier and better provided for if all would act on the Master's rule, for that is a rule that never injures any one who is on the right side.

The Triumph of Prohibition.—

There is much talk of the failure of Prohibition now a days, but it has not failed. Of this fact there is abundant evidence from reliable sources. When I hear a man declaring that there is more liquor drunk now than before Prohibition, I know where to place him at once—in some way or other he is in opposition to Prohibition, and so he seeks to make an impression against the 18th amendment, but never mind, dear man, your opposition is not likely to reverse that Amendment. Mrs. Mabel Willebrandt, who is, though she is a woman, Assistant Attorney-General of the United States, says: There is one important thing in which the law-abiding citizens of the United States can be of the greatest help in the enforcement of the prohibition law, and that is, that every good citizen should help sweep back the current of flippancy which so many people assume when speaking of the infringement of the prohibition law. What we need in this country is a public sentiment backing the United States. They can broadcast the facts which show that prohibition is prohibiting. In doing this they will help to create a public sentiment which will back this Amendment. This is a great opportunity for all good citizens. Some one asked Prohibition Commissioner Hayes what he thought of the enforcement of the Eighteenth Amendment; he unhesitatingly answered: "I have never been so encouraged over anything in my life, as I am over the success of the enforcement of this law." Some one then asked him to give some reasons which encouraged him in this matter, and at once, he said: "Facts—events that have and are happening which are irrefutable proofs that the law is being enforced. Facts are what have convinced me that ultimately prohibition will triumph." Then again he went on to say: "For several years immediately preceding the passage of the Eighteenth Amendment the United States consumed on an average of one hundred and thirty million gallons of American-made whiskey. In 1920 permits were issued for the withdrawals of twelve and one half million gallons, and in the year 1922, withdrawals will not perhaps exceed two million gallons. Isn't that pretty good proof of progress? The next fact which encourages me is that at the beginning of this fiscal year there were approximately 500 breweries engaged in the manufacture of nearbeer. We

knew many of them were evading the law. Two hundred and eighty-five of them were reported; more than sixty of these have been seized and are being prosecuted. All of them want to compromise and two have offered \$96,000 each to have their cases compromised. Another fact which would cheer any faint heart is that more than 10,000 convictions for the violation of the law have been obtained in the Federal Courts, that is over a thousand convictions a month. That does not sound like prohibition fails to prohibit, does it? Another encouraging fact is that we have discovered the ships that are smuggling liquor. We know the ships and their owners, their methods and sea routes, and we are going after them, going after them with marine and air service. Another most gratifying fact is that the drunkard has almost disappeared from the streets of our great cities. Arrests for drunkenness have decreased 60 per cent: scores of inebriate institutions have closed their doors; the open saloon has disappeared and the influence of sober workmen is evident everywhere in the industries of our country. Another worker for the enforcement of prohibition said another fact is the decreased number of inmates of the infirmaries, asylums and penal institutions—notably Blackwell's Island prison, one of the outstanding criminal institutions in America. It ran out of inmates when New York City had been under Prohibition for twenty months, and it is now used as a psychopathic institution. At Dayton, Ohio, we are told that the jail has been empty six months. At Birmingham, Ala., the \$200,000 jail has been transformed into a city welfare department building. Another fact is given that last year the second year of prohibition, there were added to the churches of the United States two and one-half million members—and this was the largest increase in church membership in the same period in the history of the nation. Mr. Volstead, the author of the Volstead act, said: "I believe on the whole the law is being enforced as rapidly as it is possible. It must not be forgotten that the enforcement of prohibition is a matter of education. We have had the decalogue since the days of Moses, and murder is still committed, but there is no hue and cry to rescind the law against murder." Another said: "I will tell you what I do think—"I think there is a well organized propaganda going on throughout the country to persuade the people that the prohibition Amendment is a failure. If prohibition is not prohibiting in his town, it is the inactive citizen's fault. To all of this we add what Mr. Harry M. Daughtry has said as to the attitude of the Government: "*The law must be enforced!*" Let the good work go on till the thing kills itself by kicking against the law, and it will not take many years to do that, if the friends of the cause will be brave and do their duty.

NOTES - PERSONALS

Are you getting ready for Elon, to enter there at the opening? Do not wait too long to make the preparation. Try to get ready and enter on time.

A brother in writing to the editor said something like this: "God has been so good to me that I mean that He shall have all there is, or may be, of my life. Like Frances R. Havergal, let us sing: "Take my life, and let it be Consecrated, Lord to Thee." That is just what we all ought to do, and we shall not know the power of the true Christian life till we come to such a resolution.

Rev. I. W. Johnson, D.D., one of Elon's early graduates, has held his present pastorate for quite a while. Indeed he has but little change in his ministry, and is now pastor of Berea (Nansemond County) and Liberty Spring, in the Eastern Virginia Conference. May the Father make his ministry a power for good as the road lengthens before him.

Rev. W. D. Harvard, D.D., wishes to retire from his present field and for the reason that under his ministry it has outgrown his strength. It is now so large as to make it seem a necessity to seek a more compact field. He is one of our best preachers and a good pastor. The church that needs him will do well to act in a hurry, or you may miss him entirely.

One of our exchanges asks a very pointed question, and again we should like to know if we have any witness in this case. He asks: Are we humble enough to profit by the good advice of those who are considered inferior to us in their social station? You may not think it so, but there are plenty of that class who can give us wondrously good advice. Now will you take it when they give it?

How does it feel, Dr. Staley, to have given forty years to one pastorate and then to have the same pastorate employ you for life with a comfortable salary? As so few of us can ever hope to have such an experience, we suggest that Dr. Staley tell us how comfortable it all feels. Not many of your brethren will have a chance to know how it all seems to a man under such circumstances, so will you please tell us how it seems to you?

You remember your generous promise to do something to help in the work of building up the subscription list of "The Christian Sun." Well, have you begun the work of making that promise good. If not, when will you? Now is a good time to begin, and do so by seeing that brother or sister in your church which you have long had in mind as likely to take it—go and get the subscription and send it in to Prof. P. J. Kernodle, 1536 East Broad Street, Richmond, Va.

Dr. J. O. Atkinson is a traveler—his work requires him to be. He is here and there, busy as he well can be. He has vision—it is a missionary vision and he is trying to show it to our people. If he cannot get you to see the vision, then there is not much chance to get you to see. He does it so clearly that it seems strange that others cannot see it with him, but do not be discouraged. Keep trying to see it and praying for light in which you may see it, and your efforts will not be in vain. The Lord shows His people when they are willing to see.

That is good news from Rev. Stanley C. Harrell, Durham, N. C. They are to remodel their house of worship and almost rebuild it, making it a modern house of worship, not only for the adult part of the congregation, but the new house when completed will take care of the Sunday school in an admirable way. We are glad for the success of Bro. Harrell and wish the Durham church and their pastor the greatest success in attaining the ends they have in view—the furtherance of the gospel of the kingdom.

What book have you read this summer? The Bible? Well, that is good, but you ought to read it every day through summer and winter. What other book have you read? Have you ever read the life of James O'Kelley? Or the life and Labors of Rev. William B. Wellons, D.D., who was for so many years the leader in our Southern Christian Convention? Have you ever read Facing the Truth, or Forty Years on the Firing Line? The Minister by Dr. Staley? Or have you ever read, Looking Heavenward, by the late Rev. Jno. T. Kitchen? To allow these books to lie around unread is to do yourself a great injustice.

Said Ira D. Sankey once: We all agree with what Dr. Pentecost has said regarding the power of sacred song: "I am profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul. God has not given a greater, beside the preaching of the Gospel, than the singing of Psalms and hymns and spiritual songs. I have known a hymn to do God's work in a soul when every other instrumentality had failed. I could not enumerate the times God has rescued my soul from darkness, discouragement and weariness by the singing of a hymn, generally by bringing one to my own heart and causing me to sing it to myself."

There has been much advance in the work in the Virginia Valley Conference since we first knew that conference. Of course, the name has been changed and new men have gone in there and have wrought well. The first advanced step was when the late Rev. W. T. Herndon went there as a missionary. He planted a number of churches in that conference, which are now active and useful. Then the union of the two conferences, the Valley and the Central, was another step forward. It has been a difficult field in many respects, but the work goes forward and there is cause for rejoicing. Another step forward was reached in the building of the Winchester church, under the leadership of Rev. W. T. Walters, D.D., and that church seems to be promising of much usefulness. Again let us rejoice and be glad, and go forward!

We once heard Dr. Lelacheur of the Missionary Alliance tell of an experience he once had in taking a caravan into the borders of Tibet. It was a most exciting incident. As they journeyed they came in sight of a band of robbers, who were lined up on either side of the road, so that Dr. Lelacheur and his party must pass between the two lines of robbers. Of course that was an exciting moment, for the robbers were well armed and Dr. Lelacheur was not except as he had God with him. The party stopped and prayed, and then proceeded on their way, passing between the two lines of robbers. The robbers had their spears raised and pointed on the apparently helpless band of missionaries, but as they drew nigh the robbers seemed to have been paralyzed, and they stood there and the missionary party went on, unhurt and unharmed. The Lord their God had come to the rescue and the missionaries were safely delivered without making any effort, except

prayer. The Christian's God is a marvel of extraordinary power when the Christian trusts Him in the moment of peril.

Our brethren down South are moving for better things in their church work. The building of Bethlehem College at Wadley, Ala., gives promise of great things. A new day is dawning for our cause in the further South, and we believe it is true that our Men and Millions Movement is the human agency for accomplishing of this advance in Georgia and Alabama. This means something, too to our people who have made Men and Millions—it means that we must meet our obligations and so enable the good work to go on to the achievement of larger things in the Master's work. Let not your pocket book be shut against what God is doing for you. Your promise was to the cause of Christ and to drop it now and leave it unpaid, would be a reflection upon your devotion to the cause of your Lord and Master. He will help the soul that truly desires to build up His cause, but what will be His providential dealing with the man who deliberately refuses to do what he promised to do for this fund? You answer that question by going to your knees and to God and ask Him to show you what He wishes you to do—ask Him if he would have you pay the pledge you made and so honor the name of a Christian, or would He have you to fail to pay it, and so bring reproach upon His cause?

We like a new thing when that new thing is a true article, but we do not care so much about a new thing when it is spurious. In recent years we have had a class of fine men who are anxious to improve the race of men. Now we should like to see a better class of men coming into our world, if indeed they might be better men. When we see men trying to get better men for our day and generation, we are in hearty sympathy till we see they are trying to get better men without having them made better by the Lord Jesus Christ. There are some hundreds of ways men are trying to have men made better without Christ, but they are all failing. If you wish better people for our day and generation, then let Christ take them in hand, and we shall see things come to pass in the way of improving the kind of men we have. One of the modern fads for raising a better class of men is by means of what they call Eugenics, but the celebrated Paul Rader says that that is already a plain failure. He goes further and shows that once upon a time the Lord Himself undertook to work the Eugenics plan, and while it started out with a fine prospect, it soon degenerated. He said the Lord chose Abram and his beautiful wife and sent them to a new country where He could teach them His will. He gave them a miraculously born son, who must have been one of the finest specimens of manhood that had yet been seen. To this end, He gave Abram a Eugenic bride, and they looked for a perfect manhood—perfect in body, mind and soul, and yet Mr. Rader declares that one of the two sons born of this Eugenic marriage was a hairy man, a slave to appetite, while his brother was as crooked as a dog's hind leg, and God had to lay his hand on him heavily before Jacob, the supplanter, could be made a Prince with God. It will take the work of God in the human heart and life to make the right kind of man, Eugenics or no Eugenics. Eugenics may accomplish something for men, but they cannot be brought to their best till God takes them in hand and makes them after the divine plan. Many men are most anxious to remake man and get a better sort of men, but when man has done his best, the Lord our God will have to touch the Eugenized man before he can become a model, for only divine power can do so much.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

THE PSALMIST'S TESTIMONY IS AGAIN VINDICATED.

No matter how many times some people say the Bible is not reliable, it has a strange way of vindicating its own record, or may be better, should I say that in the trend of events, vindication of the claims of the Bible are wonderfully apparent. Where you would ordinarily not expect to find the Bible record vindicated, well, there it is again and again vindicated, and the fact stands out so vividly that we cannot doubt the fact, no matter how much some one disputes that record, we know there is evidence.

The Bible tells us that the fool hath said in his heart there is no God. Who would expect to see that statement vindicated anew away here in the twentieth century of the Christian Era. David wrote those words probably a thousand years before the coming of Christ. That makes it quite three thousand years ago since David penned those words, and yet here in this the 22nd year of the twentieth century it is vindicated just as surely as if it had been originally written in the last ten years.

How is it vindicated anew? A paper published in New York State recently told of the death and funeral of the man who by his course of action vindicated Psa. 14:1. The man who died had himself prepared the address he wished used on the occasion of his funeral. It was in this address he said:

"I do not believe in a personal God, or in other words, the God of the Book called the Bible. This Book is the production of man, and in the near future the largest portion of it will be looked upon as emanating from a corrupt and diseased imagination, man is not a fallen creature, but has always continued to rise from the atom to man, the highest intelligence on this plane, and will continue to rise from one grand reality to another throughout the aeons to come. You are your own architect, you will be your own judge and executer. You cannot transfer your responsibility to the shoulders of a Christ."

What talk?—what nonsense?

The vindication of the Psalmist's statement is beyond all question. We know that this man was a fool, not only because the Bible says so, but the man himself says so, for no reasonable man would talk that way. His own statements are sufficient to establish the fact of his foolhardiness. He no doubt disbelieved God's Word, but he believed the devil's lies, and in this, if nothing else, he showed himself the fool. In this case the term fool does not mean he had no sense, and on that account, was considered a fool. He had plenty of sense likely, but he made such a miserable use of it. He doubtless had sense enough, but he put it to such bad service. A sensible man may be a fool for the lack of wisdom to put his intelligence to a good use, to high and holy purposes. That is what makes a man a fool. Any man who entertains such thoughts when he is going into the presence of his Creator for judgment shows himself to be a fool. He may have sense, as doubtless he did, but did not have wisdom to make a wise use of the sense he did have, and that fact was no doubt due to moral degeneracy. Even his lack of wisdom was likely traceable to this same moral degeneracy. Having turned away from God, he goes on step after step, and each step was but leading

him further away from the true God of heaven and earth.

Can any reasonable man have in him a purpose to dethrone God in the estimation of his fellowmen? Such a man at once presents the proof of his moral insanity. The fact that a man has the daring to say there is no God, is proof in itself that he has lost the way of truth and wisdom and is trying to establish the fact, but contrary to all sanity. The man who says there is no God is an Atheist—for it takes an Atheist to say there is no God. To say there is no God is to show one's self a degenerate—a man who has fallen below his kind and is walking in the ways of death, following the pathway to hell. Would you follow such a man? If so, you are to be pitied, for there is no hope for you, since you repudiate God, and God is the only help for a sinner, and when that sinner is daring enough to say that there is no such Being—he is indeed without help and without hope, for he is already traveling the way into darkness and ruin.

THE WAY ONE BAPTIST EDITOR LOOKS AT THE QUESTION.

There are some questions which are denominational, and so do not concern us all, but there are other questions which concern the whole Church of Christ. The question of the authority of the Bible, the place of the Supernatural in Christianity, the reality of miracles, the Deity of Christ, etc., belong to the Whole evangelical Church. As has been stated in these columns of late our Baptist Brethren seem to have gotten into this fight a little earlier than the other denominations, and so they are lining up for the fray. This is no ordinary controversy. It is rather a great conflict for truth and righteousness. What has come to our Baptist Brethren will most likely come to all of the various evangelical denominations, and when the contest comes to defeat or victory, then we shall see such a combat between light and darkness as this world has rarely, if ever, seen. It will be a division of the militant forces, on one side will be found the men and women who will risk, if need be, their lives for the establishment of the truth of God's Word. On the other hand will be found the men and women who repudiate great portions of the Bible, and the struggle will be long and terrific.

Biblical Recorder, tells the Baptist brotherhood of his stand in this matter and why, as follows. It will be interesting to our people:

ONCE MORE.

Several times we have advised our ministerial students who are planning to take theological training to go to Louisville. We have given our reasons frequently for offering this advice. We sincerely believe that our seminary at Louisville is the greatest theological school in the world. The older professors are all men of the worldwide reputations, and the younger ones promise to be worthy successors of those at whose feet they sat.

But the prime motive we have in advising our young ministers to go to Louisville is because the teaching there is sound. It is a great mistake, however, to think that because the teachers at Louisville are true to the doctrines of the New Testament, they are fossils and discourage individual investigation on the part of their students. The seminary at Louisville is conservatively progressive. It accepts the teachings of the New Testament as generally interpreted by Baptists as the standard. It does not accept an interpretation that would substitute rationalism for the supernatural. It holds to the doctrine of Christ's miraculous birth, His vicarious atonement, His

resurrection and His second coming. On this solid foundation it stands, and from it no storm of modernism will move it so long as the present faculty is in charge. But within the limits fixed by the New Testament there is room for independent thinking and this is encouraged by the faculty at Louisville.

We have expressed sincere regret at the unmistakable evidences of division in the North on the great fundamentals of our faith. The Northern seminaries are in control of the Liberal wing of the Northern Convention. If the teaching in these seminaries was radical before as has been alleged, and of which there is strong evidence, judging by the utterances and writings of some of their professors, we may expect them to become bolder in their advanced teaching after the apparent victory of the Liberals at the late Convention in Indianapolis.

The age-long fight between rationalism and supernaturalism is now being pressed with intensity, and strange to say, our denomination appears to be more seriously affected than any other just at this time. The rationalistic group in the North seems to predominate, at least they have had things their way at the late session of their convention. We verily believe that Southern Baptists have a great mission, in standing for the fundamentals of our faith. In order to fulfill this mission the South must have a trained leadership, and it follows that the training must be of the right kind.

We have spoken of the Louisville seminary because North Carolina has led all the States for years in the number of students in this great school of the prophets, and we sincerely hope our State will continue to hold that enviable distinction; and for the further reason that the Seminary at Louisville is a Southern Baptist enterprise. The Southwestern Seminary is as sound in its teachings as any that can be found, but as most of our students who go to other seminaries than Louisville usually go North, we are trying here to emphasize the advantages of Louisville.

Some of our friends have intimated in pretty strong language that the Recorder is trying to force men to go to Louisville. For the benefit of any who entertain such suspicions we may say two things, first, the editor of the Recorder is a Baptist and he believes in Baptist liberty. He would not if he could force a Baptist to do anything against his convictions. In the second place, he knows that he could adopt no surer method of having his advice ignored, than to try to force it on people. The writer has had the opportunity to observe a little more widely than the young men who are just entering the ministry, and his experience is somewhat larger than theirs.

The writer may be pardoned for saying that three young preachers who had about decided to go to Northern Seminaries consulted him on that subject, and he advised them to go to Louisville for the reasons herein stated. They all followed his suggestion. This was gratifying, of course, but the pleasure of the writer was greatly heightened by having each of these young men tell him in later years that he was glad that the advice was given and accepted. One of these young men is now president of one of our leading Southern colleges, another is pastor of a strong and growing church in a large city in another State, and the third is one of the most promising young pastors in this State.

In no spirit of dictation or with no desire to coerce, is this editorial being written. The writer is here expressing the sincere convictions of a heart that goes out in tenderest sympathy and affection to his young brethren who are preparing for the greatest work on earth. He feels absolutely confident that not one who sees fit to take the advice herein given will have cause to regret it in the coming years.

A SINGULAR PLEA FOR TOLERATION:

Webster says toleration is a recognition of the right of private judgment, yes, but a right of private judgment in what sphere?

Is private judgment allowable everywhere? Hardly. Then in what sphere may one demand the right of private judgment? Can he make such a demand in the matter of the fundamentals of the Christian Faith? Can he demand the right to believe or not believe the Bible, and still be a Christian? Can he demand the right of private judgment in the matter of believing in Jesus as the Saviour of the lost, or not believing it? Can he demand the right of private judgment in the belief of the supernatural, or not as he may wish? Can he demand the right to believe or not believe, that Jesus died for our sins—the sins of the whole world? Most assuredly a man can so believe. That is one thing, but there is another thing that is equally definite, as we see it, and that is, that while he may demand the right to believe as he pleases, he most certainly cannot demand the right to fellowship with the people of God, while he so demands toleration in these things.

Much has been said of late of the fact that the Fundamentalists are intolerant because they will not fellowship the Radicals who are demanding the right to fellowship with the people of God. Well, are the Fundamentalists right or wrong? The Radicals are making their fight against the Fundamentalists because of their intolerance (!) and the tendency to divide the people of God. The Radicals are pleading that the Fundamentalists must not divide God's people—that in their fight for the truth they are intolerant. The Rev. Harry Emerson Fosdick, one of the most accomplished writers among the Radicals is making a most cunning plea that the Fundamentalists are intolerant and that their work is tending to divide the Church. Mr. Fosdick takes it for granted that the Radicals are right in their stand as to the Bible and its teachings, and on that ground he puts in a plea for toleration, and for not dividing the Church. This is a catchy plea, and with many people it will have weight because they do not understand that Mr. Fosdick's position is a denial of many parts of the Bible, a denial of the supernatural as a feature of the Christian Faith, that he denies much of what the Fundamentalists believe to be fundamental truth as set forth in the Bible. If the average man and woman could only see that what Mr. Fosdick's thought is, is a denial of many of the great fundamental truths of the Bible, then they themselves would not join him in his demand for toleration.

We know where to place the man who sings the praise of Mr. Fosdick and his associates in this matter, they are either ignorant of what Mr. Fosdick's teaching is, or else they are with him in that teaching. We have heard many praise Mr. Fosdick's books, as beautiful, as fine, as good. They say he is an unusual writer and of great force in presenting his thought, but a more important question is: *Is Mr. Fosdick true to the truth of God's Word?* Certainly he is not, for as we understand him, he does not pretend to believe the Bible is truly the Word of God, that at his best he only claims that some parts of the Bible are true, and that is the secret of the intolerance of the Fundamentalists. Because Mr. Fosdick and the Radicals generally do not accept the Bible as the Word of God in its entirety, the Fundamentalists take a stand for the Bible, holding it is true and is the Word of God, and it is because that the Radicals will not accept this attitude that the Fundamentalists refuse to give them fellowship, and who blames them if they do not? I do not, because I do not see how it is possible for Belief in the Bible to fellowship

unbelief in the same Book. And that is unquestionably the point between the Fundamentalists and the Radicals, of whom Mr. Fosdick is one of the chiefs. We believe the Fundamentalists are right in the stand they have taken, and believing them to be right, we dare to stand with them—we are for the Bible, as against their distorted notions of its reliability.

A good many people praise Mr. Fosdick's books largely because of the beautiful language he uses in them, but let us not forget that beautiful language may conceal piles of error. Take his book on the Meaning of Prayer, and to the best of my ability I regard it as highly sprinkled with error, and so of all of his books which I have read. What shall we do with Mr. Fosdick's plea? Oh, drop it as you would a poison. Have nothing to do with it. In the broad and all inclusive faith of many people they seem to act as if there is no limit to the toleration they would extend to their fellows. But can that be true of any real child of God? Can he fellowship everything which stalks forth in the garments of Christianity? I think not—how can he? Shall his toleration include all men who wear the name of Christ, or who wish to wear His name? The Unitarian calls himself a Christian, but he denies the divinity of Jesus, and declares that he is a mere man. If Jesus be only a mere man, then he has no power to save more than other mere men. Shall the real Christian extend his fellowship to include the men who say that Jesus was a bastard, and not in any unusual sense the Son of God? Shall we offer fellowship to the Jews, who declare that Jesus was not and is not the Saviour of the world? Shall we offer fellowship to the man who says the Bible is not the Word of God—that it is unreliable and much filled with myths, folk lore and legends from the literature of the heathen nations of the day and time of the coming of Christ? Shall we be so tolerant as to include in our fellowship all sorts of teaching? For one we say No! But says one, Does not the faith of the church to which you belong hold to toleration in all things? No, Sir, and if it did, we could not stand with it. The Christian Church holds to toleration in matters of human opinions as to what the Bible teaches. That is true, and so long as a man holds to the Bible as true, we admit he has a right to interpret it for himself and without sacrificing my fellowship, provided of course, that his interpretation is in thought and spirit Christian. If a man gives forth an interpretation which is not Christian in thought and spirit, then we are under no obligation to fellowship him, and we will not do it. The truth means something and we are not, for the sake of toleration, or anything else, to sacrifice that truth. The Bible is the chart and creed, of the Christian Church, and as long as a man accepts that as the inspired Word of God, he has a claim on our fellowship, but when he in any way repudiates the Bible, then I bid him good bye, so far as Christianity is concerned. The Fundamentalists are right in their stand for the Word of God as the Christian's Book for guidance and practice, and we hope they will stand. No matter how much Mr. Fosdick may say they are *important*.

CHRIST WALKING IN THE MIDST OF THE CHURCHES.

In the letters in Revelation to the Seven Churches, the key thought seems to be Christ Walking in the midst of the Churches. Naturally we ask for what purpose was He walking in the midst of the churches? Evidently He was walking there for inspection of the character and work of the churches. He is looking into their lives and work that He may make known to

them their strong points and their weak points, for that is just what He does.

In the Church at Ephesus He made His inspection and then told them just what He found there. He said:

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." What a fine record for the church at Ephesus!

He has seen their work and their labor and their patience. He had discovered their stand against evil—how they could not bear them which were evil, how they tried men and women who were claiming to be apostles and were not, and how they had found that these false apostles were liars, how they had labored and borne and been patient in all of their struggles, but had not fainted.

That was a pretty good church. If you had been a member, when the Master said so much in their favor, do you not think you would have congratulated yourself on belonging to a church with such a fine record in the Lord's work, and yet did you know that the Master did find something against that church. Listen! He says in verse four of chapter two, this:

"Nevertheless I have somewhat against thee, because thou hast left thy first love."

And then He said to them:

"Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his (its) place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."

In those verses we have the deliverances of a Judge. He had investigated, He had scrutinized, He had examined with care the church in its work, in its character, in its stand against evil, and He tells them of their character, and yet He found one thing against the church at Ephesus, they had fallen away from their first love, and His immediate appeal to them was to repent and do their first works over again. He told them if they did not do it—do as He commanded—he would remove their candlestick out of its place.

Now what was that candlestick? It was the Church. This you may establish by turning to Rev. 1:20, where the inspired writer interprets the meaning of the candlestick as signifying the Church. But how would He remove the church from the church? I think he simply meant if they did not repent and do as He had instructed them to do, he would withdraw from them and take away the character of the church, so that while they might be an association of some kind, they would no more be a church of Christ.

In this we have one thing that all churches ought to keep in mind, and that is, when a wrong is done in the church, it must be repented of at once, and the church proceed to do its first works over again, or it will lose its character as a church. And why not? If a church will not maintain the Scriptural character of the church (see Eph. 5:27), why should it be permitted to occupy the place of a church and claim to be a church?—why should such an institution be permitted to encumber the ground in the Lord's vineyard? Jesus is not a "white washer." If there is something good in the church he immediately points it out, and if there is something bad, He directly points that out and asks for its removal. If His request be not heeded, He at once takes from that church its standing as a church, and it goes out to its own place.

If a church is to hold the place of a church in the kingdom of Jesus Christ, then that church must maintain the character of a church.

It must quit the wrongs it has been guilty of and it must do the works of a true church of Jesus Christ, or He will put it out of its place by taking from it the name of a church of Christ, which it had been wearing, but unworthily. It is clear that Jesus does not permit an unworthy church to wear His name and have His approval, when in fact it is in character not such a church. He not only inspected the churches showing them the wrongs that were in them, but thereby He gave warning to others, that they might profit by the inspection he had given to them.

Notice, too, what he says to the church at Ephesus, when He had completed His work therein. He said:

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The word is so full of hints and plain statements as to the character and duty of the church that it seems as if there can be no chance for one who wishes to go aright, to go astray. Notice also that His message of warning is not to every one, but only to such as *have an ear to hear*. That means, if we get the thought correctly, that some people have no ear to hear what the Spirit is saying. Of course they can not get the message, for though they hear it with the natural ear, they will not hear it with the spiritual ear, for they have no spiritual ear, not because they have not been given the hearing ear, but because they have wasted opportunities for hearing, till the spiritual ear has been paralyzed and no longer can hear the truth. So they have no ear and of course can no longer receive the message of reproof, of correction, of instruction. Such was the course our Lord pursued with the church at Ephesus. He pointed out their good things and their bad things. If they tried to abolish the bad things and encourage the good in themselves, then they were given further opportunities and urge to go on to perfection (see Heb. 6:1—3), establishing themselves in the true character of the Church of Jesus Christ. We may with great profit study the character of the church at Ephesus.

THE MOST DANGEROUS COUNTERFEITER KNOWN TO MAN.

It is little wonder that men are often puzzled over the affairs of human life; yea, even in the matters of the Divine Life. Everywhere men are liable to be mystified and hindered, even in their best endeavors to serve God, but there is a reason why this is so, but this reason is little known to men, and it is even less understood.

God is seeking to lead men aright, to the highest and best aims and ends of life, but Satan is also seeking to control and lead men and women to the worst ends in life. Often men are bewildered and hindered because of the work of the arch-counterfeiter. While this is true it is also true that many of the people, even Christian people, do not keep their eyes open to the facts. In some indefinite way they understand that God is ruling in the earth, but they seem to think nothing about the fact that Satan is abroad in the land, seeking whom he may devour, opposing God in every way, and so trying to defeat the highest ends of God. To make his opposition successful, he must in some way get man to believe him to the discredit of the Almighty. Naturally, under such confusing conditions, man is misled and induced to do what Satan desires him to do, at least in many instances and of

course, man is in this way confused till sometimes he does not know whom he is serving.

To make the situation more embarrassing to the people of God and to hinder them in their efforts to do His will, Satan camouflages every possible situation, so that his work may seem to the not well informed to be the work of God, and, in so far as he can get them thus to misunderstand, he misleads them and to the utter confusion of the plans and purposes of God for men. This he accomplishes against the more readily and surely, than he could otherwise do because the people against whom he is working do not understand—they really confuse the minds of the people, inducing them to believe that God's work is Satan's work and that Satan's work is God's work. Under such confusion it is not at all strange that pandemonium reigns and the work of the Lord through His people is greatly hindered. How could it be otherwise unless the people who profess to be Christians will learn the teachings of the Bible?

Satan's biggest field for such operations, as we might expect, is found in his efforts to destroy the power of God's Word in its teachings. If he can induce some not well informed Christian man or woman to misunderstand the teaching set forth by Jesus or the apostles, then he has up his kingdom of darkness and at the same time he has in a large measure pulled down the kingdom of God. There is abundant evidence to sustain the position we have assumed. Turn to Matthew 4, and you may find this evidence in a strong degree. He tried even to mislead Jesus in the wilderness temptation. He even quoted Scripture wrong in an effort to induce Jesus to be misled. Not only so, but he tried to give him inducements to worship the arch-enemy of souls, and if Jesus had not been well informed as to the exact wording of Scripture, Satan might have induced Him to give heed to his misquotations and so have led him to failure. Of course Jesus was not to be misled, but many of the followers of Christ, being more or less ignorant of the teachings of the Bible, do yield to the same temptations, or to similar temptations. The truth is, all of us are in danger, as to following Satan when we are intending to follow Jesus. This fact is due to the devil's camouflaging the situation and making many believe one thing while the real truth is in another direction. To accomplish such an end the devil will go to any lengths. Paul tells us that the devil will transform himself into an angel of light that he may mislead the disciples of our Lord and Master. This he does by making it appear that he is doing and what he offers you are both the work of the good, and this he does under a false light that his deception may be the more complete.

What is the remedy of all this misleading of the professed people of God? That is the question of first class importance and should have a first class answer. There are three remedies that will prove most effective in defeating the plans and purposes of Satan. They are these:

1. Prayer. 2. Bible Study. 3. Active Christian Service. Prayer will make us hungry for Bible Study. Bible Study will prepare us for resisting the temptations of Satan and make us anxious to do Christian work. Try it, not merely for a day, but try it a year, and then for life.

CAN HE DO IT?

Mr. Hays, he who was in Mr Harding's Cabinet, as Post Master General, in the beginning of the present administration is reported through the daily press as saying that it is impossible to have a censorship of the press, pulpit, film, or spoken word. He declares this is true because the principle of freedom, upon which this nation was founded, cannot permit it. Well,

really that is news to us. Just as well to say that the principle of freedom on which this nation is founded forbids prohibition, and so turn loose the saloon again.

He further says: State-wide or nation-wide censorship will fail in every thing it undertakes. It hasn't been done successfully, and never will be. Too many people who know nothing about the business are named on censorship boards. We are going to obviate the necessity of censorship."

Well, now there are some new and interesting ideas, Mr. Hays. Wish you would explain how you are going to obviate the necessity for censorship. We may be mistaken, and we wish we may be, but that statement of Mr. Hays to the effect we are going to obviate the necessity for censorship seems to us to mean about as much as a spoonful of moonshine in a dark night.

Again: Does Mr. Hays mean that the United States Government, said to be the best government in the world, has not enough power to put an evil under the ban and stop it from robbing our people of their morals. If that is so, we think it is time to get another kind of government, or to strengthen the back-bone of what we now have. The freedom which cannot restrain an evil corporation from destroying the morals of the people, to whom it has been given, it seems to us is not freedom at all, but the most abject slavery the world has for its inhabitants. Why the people who cannot prevent the subjugation of themselves to vices and immoralities, such as the moving picture and other evils, are themselves the most abject slaves in the world.

Freedom which invites slavery is a queer element in human life. Mr Hays, you need to wake up and try again—you are clear off the track as to the power of a free government to protect itself against an immoral moving picture business. You are pleading not for freedom, but for the people to sit supinely by and submit themselves to the worst sort of slavery, that of evil ruling the good. Nonsense! This country was not founded on any such liberty.

Robert Blatchford's Recantation.

For years Robert Blatchford has stood for materialism and the materialist interpretation of the universe and of life. It is said that in his earlier years he was repelled from the religion of the churches by their incorrigible self-centredness, as he conceived it; and if that be the case, he is not the first to feel that the church has not always been sufficiently alive to the social implications of its own gospel. Nevertheless he like others, has failed to see that, in its work for the uplift of personal character through the agency of personal conversion, the church has ever been making an inestimable contribution towards social well-being; and because he failed to see this obvious fact he has been the unrelenting foe of the churches and the message for which they stand. During the last few weeks he has made a great recantation, not of his whole attitude of unbelief, but of his reliance upon materialistic theory as an explanation of all existence. It is once more the mystery of death that arrested him, and it is M. Flammarion, the great astronomer, in his book on "Death and Its Mystery" that has told him that it is not the eyes which are only the instrument of vision. Blatchford says concerning this: "I have no longer the materialistic theory to stand by, for science has shattered it into a nebulous cloud of electrons; but I do not know that M. Flammarion is right. I only hope he is. I do not think many of us could look upon the dead body and dead face of one we had long loved and known, and believe nothing has gone. We feel that something has gone. What can have gone unless it be the soul?"—*Exchange*.

CONTRIBUTIONS

ELON LETTER.

It is good for a fellow to get out among the people. There are so many of them and each life has its own message. I am thinking now of two men, both members of our Church and in their way loyal to it, and both laymen.

The first brother on greeting me inquired, "How is your College getting on?" I told him the best I could and then added that he might omit the "y" and make it "our" College! He then went on to say that in theory our institutions belong to the people, but in fact a few individuals controlled them and some folks were getting tired of it. "Now", said he, "the College Trustees won't let a professor be a pastor of Churches and a few years ago tried to prevent the young ministers studying at Elon from serving as pastor while they were students." Now this brother needed enlightenment. I tried to give it and left him feeling better. I told him it was far better for a young minister to borrow money to go to College than to cripple himself throughout his later life by preaching while in College. He accepted that, when I explained that the Board of Education is in a position to lend the money. "And about the Elon professors' preaching," I inquired, "did you ever hear of a man holding two government jobs at once?" He saw the point and laughed his hearty agreement. Will we ever be able to explain thus to everybody? Ought it to be necessary? Ought the presumption not to be in favor of our institutions?

But the other brother was of an entirely different spirit. He slapped me hard on the back with one hand while he gripped my right hand with the other and straightway inquired, "How is my College?" And that is the way he acts. His daughter will be here this fall. She was born to come here. This brother owns Elon College, just as the Psalmist in his famous twenty-third hymn of the psalter owned God. "The Lord is my Shepherd," he chants, not our Shepherd, but my Shepherd, and then he is prepared to enter the valley of the shadow of death comforted by that calm, sweet, that personal assurance of ownership.

Call not this attitude presumptuous. Call it not selfish. Call it not anti-social. It is personal, intimate, experimental. Every Christian ought to know this joyous experience.

Yes, this brother was right. Elon is his College. The Christian Orphanage is his orphanage. "The Christian Sun" is his religious newspaper. Miss Lucy Eldredge is his field secretary of Religious Education. Dr. J. O. Atkinson is his spokesman for missions and also for Men and Millions. This exultant braggart owns mission stations in Japan and Porto Rico and plans shortly to own some others in China. He has a Mountain School at Fancy Gap, Va. Elon belongs to him and shortly he will have a deed to Bethlehem College. He has a board employed to provide for his veteran preachers, their widows, and orphans. He owns Church property valued at more than a million dollars and has more than one hundred preachers on his pay roll. He is a very rich man, and yet a few thousands as the world counts riches would sum up all his worldly possessions. Best of all he has a clear title to mansions in the sky. The present life is real and sweet and precious to this brother. He is equally certain as to the life to come. It is not speculation with him. It is certitude. He knows in whom he has put his trust.

It is an inspiration to fellowship with this man. He is sunshine, radiance, gladness itself. He loves his church. It is his. He owns it and

rejoices in his proprietorship. Now don't you undertake to belittle his property or any of his servants. Once a few years ago I heard a "slacker" talk suggestively in his presence of one of our general officers, those brethren who represent us and whom we properly or improperly make the recipient of criticism once in a while, and what this brother said to him was sufficient unto the occasion. The memory of it lingers with me illuminatingly, why he regarded the brother's insinuations as personal insults and as such resented them. Think of it!

This man has the right attitude, and the beauty of it is that his attitude floods his life with joy. It pays to be owner in the Lord's vineyard. Proprietorship in things spiritual, that is it. This Christian Church of ours can take this world for Christ single-handed and alone, If (what a tremendous word this!) all our people would realize their ownership in our church, its enterprises and their servants.

W. A. HARPER.

THE CHURCHES AND THE TRAGEDY OF THE NEAR EAST.

Is it conceivable that the American people will let the Armenians be massacred out of existence? Already, according to conservative estimates, nearly a million of them have been put to death since 1915.

Not only the Armenians but apparently all the Christian minorities in the Near East are in danger of extermination. Is it nothing to us? Through the Near East Relief we have given fifty millions of dollars for the saving of these people. Are we to rescue them from famine only to see them die under a vengeful sword?

It is nothing less than a moral tragedy that no great enthusiasm for the cause of these persecuted peoples has arisen in public quarters. No great leader has appeared to espouse their cause. Are we so suffering from the moral let-down after the war, so callous to bloodshed and destruction, that they no longer stir our hearts?

America is probably the one country which today has sufficient power and prestige to prevent the continuance of the atrocities against the Christian minorities in the Near East. At least the nations of Europe are not likely to take effective action without the moral support of America. According to latest reports, the proposal for an official investigation by British, French, Italian and American Governments into the reported atrocities has now been given up. Are we so encased in insular provincialism that we do not feel our solidarity with our fellow-men in the Near East, to say nothing of their being our own blood-brothers in Christ?

The chief hope for effective action on the part of the American Government lies in the creation of a great tide of public opinion, and the chief hope for creating such public opinion lies in the churches. Already they have put themselves squarely on record. The following official resolutions, adopted at recent denominational assemblies and conventions, indicates clearly their concern:

By the Northern Baptist Convention at Indianapolis, Ind., June 19, 1922:

"We view with profound pity and horror the extermination of the Christian peoples—Armenian, Greek, Syrian—now in progress at the hands of the Turks. At the Conference at Versailles the United States was requested by the allied nations to assume a mandate for Armenia

and to protect her faithful and heroic people. The Northern Baptist Convention makes a solemn protest against the ruthless starvation and massacre of the first nation to accept the Christian faith. We hereby petition our government immediately to adopt measures to secure united action on the part of the United States and European governments looking to the deliverance and security of imperilled Christian peoples in the Near East."

By the Southern Baptist Convention at Jacksonville, Fla., June, 1922:

"Whereas, atrocities against Christians in the Near East by the Turks continue, and

"Whereas, the British Government has taken action seeking cooperation of our Government, as well as those of France and Italy, in putting an end to the said atrocities,

"Resolved, That the Commission on Social Service be instructed to call this matter to the attention of the President of the United States, and to write him to cooperate with other governments to this end."

By the General Assembly of the Presbyterian Church, U. S. A., at Des Moines, Iowa, May 24, 1922.

"Whereas, the people of the United States have been for years and are now being requested to contribute to the relief of the Christians in the Near East, and

"Whereas, We believe the conditions necessitating relief arise mainly through the persecution of the native Christians by the Turk, and

"Whereas, Mere relief, however generous will not guarantee the security of the Christians of the Near East,

"Therefore, The General Assembly respectfully petitions the Government of the United States to take such steps as may seem wise to make the Christian peoples of the Near East secure in the peaceful pursuits of their lives and worship."

By the Methodist Episcopal Church, South, Hot Springs, Ark., May 12, 1922.

"That the General Conference memorialize the government of the United States to take whatever steps may be necessary to stop the persecutions which threaten the complete annihilation of the Christians in the Near East and to give them such protection as will enable them to reestablish their desolated homes and support themselves in decency and comfort."

By the United Presbyterian Assembly at Cambridge, Ohio, May, 1922.

"Resolved, That this assembly does hereby call upon the President of the United States and the Secretary of State to exercise every possible means to secure the relief of the peoples of the Near East from political oppression and persecution."

Other bodies had taken earlier action, such as the Congregationalists, whose National Council a year ago made the following declaration:

"Whereas, In the present critical situation the intervention of our own and Allied governments has become necessary to avert a final disaster at the hands of the Nationalist Turks,

"Therefore be it Resolved, That we appeal to the President and implore him to use the good offices of the United States Government to the utmost for the protection of these people."

Still other church assemblies which will be meeting during the coming months will undoubtedly take similar steps.

Not only through their own separate denominational organizations, but also unitedly through the Federal Council of the Churches have the Christian forces made their position unequivocal. Three months setting forth the salient facts

in the situation and urging them to bring the influence of their communities to bear upon Congress and the Administration. A special memorial was submitted to the Department of State in which the following declarations, among others, were made:

"The American public has given millions of dollars to save the remnant of this shattered race, in confidence that they will be given a protected home. This remarkable response to a nation's need will be lost if these promises are not fulfilled.

"America cannot escape her responsibility upon the ground of non-membership in the League. Our vast relief contributions—the cause of humanity—and our own moral welfare, require more than expressions of sympathy. Action is demanded."

What has been done is good, but it is only a beginning. We must make it too clear to be ignored that the Christian people of America are looking to our nation to assume its full measure of responsibility. Insistently and incessantly the churches must be creating a public sentiment that will lead not simply to investigation but to action.

RECONCILING INFLUENCES BETWEEN AMERICAN AND GERMAN CHURCHES.

"Forgetting the things which are behind, and pressing forward to the things which are before" is the central idea underlying two recent events of large significance in the relation of the American churches with the churches of the lands from which they were formerly separated by the vicissitudes of war. One of these events was the reception of Dr. George Michaelis, formerly Chancellor of Germany, as a guest at the July meeting of the Administrative Committee of the Federal Council of the Churches in America.

Chancellor Michaelis is President of the Student Christian Federation of Germany, and it was in this connection that he was especially welcomed. In addressing the representatives of the thirty denominations which constitute the Federal Council of Churches, Dr. Michaelis spoke in part as follows:

"I appreciate more than I can say the warmth of your greetings to me and the privilege of meeting with the representatives of the Christian forces of America. It will be a source of great encouragement to the Christians of Germany to know that we can join together in facing the future.

"We are living in Germany in a very hard time. The situation appears to us very dark—so dark that I do not know what I shall find when I get back home after an absence of nearly six months. There are those who feel that the worst period for Germany has only begun.

"I have just come from an International Conference in China—the meeting of the World Student Christian Federation which brought together representatives of the Christian forces from all over the world; thirty-three nations in all, representing all races. This meeting gave me an insight into the possibility of fellowship of the Christian churches of all nations and made me feel that the great hope for the future lies in the development of this spirit of unity."

Dr. Robert E. Spear, who presided at the meeting, responded to Dr. Michaelis' address and in behalf of the Churches of America welcomed the cooperation of the German churches in working together for the building of a better world. He said in part:

"The division between nations and races cannot be argued away; they have to be lived away. It is in our common efforts to work out the Christian ideal in the life of the world today that we find the one influence which can break through

racial and national differences. The spirit of fellowship represented within this room is an evidence of the larger unity that is still possible. Here in the Federal Council of the Churches we see the marks of the healing of a former war which divided our own nation, for the representatives of both the Northern and Southern states are here, at one in their loyalty to their common Lord and in the task of winning the world to Him. There are also here the representatives of both the white and Negro races. If there can be developed such a spirit of unity as we now have within the Church, we need not doubt that it is possible to secure a unity which shall take in all nations and all races of the world.

"We hope that this meeting is only an indication of the reconciling influence that are now at work between the Churches of America and the Churches of Germany, and that we shall be able to cooperate in the future in the great tasks which require the full strength of the Christian forces of all lands"

At the same meeting of the Federal Council, an official message was received from the newly-formed German Evangelical Church Federation in response to the message of good-will authorized by the Executive Committee of the Federal Council at its meeting last December. The message from the German churches giving interesting sidelights on the present situation, reads in part as follows:

"Dear Brothers in Christ:

"On Ascension Day, 1922, at the grave of Martin Luther in Wittenberg the city of the Reformation, the document creating the German Evangelical Church Federation was solemnly signed. Thereby the task which was begun in 1919 and 1921 in the Church Conferences at Dresden and Stuttgart has been completed. Thereby the wish of German Evangelical Christianity, which recognized the seriousness of the present hour, and which sought to clasp hands in united service of the heavenly King, has been fulfilled. We pray that God may bless our work and that through it we may have added faith and brotherly love manifested among us.

"Several weeks ago before the days of federation, the German Evangelical Church Committee received your message which you kindly sent to the Christian Churches of Germany under date of February 21, 1922, and which at your suggestion, was graciously delivered by Professor Deissmann. The significance of this message seemed to call for a postponement of an answer until a reply could be sent under the name of the new Church Federation itself.

"We heartily thank you for the friendly expression of your readiness to enter into a relation of economical cooperation with the German Churches. We are certain that the mutual contact of our two great federations can become a blessing for the whole of Christendom. With heartfelt thankfulness we have noted during the past years that streams of brotherly helpfulness have flowed into our land not only from the National Lutheran Council and other Lutherans, but also from prominent churches of the Federal Council.

"The only hope for a torn world is that all nations may bow under the mind and will of the Prince of Peace, Jesus Christ, our universal Lord and Savior. You will understand, honored Sirs and Brothers, if we for truth's sake sincerely acknowledge that under the pressure of our present condition we look to the future with heavy hearts.

"Our nation laid down its arms upon the reliance of a peace of justice and cooperation. As these promises have not been fulfilled, it is difficult for us to realize that the war is over. For we are still under the sway of unfriendly forces, both in outer lands and at home. The German

is still considerably outlawed and even German missionaries are excluded from the fields of their blessed labors in the Kingdom of God. Under the pressure of unbearable burdens placed upon us the best element of our nation suffers most, especially that part upon which our Churches depend. The anxious care for daily bread has a destructive effect upon the moral elasticity and the cheerfulness of faith of hundreds of thousands. The impudent luxury of a small part of profiteers is only a special sign of our moral need

"With you we are convinced that the outer and inner burdens which cause our nation and other nations to sigh have their root in the fact that the Spirit of Jesus Christ, the Spirit of truth and love, has not become the moving power in the lives of men and nations. Thus we consider this time of darkness in which we find ourselves as an urgent call of God to the hearts of all people with renewed earnestness that which serves the peace of the world. We are convinced that all the Christian Churches should follow this call of God in the spirit of brotherliness and truth by unitedly seeking to unlift the life of mankind with the renewing power of the Gospel."

WILL YOU PAY THE PRICE

We often wonder at the success of other people and sometimes envy them their positions. We fail to see that back of all true success is toil and preparation. Great men do great things because they have made great preparation. If you would attain the highest success in life prepare yourself for the responsible positions—positions that are ever open for those who are prepared for them. A college education multiplies your opportunities several hundred times. Elon College, the property of our church and of the Southern Christian Convention opens its doors September the 6th. If you are a normal boy or girl you can prepare yourself there for a life that is worthwhile. It will take four years of close application but the result is worth the price. Are you willing to pay it?

Perhaps you are not situated so you can go to college, but would like to be better prepared for the work in your home church. There is no reason why you should not succeed with a Sunday school class or other church work as well as others.

Go to the Chautauque and School of Methods at Elon College, August 28th to September 4th. It will take a week of your time and ten dollars of your money, but if you are really interested in your work you can afford to pay the price.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

W. T. WALTERS,
Richmond, Va.

HOLLAND ITEMS

Dr. J. O. Atkinson was with us the fourth Sunday of July. He preached at the morning service with his usual fine thought, earnestness, and charm:

Dr. Atkinson spoke in very high terms of our Sunday School, of the interesting class work of class No. 5, and of the music at the morning worship.

Our Sunday School was represented at the Eastern Virginia S. S. Convention by its duly elected delegation, its pastor, and its superintendent. A profitable and enjoyable convention.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

WHAT SOME LAYMEN SAY

To say that our good people are deeply interested in Men and Millions and will pay their pledges when they can, but expresses a truth more and more apparent every day. I believe the following from one of our most loyal laymen about expresses a feeling prevalent everywhere: "I hope we will yet be able to make this movement the success it ought to be, and that some who have been as pessimistic about it will see that it can be done. I have always had faith in our people and believed they would pay their obligations when they got in a position to do so, and I still have that faith. I know that for the past three years it has been hard for me to meet my obligations, and a few of them I have been unable to meet. But if the Lord lets me live and gives me good health I expect to meet every one of them, and I judge other people's feelings by my own. I judge that others in our denomination who made pledges to Men and Millions feel very much as I do."

I am finding laymen everywhere who express the same feelings and views as does this good brother. Laymen everywhere who gave pledges are saying that their pledge to their church and the Kingdom is their bond, and that they consider these pledges as binding and as obligatory as any other obligations or debts they owe.

In such a spirit our Men and Millions Movement—the holiest and most helpful movement our Church ever initiated—will go on to the glorious results it so richly deserves.

J. O. ATKINSON.

IN GOOD COMPANY

When quite a youngster my father used to try to teach me to keep good company, or stay alone.

I am to this day grateful for that wholesome teaching. And if every one had good company this scribe has had since he began to associate with the Captains of our Men and Millions. It has been the writer's privilege now to meet a very large number of these Captains and Women Leaders in our North Carolina Conference, in our Eastern Virginia, and Georgia and Alabama Conferences. They are among the very best men and women our Christian Church has and to meet in council with them and discuss matters of vital concern to our Church and the Kingdom is an unspeakable joy. The writer has been surprised and grateful beyond measure at the number of intelligent, consecrated laymen this movement has found and at the grasp they have of the situation and their determination to do and dare in their Master's name for this movement.

There certainly is compensation in life. If working for Men and Millions is sometimes hard, the joy that comes from working with so many loyal and true and devoted men and women in a cause so good and great more than compensates for any hardship that may be found. The Christian Church, could it see them together, would certainly rejoice at the splendid leadership and Christian loyalty of these good Captains and Women Leaders. It is indeed a joy and a privilege to be associated with them.

J. O. ATKINSON.

WHY TALK A SICK MAN TO DEATH!

A very intelligent layman in a section of country hardest hit by these "hard times" said to this writer recently: "Matters never have been as hard as they were pictured." He was speaking

of the financial depression in which he himself had lost heavily, as well as the rest of his neighbors. And then he explained. He said he had not found any of his neighbors actually starving from hunger and thrust into jail because of unpaid debts. Moreover, he noticed about as many automobiles on the roads now as ever, if not more, and gas was just as high as it used to be. So far as he could see his neighbors were dressing about as costly and as nicely as they ever did, and in fact, matters were going on very much as formerly—except when it came to talking and paying church obligations and many other obligations. This layman knew our economic or financial man was sick, but he was not really as sick as we made out like he was, and if he were, our talking about his disease always was like helping talk a sick man to death.

There is ever and always excuse for not meeting church obligations. But men and women of faith and loyalty do not give up. Thus trust and pray and keep on trying.

Yes, our men and millions pledges were made in "flushed times." Had we paid them then it would have been out of our plenty and abundance. Now we are called upon to pay them out of our want and need.

God ever requires sacrifice in order to bestow the larger blessing. And the faithful man who stands the test will receive the better blessing ever received for those who, like the widow, give out of their want and living.

J. O. ATKINSON.

OUR FIRST CHURCH ORGANIZED IN CARROLL COUNTY, VIRGINIA

Miss Gladys Lankford, of Franklin Va., who taught for us in Carroll County, Va., this summer, seems to have had great joy and good success in her work. Her report for the eight weeks she taught was as follows:

Enrolled in day school	20
Average attendance at Sunday school.....	55
Average attendance mid-week prayer services,	40

Organization of a Christian church by Dr. J. P. Barrett with eleven members and six more ready to join at the next meeting. This is to be known as Rocky Ford Christian Church. In order to have a church house for worship, all the community people have promised work, two men have promised land and money, and the County School Board will pay \$50 to \$70 a month on salary of our teacher. Have about sixteen homes in this community, and they are live, wide-awake, ambitious people. I visited each home at least once every two weeks, and more often than that in most of the homes. Placed Bibles in four homes. Found one fine young girl who did seventh grade work, who is so very anxious to go on to school, and to fit herself for active, Christian service. What a fine opportunity for some of our Missionary Societies to help this deserving girl to get a start in the world. She would make good if she only had a chance. How my heart longs to see her given a chance.

This is the second summer Miss Lankford has taught for us and the mountain people are grateful and greatly pleased at the good work she has done.

J. O. ATKINSON.

THE WORK IN THE MOUNTAINS

We began our work on June 17th. For several days the work only proved to be that of

just a good success and then it began to grow. People invited me into their homes, and I spent several days only visiting. The great welcome that the people gave me was far greater than I am able to express. I found a warm welcome every where I went, and more invitations than I will be able to fill should I spend a year with the people.

I always tried to be at the place appointed when I said I would be there. The people have manifested a great interest in the work, and nearly two hundred have taken a stand for Christ. Others are waiting a chance. When I say a chance there are so many places waiting for me to come and be with them. I have not been able to fill all the calls for my work by any means. I preached thirty-three times while up there, and Dr. Barrett preached one time. There Mr. Crutchfield kindly consented to come and preach for me while I was unable to preach owing to being over worked. He preached five times for me. Miss Lankford filled one of my appointments making about forty preaching services. We organized one church while up there, and there are two others that need organizing. Our greatest problem now is giving them what they want; namely, a preacher. It is true that there is so much work to do that a minister will have a very hard time keeping his body in good condition, and do the necessary work. One cannot hope to preach less than three times each week and do the visiting which is a great part of the work. The worst will be getting across the mountains, and going chiefly by foot. But some one will have to make this sacrifice, and no one could refuse a call who favours the great desire for our service.

The question which has confronted me most since I have been up there is, Am I going to spend at least one year with them? This question I have been unable to answer, but knowing that the Christian people would not let such a great work be neglected, I have promised them that some one would be with them this year.

We have made arrangements to build a Church at Rocky Ford. There has never been a church here, and my oldest member is seventy-four years old. We are planning to build this church independantly of any help from the Board. There has never been a church or any preaching services in this community, until I went up there.

The first Sunday I gave an invitation, there were more than twenty that gave their hearts to God. Now we have a good church started, and lack nothing but a building to worship in and a place to call our church. We have plans for the work and every thing ready to start on the work as soon as we can hear our Mission Secretary, Dr. Atkinson, say go ahead.

I may say that I have never dreaded any work quite so much as I did this, when I started off up there. And since I have gone I have never received such a great blessing from any work. I shall be badly dissappointed, if we fail to send a minister this year, and think that since we have started, to fail to do such will mean that our work will be a failure for the next few years, owing to the fact that the people are looking for us to come and work with them.

I am now on a few days rest, and to serve my church at Garner. I shall then return for two weeks, and at the close of that two weeks I will be expecting to have heard Dr. Atkinson say some one is ready or will be up in a few days to carry on the work which God has so richly blessed us in starting. I would be glad to give the wonderful experiences that I have had while up there, and the conditions as they really are, but owing to time and space I will not be able to do so for a few weeks.

M. T. SORTELL.

Apex, N. C.

The Value of an Education

IDA B. CARTER, Maryland, Md.
Superintendent of Epworth S. S.

When we are young parents we fondly imagine our children are our very own—that we are rearing them for our own enjoyment; but as the years speed by we waken to the fact that the house is very quiet, and two plates are all that are needed on the dining table and it is no trouble to place two chairs and oh, we are so lonely!

The parents are all who are left of a once noisy family. Every time mother happens to encounter a pair of wornout shoes or a small old garment, or "the books they loved and read and tore" she sighs, and the lines seem deeper on her face, as a mental picture comes to her of the children who owned them, "but then we owners come no more the lonely hours thru." Perhaps they dwell miles apart, for they have taken their respective places in the great world—the places their education and training demand.

The parents now realize they were not rearing a family for themselves, but that they reared their children for the world.

It is God's plan that this is true, so it is good.

How earnestly we pray, Thy Kingdom Come, and the surest way to make it come is to send the best possible men and women out from our hearth stones into the world, but how? This question is directly and vitally linked up with every family.

Now it is no safer for a family to forget God and moral integrity than it is for a nation. There is nothing out of date in the fact that a nation may go to destruction today, as well as in ancient times. The same is true of a family. These ideas stand out big in our recent Sunday School lessons; so the parents problem is this, how may we send forth from our homes men and women who will make the world better instead of worse?

That great orator and statesman, Wm. Jennings Bryan says on this subject, "A trained mind can add largely to the usefulness of life when it is under the control of the spiritual in man, but it can wreck any human being, even civilization itself, if it is allowed to exercise authority.

"Brain and money are both good servants," says Mr. Bryan, "but they have not the qualities that are needed in a master."

At Pottstown, Penn., June 18th, in his address at the Hills School commencement, Dr. S. Parkes Cadman, of Brooklyn, declared that "educated people are dangerous unless they believe in God and follow His teachings." Said he, "If culture counted most in life, Athens and not Calvary, would be the base of the world's true civilization. Without God there can be no real civilization or true education."

These same thoughts are expressed in different phraseology by Ex-Presidents Roosevelt and Wilson and President Harding and many other great men, so when you are prepared to enter a school of higher learning, I would urge you to choose a Christian institution.

A lady said recently, "Shucks! People don't need so much educating."

True, many succeed nobly without much instruction. They are people of great natural ability. Many play a musical instrument well without knowing a note when they see it. They are people of great musical ability, but what might these gifted ones have become had they had proper training? Of the measure of their powers they know little. They only know as they call upon them they respond. They have a

great depository of ability upon which they know not how to issue checks.

A student understands why he does certain things and the gain or loss, if he does otherwise. Training gives one confidence and poise, and expands and illuminates the capacity for enjoyment. It gives one ease in any company.

Begin now—choose the subject you like best and study it in your spare time. You will soon find your self lifted from the rut you were in, actually forced into a wider field, where your knowledge will be of use to those about you.

"The tragedy of our lives is we are not living in conditions of our own choosing." That makes no difference. You can, if you will. No power in society can keep you down in knowledge, virtue and influence excepting the power of your own consent. You can rise by the sacred power which Jesus called the "Kingdom of God." He said "it is within you."

This power makes Helen Keller the wonder of the world of science, though she is walled in by darkness and silence. It made Blind Homer the first great master of literature, and Blind Milton to write "Paradise Lost." It made a Booker T. Washington, a Lincoln, a Garfield—American history and biography are full of evidence of the fact that any one can have a good education if they truly hunger and thirst for it. Proof of this runs through the early chapters of the history of some of our countries best and greatest men. So, were I again young, I would choose to be educated and educated in a Christian institution, regardless of the seeming merits of others, and unless I had great talent in some other direction, had I been reared on a farm, I would choose agriculture as my profession as I would have a good start in the knowledge of my chosen field.

One thing which would help me decide this is the fact that statistics show that 60 per cent. of those entering the business world fail within ten years after their entrance, and every city and small town has more professional men than seem able to make an honest living.

We could welcome an agriculturist in our neighborhood. I for one wish some would come and teach us how to farm.

A Boston lady told me that a few years ago there were hundreds of abandoned farms near that city, all of which had been brought back to fertility by agriculturists.

Ex-Governor J. G. Townsend, of Delaware, said in a speech before the Peninsula Horticultural Society, held at Berlin, Md., his boyhood's home town, "As I drove over your splendid stone roads the wonderful changes that have been wrought in your county flashed over me. Where perhaps the worst sand road in the country could be found, now there is a stone road." Then he told how Delaware was taking her place in educational matters. He told how one community similar to our's "made good."

He said "25 years ago Baltimore Hundred was struggling along with her land values around \$8 to \$40 per acre. A great many of her people in debt, with poor homes, poor land and conditions generally bad. Selbyville, the shipping point of the Hundred, was a town with few homes, one or two stores, streets that were covered with mud after each rain."

Scientific farming wrought a change. Continuing he said, "Now, Baltimore Hundred has been divided into farms of from 10 to 30 acres and nearly every farmer is a grower of straw-

berries—property clear of debt, land values have increased to \$50 to \$200 per acre, new homes, new churches and schools have been built every where in the Hundred and the town of Selbyville has been built up to be one of the prettiest on the Peninsula with two banks in which the people have a line of deposits of over a million dollars. Each year their strawberry crop brings over a half million dollars and not a man there has over 15 acres to strawberries.

This simply shows what education rightly applied will do for a community.

City people used to consider country people quite behind the times. Conditions have changed because of agricultural students who, during their college years, have come in contact with the widest possible sources of information, the newest results of investigation and the broadest conceivable influences and carried this elevating atmosphere to the country. Statistics state that now more students are enrolled in Agricultural Colleges than ever before and half of them will go to the country to farm. Statistics show that farmers have come to be the best informed of any class of society in the United States and city laborers are the most meagerly informed.

Invention and improvement have brought a fuller life to all, but to no one in so great a measure as to the farmer. Men and boys are always interested in power machinery with which, up-to-date farms are now equipped. The rural route brings the farmer the daily news and his choice of magazines. The phonograph furnishes him the best in music. He can study any language he wishes by its aid. The telephone makes him next door to any one on the line, and motor cars and trucks have eliminated the barrier of distance. I read of a Western farmer who was a war aviator who has purchased an airplane to use for marketing and now the radio phone is opening a new treasure chest of interest to the farmer and all these blessings to mankind come through trained minds, in other words education. Can you question the value of it?

Surely man is but a "little lower than the angels," if he will but rise and accept his heritage.

CHURCHES CALL PASTOR FOR ANOTHER YEAR AND INCREASE SALARY

"New Providence and the Graham Christian Churches held a short business meeting July 30th, and gave our present pastor, Rev. S. L. Beougher, a unanimous call to serve the churches for another year at an advance of \$500 in salary. Mr. Beougher and family have greatly endeared themselves to our people by great interest and excellent work for the churches in trying to build up the Christian Church, or rather rebuild in this community.

We, as a church, feel proud that we have a pastor in this field who can give his time to the work, as there is yet so much material out of which a strong church may be built."

MRS. JOHN B. STRATFORD.

LOOKING FOR A PREACHER

"Last week a delegation of church people composed of Messrs. J. U. Gunter, J. Walker Kelley, J. S. Truitt, and S. H. McDuffie, of Sanford, came to Graham looking for a preacher and called on Rev. S. L. Beougher, pastor of New Providence and Graham Christian Churches, for the purpose of securing him as pastor of the Sanford Christian Church for the coming year. It is not believed they will get him this time, for his churches had a meeting a day or so later and gave him a unanimous call with a substantial increase in salary."

MRS. JOHN B. STRATFORD.

Present History of Haiti

By CHAPLAIN H. E. ROUNTREE, U. S. N.

NOTES: By invitation of the Editor, it gives me pleasure to supply THE SUN with a few articles on Haiti. My present plans are to give them in a series with subjects as follows:

Haiti—An Historical Sketch.
Haiti—Today.
Haiti—Her People.
Haiti—Her Agriculture.
Haiti—Her Religion.

For the facts of my information I am indebted to Mr. W. P. Davis, the President of the American Sugar Company, who has been here six years and has devoted much of his time to collecting material in preparation of an authentic history of Haiti, and he is an authority.

H. E. ROUNTREE.

HAITI TO-DAY.

No. 2

A century has passed since the French were obliterated. The whites are gone. The white from the flag is torn out. A few United States Marines have hoisted the Stars and Stripes, and not only put their guard at the strategic points of the country, but patrol every trail. A Haitian army, Gendarmerie, has been organized and, under the command of Marine officers. The Customs have been taken over and moneys are not misappropriated. Sanitation is instituted and supervised by American physicians. Modern improvements such as paved streets, electric lights, ice plants, street cars, building of roads, etc., are installed under the supervision of American engineers. At eight o'clock each morning at the beautiful palace built to replace the old one destroyed ten years ago by a terrific explosion when a former president demonstrated that to occupy that high office in Haiti meant certain and sudden death, (They say "he went away." And he did, and too he was going up when he left), a squad of Gendarms and a band perform the ceremonies of raising the flag, playing the *Star Spangled Banner* and the Haitian National Air. On the drill grounds companies are being drilled by their American officers. On the Champs de Mars the United States Marines are marching. What has happened to Haiti?

The story is long and every phrase has its own interesting importance. "Shibolth" may make a good password, but it doesn't make a foundation for a permanent structure. Haiti is not the only country that has tried to build without laying the proper foundation for her structure. It has always been on sinking sand.

The population is now estimated at two million people, nearly all unmixed ancestry. Besides the Marines, there are only a few hundred whites. The natives are divided into two groups, the educated and the uneducated. The first is about five percent of the total. These can read and write French and some of them may be said to have adopted European culture standards. Some are well educated, polite and courteous. This group controls the entire country. The other group, ninety five percent, are sunk in ignorance, superstition and poverty. Privation and suffering is the lot of the mass. Sanitation and morals seem to be unknown. It is said that more than ninety five percent is infected with syphilis, some so horribly so that they are a mass of sores.

The upper classes have never learned to work. They have no work ideals. And this spirit seeps down through all the classes so that whenever it is possible they become a middle man as an agent for work and draw their graft. An officer pays a valet about five dollars a month to do his chores for him. The valet will hire some one

to take the burden off of him. My boy went down for the laundry the other day. He hired a "Gorcon" to toat it for him. He paid him two cents to carry it about three quarters of a mile. Some time ago an editor was jailed for certain intollerable utterances. As a prisoner he was made to work. What a howl went up by his compatriots! They called the Marines "White Savages" for making him work six hours a day and didn't give him but one hour at noon to sleep. This represents the elect who are to be cared for by the common herd. As a result of this spirit and condition, there are more people seeking public office than there are offices. Graft is second nature and they have no compunction of conscience about it. There is always a class who is interested in upsetting a government for the benefit of their own personal welfare, rather than maintain it, and each man thinks he is "it" for the job. We are told, and it is a matter of record, that in an interview regarding the presidency of Dartigenave, Admiral Caperton said to another aspirant by the name of Bobo, "Dr. Bobo, if Senator Dartigenave is elected president, will you help him loyally and earnestly in his efforts to benefit Haiti?" Bobo replied, "No, I will not. If Senator Dartigenave is elected president, I will not help him. I will go away and leave Haiti to her fate. I alone am fit to be president of Haiti; I alone understand Haiti's asperations; no one else is fit to be president but me; there is no patriotism in Haiti to be compared with mine; the Haitians love no one as they love me." (Quoted from Prof. Kesley). When Dartigenave was elected, Bobo tried to start a Revolution. This incident marks a fundamental difference between our concept of government and that which obtains in Haiti.

Under these conditions, it is not hard to understand that revolutions would take place frequently, and how laws would amount to nothing. Quoting Prof. Kesley again, "Until Haiti gets a vision of Government by law and a respect for public opinion, there can be no hope of stopping revolutions which have cursed her career." The course is wrong. It builds up an army to protect a president rather than constitutional rights. It makes impossible a sound financial policy (Her debt is now \$35,000,000). It makes impossible development of schools, roads, public health and other fundamentals. This with the condition that the poor have no money for taxes nor anything to be taxed, and the rich dodging their taxes, makes a fearful condition. The seriousness of the situation is more keenly appreciated when we learn that school teachers, for instance, are paid a very small pittance for their services, while by contrast the president draws \$2000.00 a month plus certain other sums for expenses.

The country itself is altogether agricultural. Once in the prosperous times, there were at least 1,000,000 acres in cultivation, and now we are told that there is not more than a thousand altogether. Personally I am of the opinion that it will sum up more than that. Nevertheless, during the revolutions during the years 1915—1921 farming ceased almost altogether. The revolutionist pillaged everything until no one undertook anything. The most of the present gardening has sprung up within the past twelve months and is in the form of small gardens. The people are peaceable and amiable but indolent, cultivating just enough for their subsistence or what nature has provided for them, and live altogether in an environment designed by nature for just such people. But as I am to write about the

agriculture of the country later, I will not say more here.

Port au Prince and Cape Haitian are the only cities that have any touch of modernism worth speaking of, such as, modern dwellings, modern business houses, electric lights, paved streets, ice plants etc., and Port au Prince is the only one that has paved streets and street cars. These cars are the gasoline type, the Dodge.

The most of the above improvements have come about under the influence and guidance and supervision of the American forces. And, as is noted, this applies thus far only in the towns and cities. The dwellings throughout the country are what is known as "Kiis," bamboo huts run up on poles with thatched roofs,—little places of two rooms on the ground,—both together not big enough for one, and in this possibly a family of from ten to fifteen. Many have no homes at all, and when one travels at night these may be seen in groups here and there sleeping on the ground. Most land seems to be anybodies and wherever one may "Squat" and hang up a horse skull or a pan of some kind there they live until they see fit to move on.

Schools are maintained in all cities and towns under the supervision of the Roman Catholic church and are regarded as state schools. But even this touches but the "fringe of the garment," so to speak, and is very meager compared with the whole need.

In Port au Prince and Cape Haitian, there are a few American and french taught physicians. But outside of these, there has been no medical attention at all, save for the proverbial "medicine man" who dons costumes, hangs a ring in his nose, paints his face (or does some other fool thing), and to the awe-stricken constituency, proclaims himself healer of all diseases. This may be an extravagant way of putting it, but the fact is that such do exist and is the only medical help available. It is said that there are over 300,000 sick ones beyond reach of any medical attention whatever. Superstition is supreme in this kingdom of healing.

The Sanitary Department under the supervision of the Americans has done wonders to stamp out Small Pox and other contagious diseases, clean up the cities, establish sanitary systems as far as possible for the health and comfort of all that they can reach. They have officers in every strategic center. The American Red Cross which began operations here a year or so ago in conjunction with this Department, is establishing free dispensaries in some interior towns with a native pharmacist.

Travellers, at seaport towns, can find accommodations about as well as they would expect in a country like this. Port au Prince and Cape Haitian has a few hotels with a few touches of modernism such as a shower bath, a bed with "honest to goodness" sheets and very good food. There are two American hotels in Port au Prince, the American House and the Mountain House. I live at the former and the service, though managed by an American, is Haitian and far from what it is in the United States. However, considering that it is in Haiti, it is fairly satisfactory.

And what are we doing in Haiti, did some one ask? And did some one say "nothing?" At a glance, it may seem so, and there may be many things at which we may be at fault, falling far short of what might be best, but, in the meantime, things like the above are being accomplished. Much has been said derogatory to the American Forces in Haiti. It is all propaganda by the set who would overthrow government for their own personal benefit. The fact is that Senators from the United States, by authority of the United States Government, have made thorough investigations into all complaints

and have found no grounds for the charges and complaints which have been made.

There is no question that the United States has always desired the success of Haiti, and today, not only wishes, but is doing what is possible to win that success and complete her independence. Our government was forced to put an end to the reign of tyranny and anarchy, and establish soundly a government which the Haitians might choose to maintain against change by revolution. To do this it must direct finances and establish fundamentals. Haitian leaders are in accord with this for they had lost all power for an orderly government and all confidence in themselves to govern.

Now, as regards to life, the peasant is safe. Revenues are honestly collected, with a few exceptions, as it is said, where internal revenue is not under American control and the old system continues. Whatever may be said to the contrary, the Haitian does not believe that we are here to destroy his sovereignty and are looking to us to make good or quit, but we are trying to pull her out of the mud.

H. E. ROUNTREE.

BEAUTIFUL! BEAUTIFUL! IS IT THIS WAY IN YOUR HOME?

We have been rarely more interested in a short article than in the following, which we find in an exchange. It is so good and so appropriate to the families of this day that, in the hope of helping as many as may read it, we are giving it a prominent place in our columns. You may say that is the ideal home, but not the real. If that is so, it is because the Christian people of this day do not set themselves to the task of gaining such experiences in their daily lives. It is ideal, that is true, but it may be practical and ought to be made practical in the lives of as many as love their Divine Savior. We cannot afford to say it is merely ideal—we may say that and speak the truth, but we need also to declare it is plainly practical and needs exemplification in the daily life of the people of God. Do not fail to give it a careful reading, no matter how you look at it, for even the reading of it ought to give us all a real hungering and thirsting after the ideal till we bring ourselves into this practical way of daily living in every Christian home. This beautiful word picture follows:

"LOVE NEVER FAILETH"

I know a home which is the abode of poverty, toil and constant pain. Yet one cannot remain there, even for one brief hour, without feeling that something fine and sweet and good abides in that place. There is an atmosphere of love kindness, courtesy, gentleness, contentment, such as one seldom finds on this earth. The poor furnishings are forgotten in the presence of this greater thing, which, indeed, is priceless.

There is an invalid mother in this home who knows that she will never leave her couch until her spirit is summoned to the better and higher life.

There is a father who toils long hours each day, and for a small wage.

There is a son just entering high school, who delivers papers both morning and evening, proudly placing his earnings into his mother's wasted hands.

There is a daughter who, aside from her household duties, is stenographer for a great business enterprise.

Each day is filled to the brim with tasks which must be done.

Still, there are bright smiles, clear-ringing laughter, pleasing jests, cheerful optimism and undimmed hope beneath this lowly roof.

A visitor lingering for a happy moment just yesterday, noted these precious deeds, all done

with a natural grace which marked them as being natural:

The son entered his mother's room with twinkling eyes and one hand held behind him.

Said the mother: "What have you in that other hand, you blessed boy?" It was a bunch of violets, fresh from the woods, which he held gently to her pale, sunken cheeks.

The daughter came with a book from the public library, and, with a kiss, placed it in her mother's hands.

"I think you will like it, mother," she said.

The father sat by the bed and told a funny story he had heard that day, yet one could see that he was all worn with toil!

"What a wonderful home you have!" said the visitor. "What makes it so rich and full?"

"It is mother," said the son.

"It is love and mother," said the daughter.

"It is Christ and love and mother," said the father.

"It is the love of Christ, the mind of Christ, in all of us," said the little mother.—*E. C. Baird in Christian Standard.*

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

At Noon Day July 29th and 30th Noon Day Church had the pleasure of entertaining the best Convention in her history. Not all the speakers being present we had to supply with others. Saturday morning after the devotional exercises, Rev. R. F. Brown made a service talk on Religious Education which was enjoyed very much. After him came Dr. J. O. Atkinson presenting the principles of the Christian Church of which we are proud. Then came Mr. L. W. Vaughn, Bursar of the Elon College, in interest of the College. Other talks were made by Rev's J. D. Dollar, J. H. Hughes, Jessie Dollar, C. M. Dollar, E. M. Carter.

Sunday School at 9:30 o'clock with 150 present in Sunday School and 68,000 verses of scripture reported being read the week before. After S. S. Mr. C. W. Carter made an address in the interest of the school which was enjoyed very much. Mr. Carter has a very warm welcome at Noon Day having been the pastor there several years ago. At eleven Dr. J. O. Atkinson delivered a great sermon on belief which was greatly appreciated by a large crowd and it made a great impression on all that heard it. We feel that the Church and Sunday School have been greatly benefited by having these great men of God with us and may He ever bless them all in their work.

LUKE H. HUEY, *Secretary.*

Wendowee, Ala.,

DURHAM DOINGS.

On Wednesday evening, August 2, The Durham Christian Church awarded the contract for the rebuilding of its church edifice. The plans call for the complete rebuilding of the entire interior. The proposed changes of the interior arrangement will about double the present seating capacity for both church and Sunday School departments. In the Sunday School department there will be fourteen separate class rooms, and an assembly hall. The church auditorium will not be used for Sunday School purposes. Building operations will begin August 14, and we are hoping to have it all completed by October 1st. The total cost of all improvements will approximate \$15,000.00, and will give the Durham Church a very commodious and serviceable church equipment.

The work in Durham has been handicapped by the lack of adequate building accommodations. The present financial depression made it too difficult an undertaking to attempt to build an entirely new building sufficient for the needs. The

growth and activity of the Sunday School, and the increase of the congregations at the church services of worship made it necessary to provide larger accommodations. The membership of the Durham Church is loyal, forward-looking, and sacrificing in spirit. We are praying that the Lord will use us for larger service in the future.

STANLEY C. HARRELL.

THE PURPOSE OF PRAYER.

Our ordinary ideas of prayer are quite one-sided. We think of prayer as a means of approach by which we may obtain some desired benefit from God. From this it is but a step to the further error of supposing that the purpose of prayer is to influence the mind of God in our behalf. Whereas prayer is intended to fit us to receive the good from God which his unchangeable love is ever waiting to bestow. Thus we lose sight of the important fact that prayer is commanded for the sake of what the act of prayer will do for us rather than as a means of obtaining our desires.

It is not possible to produce a favorable change in the unchangeable goodness of God. And it is well for us that this is so. How evident, then, that if prayer is intended to effect any change it must be in ourselves! When we realize the blessedness of emptying the heart of bitterness that it may be filled with the sweetness of God and of having our jangling thoughts attuned to the mind of God, we will begin to know something of the true purpose of prayer.

A. L. MILLET, A.M.

Collingdale, Pa.

IMPORTANT NOTICE

On account of the fact that the American Christian Convention meets October 17, 1922, it is thought best by the Executive Committee of the Georgia and Alabama Christian Conference to change the date of this Conference October 17, 1922, to October 3, 1922. This is done in order to avoid a conflict in dates. The Georgia and Alabama Conference will meet with the East Lagrange Christian Church, Lagrange, Ga., October 3, 1922, instead of October 17, 1922. All who are interested in this Conference and expect to attend its sessions will please make a note of this change of the time of meeting.

(Signed) R. F. BROWN, *Chairman,*
H. M. GRAY,
P. L. DUKE,

Executive Committee Georgia and Alabama Christian Conference.

August 7, 1922.

NOTICE! NOTICE!!

If you expect to attend the next session of the American Christian Convention to be held at Burlington, N. C., October 17-25, you are requested to send your name and address to the undersigned at once. This is to your interest as well as ours. You want to be well provided for, and the Burlington Church desires to serve you to the best possible advantage. This, however, we cannot do if you fail to notify us that you are coming. Simply state that you are coming, and a home will be assigned you and your assignment card will either be mailed you before you leave for the Convention, or will be on file and ready for you on your arrival. We most earnestly ask that you give prompt attention to this important matter.

Yours for service,
BURLINGTON CHRISTIAN CHURCH,
Burlington, N. C.
G. O. LANKFORD, *Pastor.*

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

Chautauqua and School of Methods—Elon College—August 28th to September 4th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Nehemiah's Prayer.—Neh. Ch. I.

Golden Text: "The supplication of a righteous man availeth much in its working." James 5:16.

Time—445 B. C. The Place—Shushan.

Nehemiah was interested in his race: "And I asked them concerning the Jews" is the natural query of the Jew in exile. He was interested in their personal welfare, and in the state of their great city, Jerusalem.

Nehemiah was concerned about his race, when he received a reply to his inquiry. When he heard of their affliction, and of the desolated condition of Jerusalem he "sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven." His was not mere idle curiosity, a desire just to know what others were doing. Nehemiah was eager to know their real condition, and when he learned of their need, he recognized that it was a need that he in his own power was unable to satisfy, and he went before his God. To Him he acknowledged the sins of Jehovah's people, how they had failed to keep the commandments, as he prayed for God's help.

Nehemiah was unselfish. He could have settled down in comfort in his position as the king's cupbearer. In this position he had honor and prestige. He had a beautiful and luxurious home, but he was not happy because his people were not happy. Their need was his call. Today God is calling men and women to do his work by showing them the needs of people throughout the world. Perhaps He is showing you a great need. May that not be your call to service? Are you going to settle down in the comfort and luxury of your position, or Nehemiah-like go, in the strength of Jehovah, to endeavor to meet the need which has been impressed upon your heart. It was Dwight L. Moody who once heard a man say that the world had yet to see what God could do with a life wholly dedicated to His service. And Moody declared "By God's help, I'll be that man," and with that determination and devotion, he went forth, and the story of his life is the story of the good God can accomplish through a life dedicated to His service. Nehemiah was unselfishly interested and concerned in his people, and he felt his own personal responsibility in the matter, as he went up to the king.

"My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length—
They were not His, but mine.
The Master came and touched my hands,
And mighty were His own;
But mine since then have powerless been,
Save His were laid thereon,
'And it is only thus,' said He,
'That I can work my works through thee.'"

CHRISTIAN ENDEAVOR TOPIC.

August 27th, 1922.

LESSONS FROM GOD'S OUT-OF-DOORS.

(Ps. 8:1-9.)

Read Psalm 148, in which the psalmist invokes the whole Creation to praise Jehovah. All of God's great out-of-doors is a continual evidence of His power and of His goodness to His children.

"Have we thought what the out-of-doors meant to Jesus? We think of his praying, his teaching, his temptation, his betrayal; but do we see immediately the garden and the desert, the lake, the sea side, the well, the public way, the city street, and the hill-top? Just because the life of Jesus is so closely connected in all our thinking with the beauty of the out-of-doors we understand better why this singer of the long ago calls all creation to praise the Lord, saying joyously with Wordsworth, that lover of nature, 'We live then, in a bright and breathing world'".—*The Girls' Year Book*.

"God bless the heart of sunshine

That smiles the clouds away,

And sets a star of fresh-born hope

In some one's sky each day.

God bless all words of kindness

That lifts the heart from gloom,

And in life's barren places

Plant flowers of love to bloom."—

A. H. G.

"Somewhere on the great world the sun is always shining, and just so sure as you live, it will sometime shine on you. The dear God has made it so."—*Myrtle Reed*.

"Only let God be within us, and everything outside us will become a godlike help."—*W. Mountford*.

CHAUTAUQUA NOTES.

At eight o'clock Monday night, August 28th, at Elon College, the 1922 Chautauqua and School of Methods begins. The men and women, who are to lead the week's work, will be introduced and there will be a program of short talks and music, followed by a social hour. This is "Get Acquainted Night", a time of good fellowship with which to begin a week of work and play, study and recreation, inspiration and uplift.

On Tuesday morning, August 29th, at 9 o'clock, the regular program will begin, with the morning worship period, followed by the Bible Study, taught by Dr. J. U. Newman, on "The Book of His Presence—Revelation." From ten to eleven there will be class periods for pastors, Sunday school superintendents and officers, workers with adults, young people and children, Christian Endeavors, and for the study of the Daily Vacation Bible School. It is possible that this last class may be at a later hour to accommodate those who wish to attend it and one of the other classes as well. Also for the visiting children and children of the community there will be a daily Vacation Bible School conducted during the regular morning's session, probably from ten to twelve o'clock. After the class study, there will be a division into three groups, pastors, Sunday

School workers and Christian Endeavors for discussion of problems in the various fields, led by men who have studied and solved questions confronting many of our church workers. For pastors, the following phases will be discussed, Visiting and Oversight of the Flock, Study Hours and Reading matter, Church Evangelism, Co-operation in denominational, interdenominational and civic movements. Sunday School workers will discuss Building and Maintaining a Membership, Making the School a Spiritual Force, The Sunday School During the Week, Teaching Missions and Benevolence in the Sunday School, each conference hour led by a wide-awake Sunday school superintendent. Christian Endeavors will consider The Spiritual Aims of Christian Endeavor, Christian Endeavor Through the Week, A Growing Christian Endeavor Society, Christian Endeavor, A Life Recruiting Station. The leaders of all these Conference Hours will be published in next week's "Christian Sun". These hours are planned to bring real practical benefit and give plans and methods, which have proven successful, to be carried to other fields.

One of the most helpful and interesting hours of the day will be the Mission Study Hour, from twelve to one o'clock, courses and leaders for which are to be announced.

The afternoon will be devoted to rest and recreation. Coach Corboy will have charge of the program of athletics, and there will be events to attract everybody. Already there is much interest in the daily ball game to be played between the Y. C. C. team of Elon and the Chautauqua team, captained by Rev. O. D. Poythress. Clean sport and good comradeship will be the order of the day during the Chautauqua week.

The evenings, with the music hour, led by Miss Julia Braxton and Prof. Betts to begin with, are sure to prove attractive and enjoyable. Miss Braxton will be the head of the violin department and teach public school music at Elon next year, while Prof. Betts is the director of piano and organ at Elon, and well known to Elon visitors. Each night there will be a program in the college chapel following the music hour. Mr. Johnston has promised that a program will be rendered one night by the children of the Orphanage. By the way, if you have never visited our Orphanage, a pleasant hour may be spent there while you are at Elon.

The Program Committee has endeavored to plan a week that will both entertain and instruct, and help to further our work along all lines. If you have not enrolled, will you not let us know soon that you are coming? Rooms, with water and lights, will be furnished free in the college dormitories. All you will need to bring will be pillow, bed linen and towels for your own use, as the college does not own these articles. Board will be furnished at a reasonable rate in the college dining room. Board for the week, including registration fee, will be ten dollars.

We hope to have many of the churches of the Southern Christian Convention represented, and a cordial invitation is extended to any person interested in preparing for more efficient service in the work of the church. Churches will make a good investment to send their pastor. There is not a Sunday school which could not send at least one representative. Life work recruits will find in this program an opportunity to make themselves ready for the great work toward which they are looking. A pastor sent in word the other day to expect him and three of his boys, boys

who are looking forward to the Christian ministry and service. There is no telling what such a week spent at our college may mean to our boys and girls. Will your church be represented?

Write to the Board of Religious Education, 1012 East Marshall Street, Richmond, Virginia (Miss Lucy M. Eldredge, Secretary) for a program or enrollment cards, or any information regarding the Chautauqua that you desire.

MORE SUCCESSFUL DAILY VACATION BIBLE SCHOOLS.

The Holland-Holy Neck Daily Vacation Bible School closed Friday, August 4th, with all the children eager for a longer session next year. The attendance increased daily until it passed the fifty mark. An enjoyable feature of the daily program was the Music Period conducted by Mrs. James Lightbourne, when the children learned the words of a church hymn, and sang other more familiar songs. For the Bible story, the pupils were divided into four groups. The kindergarten class was taught by Mrs. I. H. Luke, and with her stories and pictures and sand table, this was an interesting hour for the little folks. Miss Mary Nell Holland, Rev. J. H. Lightbourne, and Rev. W. M. Jay taught the other classes, and the interest of the children proved how well they did their work. Ten minutes of the recreation period was spent in calisthenics, while the remainder of the time was spent in group games. Miss Olia Wise Everett told a missionary story each day, and on Wednesday the children were delighted with a reading by Miss Lois Holland. On this day also the school was visited by Rev. and Mrs. C. H. Rowland, and their daughters, Miss Annie Graham and Miss Birdie, and Mrs. Eure from Franklin, and Dr. and Mrs. Rowland both spoke briefly. Altogether this was one of the most interesting Vacation Schools that the Field Secretary has been privileged to visit, and we feel that a great work was begun in this year's session at Holland.

Rev. J. E. McCauley, pastor of the Pleasant Grove, Virginia, church writes of his Vacation School: "The interest held up fine all the way through with both the children and older people."

This School was conducted for two weeks, and in addition to the regular classes usually found in such a School, every day there was a class of adults meeting for Bible study with their pastor. Miss Mary Kent, of the Ingram church attended the School several days and aided greatly with the program. Already Rev. McCauley is laying plans for a session next year that will be even better than this year's.

HOLY NECK YOUNG PEOPLE MEET.

On Tuesday night, August 4th, the Field Secretary had the pleasure of attending an interesting and unique Sunday school class meeting. This was the joint monthly business and social meeting of the Baraca and Philathea Classes of the Holy Neck, Virginia, Sunday school. About fifty members of both classes assembled at a hall near the church, and the meeting opened with a devotional service, led by Mr. W. C. Morgan, of the Baraca Class, with Miss Maude Lee Howell as pianist. After singing several songs, reading the Bible lesson, and offering prayers, the classes separated for their business sessions. In the Philathea class, of which Miss Lillie Holland is the

efficient teacher, and Miss Adelia Jones the president, reports were given, and plans laid for the future work of the class. The members of the class are reading the book "New Life for the young People's Bible Class" by Henrietta Heron, and putting into practice its helpful suggestions. It was voted to have a member of the class introduce the lesson each Sunday morning, giving the connection between the lesson of the day, and that of the preceding Sunday. This will be a busy class during August and following months if they carry out all of their plans, and we feel sure after seeing their enthusiasm that they will.

After the business sessions, the classes came together again for a social hour during which delicious refreshments were served by a Baraca-Philathea Committee. It was indeed a delightful evening for everybody, and a spiritual, mental and social stimulus to all to do a larger work for the Sunday school and church.

THE HOLLAND AND HOLY NECK D. V. B. S.

This union school was held in the Holland Church with Dr. Jay, the Holy Neck pastor, as principal, and the following as teachers: Miss Lucy M. Eldredge, Mrs. I. A. Luke, Mrs. James Lightbourne, Miss Mary Nell Holland, Miss Olia Wise Enreth, Miss Lois Holland, and Rev. J. H. Lightbourne. The school began at nine o'clock Monday morning, July 31st, and closed at the noon hour Friday, August 4th, the session each day being from nine until twelve. The students voted unanimously for a school next year and as enthusiastically for it to go on another week. The following daily schedule was observed.

March
Quiet Music
Hymn—Holy, Holy, Holy
Prayer
23rd Psalm in Concert
Collection for Mountain Work
Habit Talks
Singing Period
Bible Period
Recreation
Surprise Period (handwork, bible games, tests, etc.)
Missionary Story Period
School Yells, etc.
Pledges to National and Church flags
Closing Devotions

The attendance exceeded our expectations, being as follows: 35, 45, 46, 51, and 49 exclusive of teachers and visitors. Twenty-nine were present at every session. The scholars were on the whole punctual and orderly and evidenced a splendid interest.

The writer is very much impressed with the D. V. B. S. and hope to participate in one each summer.

SCRIBE.

DID YOU VOTE IN THIS ELECTION?

The Literary Digest has been taking a vote on the Bonus Bill and on the question of Prohibition, and the facts as ascertained will be given to the public, but at most it can be of little value and for the reason that they will reach so few of the masses. As illustrating what we mean, read the following:

*"Literary Digest,
New York City.*

"DEAR SIRs:

"Seeing that you desire to get a poll of the country on the Prohibition question, on yesterday

the Philathea Class of the Suffolk Christian Sunday School, of which I am teacher, voted 38 against wine and beer amendment (one present not voting). I am satisfied the fifty-two absent members would have voted the same way. It is interesting to note that only two members out of the thirty-nine received your poll card. I was authorized by the class to notify you of its action.

"Yours Truly,

"J. E. WEST, Teacher."

REVIVAL MEETING.

Raleigh, N. C., Aug. 7, 1922.

The revival meeting began at Ebenezer on the 30th of July and continued until August 16th. The services were all conducted by the pastor, Rev. D. A. Long. Words would fail me if I should attempt to describe the sermons delivered during the past week. They were simple enough for a child to understand, deep enough to give us older people a clearer understanding, a broader vision and a greater inspiration to rally around the great banner of love. The church has been very much revived and several gave their hearts to God. Three united with the church. Doctor Long is indeed a wonderful and powerful teacher and his praise is sung by all. The attendance was unusually large and on some occasions we could not seat them all.

May the Lord preserve his health and strength for many days.

M. J. CARLTON.

A HOLY LIFE

We first consider what sin is.

It is the transgression of the law of God. (1 John 3:4.) Sin is imputed in proportion to one's light. (Rom. 4:15; 5:13. Jas. 4:17. John A:41; 15:22.)

All accountable men are sinners before conversion. "For all have sinned and come short of the glory of God." (Rom. 3:23.)

"But the scripture hath concluded all under sin that the promise by faith of Jesus Christ might be to them that believe." (Gal. 3:22.) Therefore, Jesus came to save *from* sin and not *in* sin. "And she shall bring forth a Son and thou shalt call his name *Jesus*, for he shall save his people from their sins." (Matt. 1:21.)

Christians are not sinners. If we say Christians are sinners, we discredit the efficacy of Christ's blood, the sufficiency of his grace and his teaching." The blood of Jesus Christ, his son, cleanseth us from all sin. (1 John 1:7.) "And he said unto me my grace is sufficient for thee." (2 Cor. 12:9.) And another reason is, that they have been freed from sin. "Being then made free from sin ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:18, 22.) Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and cannot sin because he is born of God." We know that whosoever is born of God sinneth not. (1 John 3:9:5, 18.) His Holy people are possessed with the spirit of Christ. Now if my man have not the spirit of Christ, he is none of his. (Rom. 8:9.) How we can see that a life of Holiness is a life separated from sin. And without Holiness we can never see God.

"Follow peace with all men and holiness without which no man shall see the Lord." (Heb. 12:14.)

P. T. KLAPP,
Elton College, N. C.

Christian Orphanage

Dear Friends:—

A few weeks ago we wrote to each Sunday School superintendent whose Sunday School was not making a monthly contribution towards the support of the Orphanage and asked them to urge their school to set aside one offering each month toward the support of the Orphanage and also asked each one to write me if their school had any special reason for not giving. Out of more than sixty letters I wrote I received one answer with a complaint, and for fear others might have the same impression I am writing this letter. I know how easy it is for the wrong impression to get abroad without any foundation. This is what he said: "His school did not give anything toward the support of the Orphanage because they thought it took too much to run it for the number of children we cared for. If all the money that has come to the Orphanage had been spent in taking care of the number of children we have here the brother and his church folks would have a just cause for complaint and I would be in accord with him."

Now, let us see what has been done with the money that has come to us. Six years ago the Christian Orphanage carried an indebtedness of seven thousand dollars and we had forty-three children, we had no bank account and the income was much less than one hundred per week, and it seemed a hard task to get the income up to five thousand per year. What has the Orphanage accomplished during the last six years?

It has supported an average of sixty children and now has in its care eighty-eight.

It has paid off an indebtedness of seven thousand dollars.

It has bought land that cost us sixty-two hundred and fifty dollars.

It has built a new building for small children at a cost of fifteen thousand dollars.

It has spent for farm machinery fifteen hundred dollars.

It has repainted its old building at a cost of more than a thousand dollars including repairs.

It has increased its dairy from two milk cows, six years ago to twelve milk cows.

All these items mentioned are permanent improvements and are here as a part of our plant. The real value of the Christian Orphanage today is one hundred thousand dollars. It does not carry a dollar of indebtedness and has money enough in the bank to pay its monthly bills at the end of the month. All this has been accomplished in the last six years and the above items have not gone to cloth and feed the children but in permanent improvements for property we now have. Your superintendent tries to the utmost of his ability to make a dollar go as far as he can possibly do, and has not spent a dollar that is not necessary.

The six years of success of the Orphanage has been brought about by the splendid management on the part of the Board of Trustees and their timely suggestions. By the loyal support of the pastors in our denomination. By the loyal support of the churches, Sunday Schools, and friends of the little orphan children. God has blessed the work.

It is a pleasure for your superintendent to work when he knows he has such a loyal backing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 17, 1922.

Amount brought forward.....	\$11,223.67
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SUNDAY SCHOOL MONTHLY OFFERINGS.
North Carolina Conference.

Durham	\$15.85
Berea	2.19
Ramseur	5.08
Burlington	42.59
Ebenezer	8.49
First Christian Church, Greensboro....	16.30
O'Kelley Bible Class, Ist. Ch. Greensboro	12.50
Apples Chapel.....	1.33
Morrisville	2.00
Seagrove	2.36
New Providence	5.70

Eastern Virginia Conference.

Union	\$ 1.00
Holland	6.54
Oak Grove	2.00
Peoples Church, Dover, Del.....	4.07

Valley Virginia Conference.

Dry Run	\$ 3.06
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Alabama Christian Conference.

Lanett	\$11.35
New Hope	2.25 \$144.60

SPECIAL OFFERINGS.

Margaret Isley	\$ 3.00
A. C. C. Office, Dayton, Ohio.....	15.00
A Friend, Durham, N. C.....	15.00 \$33.00

Total for week

\$ 177.60

Grand Total

\$11,632.96

A RURAL CHURCH PROBLEM.

By Rev. W. M. Jay, D.D., Holland, Va.

It is menacing to the country church when the old homesteads formerly occupied by the pillars of the church fall into the hands of families who will not affiliate with the church or if they do, prefer to retain their membership in some far distant church. Every rural church should make a diligent effort to absorb into its fellowship all the families moving into the church community without fear of being charged with that awful accusation of proselyting. It is not proselyting to seek after the fellowship and the membership of those moving into your midst even though they be members of another denomination and out of reach of their church. It is spiritually criminal not to do so. Many a rural church has been knifed to the heart by the influx of such families who will not affiliate with the local church or who hold their membership miles away.

Whenever one is so religiously intolerable that they can't transfer their membership, they should remain within reach of their own church. If I, being a member of the Christian Church, move into a rural community where the church that serves that community is of another "faith and order" and I will not unite with and support that church, when sought after, I am a dead weight and a liability, spiritually speaking, in that community. However good, as an individual Christian I may try to be, my Christianity is of a negative sort and more of a spiritual hindrance than help in that community.

True it is difficult to get into some churches, without being done all over again and fashioned according to their particular belief; but if I can't conform, have I any right to make my home in that community and be a non-conformist? I am speaking of the rural situation and not the city, or town church. If I am a Christian what good can I do there? Suppose many others should secure their homes in that same

community and become like myself a non-conformist, so far as the local church is concerned, what would happen?

The church would be greatly weakened and perhaps have to close, as some have been compelled to do, without doubt, and for no other reason. No! absolutely no! I have no moral right to locate in that community under such conditions. Better, far better that that home should be occupied by non-Christians, for then the church could work for their concession and probably secure their membership also.

This is rather bold speech; but I am only saying what scores of others have thought and said but have not made bold to put into print. I take my church letter with me wherever I go and don't keep it in my trunk either. I don't want to be a dead weight on any church, by moving away from it, depriving it of my services and curtailing my financial help, for there will be numerous financial calls that will never reach me, and my spiritual help to that church will without doubt be reduced to a minimum; while at the same time the church where I next locate will not get this support because I can always offer the excuse, "I am a member some where else."

Herein lies a great weakness of the rural church. We should not value membership in a local church or a certain denomination higher than we value membership in the Kingdom.

The Kingdom of God is greater than any local church or denomination.

WHO WAS IT?

Once there was a maiden who wouldn't be polite;
 Wouldn't say "Good morning" and wouldn't say Good night;"
 Felt it too much trouble to think of saying "Please;"
 Slammed the door behind her as if she'd been a breeze;
 Wouldn't ask her mother if she could take a run;
 Ran away and lost herself because it was "such fun."
 Merry little maiden! Isn't it too bad
 That, with all her laughter, sometimes she was sad?
 But the reason for it isn't hard to find,
 For this little maiden didn't like to mind:
 Wouldn't do the things she knew she really ought to do;
 Who was she? Oh, never mind, I hope it wasn't you!

E. M. CLARK, *in Outlook.*

RESIGNATION NOT ACCEPTED

Rev. B. J. Howard, pastor of the Chapel Hill Christian Church, Chapel Hill, N. C., tendered his resignation as pastor at a business meeting of the church some few weeks ago. After due consideration on the part of the church it was unanimously decided not to accept Mr. Howard's resignation.

Mr. Howard has served this church as pastor for four years. The first time he served two years and resigned. Meanwhile Rev. R. F. Brown served a year, after which Mr. Howard was again called and has since served two years.

Mr. Howard has been a very successful minister and has promise of even greater success in the future. The church is to be congratulated upon again securing the service of Mr. Howard.

It was also decided at the business meeting to give Mr. Howard a month's vacation. Our best wishes to him for a happy and restful vacation.

Called Home

MRS. IDA MAY BULLS.

Mrs. Ida May Bulls died at her home in Waverly, Va., July 7, 1922, aged 30 years, 10 months and 21 days. She was a daughter of Mr. and Mrs. Jessie Faison of Burton's Grove church, where she was a member until about two years ago. She was at the time of her death a member of the Waverly Christian Church.

She leaves husband, daughter, father, and mother, four sisters and one brother to mourn their loss. Burial service conducted by the writer at the Burton's Grove cemetery, where the body was laid away.

W. D. HARWARD.

W. S. SUTTON.

He departed this life July 19th, after being confined to his room and bed for several months. He was 53 years, 6 months and 17 days old. He spent about 33 years in the active service of his Lord. He was a consecrated christian man. We ordained him to the office of Deacon about 25 years since, and he proved himself a faithful officer. He left this world with a glorious testimony. He leaves two brothers, one sister. The church, Berea, of which he was a member and a host of friends to mourn their loss. Hundreds of people were in attendance at his funeral, which was proof of his christian standing in his community. He was a man of an aimable character,

Funeral by the writer, assisted by Revs. J. W. Holt, A. F. Isely, and G. C. Crutchfield.

July 20, 1922, P. T. KLAPP.
Elon College N. C.

RESOLUTIONS OF RESPECT.

Whereas, our Heavenly Father in his wisdom has seen fit to remove from our midst Sister John W. Parker, a loyal member of our Ladies Aid Society; therefore be it resolved:

1st. That in her death, the society has lost a faithful member, the home a devoted wife and mother.

2nd. That we bow in humble submission to Him who doeth all things well.

3rd. That we extend to the bereaved family our deepest sympathy and commend to them our Heavenly Father who alone is able to give the comfort and strength needed in this hour of trial.

4th. That a copy of these resolutions be spread on the minutes of our Society, a copy sent to the family of the deceased and a copy published in "The Christian Sun."

MRS. V. E. HOLLAND,
MRS. B. N. COUNCILL.
Committee.

GEORGE ROBERT MAYNARD.

Died at his home in Alamance county, N. C. near Union Ridge, August 1st, 1922, George Robert Maynard in his 84th year. He was united in marriage to Miss Alice Murray, April, 1880. He united with Union Ridge Christian Church early in life and about 1866, he was chosen a deacon of said church. As a member and deacon, he was true and faithful. He enlisted in the Confederate Army in 1861 and served through the entire war. He was made a Lieutenant in 1862. At the

close of the war he came home to the old home-stead and devoted himself to the rebuilding of his home and his devastated country.

He sought no office nor honors. He preferred to lead a quiet life of service to God and man. He delighted to dwell by the side of the road and be a friend to man. Many individuals have felt the kindly deeds of his noble charity.

Truly a great man and a prince in Israel has fallen. Earth is richer for his having lived; but poorer because he has gone.

He was a devoted husband, a kind friend, and a good neighbor. He was a Christian gentleman.

His wife, one brother and two sisters survive him. The funeral services were conducted from Union Ridge Christian Church by the writer. Rev. Mr. Roberson of the Presbyterian Church was present and took part in the services.

His body was laid to rest in the Church cemetery where it awaits the resurrection call.

P. H. FLEMING.

THOMAS WILDEY APT.

Thomas Wildey Apt, son of Daniel and Mary Apt, was born February 15th 1867, and died July 10th 1922. Mr Apt was for twenty years a salesman and merchant in South Boston Va. Five years ago he suffered a stroke of paralysis from which he never recovered entirely. He never married. After his decline in health he made his home with his sister, Mrs. Alfred Hayes of Virgilina, Va., where everything was done for his comfort and pleasure. His sufferings for the last six months grew more intense. His mind dwelt more and more on the future life. He had many hours of anxiety over his spiritual condition but read and prayed for assurance till at last his soul was flooded with joy. He was a member of the church for fifteen years. When in health he was jovial and excellent company. He was generous in heart and purse and especially considerate of the poor. He leaves three sisters and a host of friends comforted in the belief that he rests with God. The funeral was conducted by the writer from the home and he was buried in Union Church cemetery. The attendance was large and the floral designs numerous and beautiful.—C. E. NEWMAN.

J. B. WILKINSON.

John B. Wilkinson, son of William F. and Verlinda P. Wilkinson was born at Kentuch, Pittsylvania County, Va., Aug. 12, 1868. died July 4, 1922. On Dec 4, 1894, he married Mrs. Amanda L. Clark, who survives him together with three children—Mrs. W. M. Yeaman, Arthur and Willie Wilkinson, and a step-daughter, Miss Belle Clark.

Brother Wilkinson after his marriage settled in Halifax county, Va., and united with Liberty Christian Church soon after its organization in 1911, and was one of the most active men in planning and building the house of worship. No man in his community was more faithful to visit the sick and help his neighbors. He attended his revival meeting on Sunday and on Monday was busy getting his affairs in condition to attend the other services.

Tuesday morning at one o'clock he was taken ill and at six past into the Spirit

land. All day Tuesday friends visited the home to show their esteem for him and offer sympathy to his loved ones. On Wednesday, P. M. the funeral was held at his church by the writer and Rev. George D. Eastes, and his body placed to rest in the church cemetery.

Loved ones sorrow, but all are members of the church and find comfort in their trust in a loving Savior.

C. E. NEWMAN,

THY BURDEN.

"Cast thy burden upon the Lord and He shall sustain thee."—Psa. 55:22.

"Child of my love, lean hard,
And let me feel the pressure of thy care,
I know thy burden child, I shaped it;
Poised it in mine own hand: made no proportion

In its weight to thine unaided strength.
For even as I laid it on, I said,

I shall be near and while she leans on Me,
This burden shall be Mine, not hers;

So shall I keep My child within the circling arms

Of My own love'. Here lay it down, nor fear

To impose it upon a shoulder which upholds

The government of worlds. Yet closer come;

Thou art not near enough, I would embrace thy care

So I might feel My child reposing on My breast,

Thou lovest Me? I knew it. Doubt not then:

But, loving Me, lean hard."

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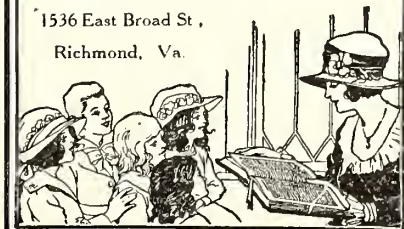
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SUBSCRIPTION RATES:
One Year \$2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

And the singer's eyes were misty
As she sang of clouded skies,
Of the worm at the heart of the rosebud,
Of tears in a loved one's eyes.

And I sighed in acquiescence,
So oft had the tale proved true—
A hurricane blasting the meadows,
A bolt plunging out of the blue.

There were lives so close about me
Whose faith and hope were dead,
And others in nameless terror
Of the path they were called to tread,

But listen! the song is not ended,
There's a change in the singer's tone,
A note of triumph has sounded,
A Paean instead of a moan.

There's a climax of exquisite beauty
As she sings of stars in the night,
Of the rainbow over the cloud-tops,
Of love through the world alight.

And my soul leaps up with gladness,
And soars on the wings of the song;
My faith and my hopes are victorious,
My life shall be ever more strong.

BERNICE HALL LEGG.
In Zion's Herald.

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THE FOOLS' FAMILY TREE

A Spaniard has written what he calls *The Fools' Family Tree*, in which occurs the following stingingly suggestive biography. Read it and understand that it means that all of these classes of characters comes off the tree, as it develops in its fruit-bearing:

"Lost Time" married "Ignorance;"

They had a son who was called, "I Though;"

"I Though" married a "Youth" and they had the following children:

"I didn't Know;" "I didn't Think;" "Who Would Have Expected;"

"Who Would have Expected" married

"Heedlessness," and has among other children

"To-Morrow Will Do;" "There's Plenty of Time;" "Next Opportunity;"

"There's Plenty of Time" married "I Didn't Think," and they had for a family; "I Forgot;" "I Know All About It;" "Nobody Can Deceive Me."

"I Know All About It" espoused "Vanity," and begat "Pleasure," who became the father of "Let Us Enjoy Ourselves" and "Bad Luck."

"Pleasure" married "Folly" for a second partner. Consuming their inheritance, they said one to another, Let Us Spend our Capital and Enjoy Ourselves this year, for God will provide for the

next. But "Deception" took them to prison and "Poverty" to the work-house, where they died. Their grand child, "Despair" begged enough money for a rope and went and hanged himself.

THE END OF THE SONG.

"There hath never a song been written
But hath its minor strain,
There was never a life so buoyant
But had its hour of pain."

The singer stood in the chancel
And her vibrant voice dropped low,
And I listened with rapt attention,
While my soul responded, "E'en so."

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, AUGUST 24, 1922.

NUMBER 34

THE SUN'S OBSERVATORY

A Good Work in Palestine.—

A Mrs. Vester, a missionary in Jerusalem, has accomplished a wonderful advance in the customs of the Mohammedans, as to marriage. She has been making a long and a hard fight, which many thought she could not win, but she has won and it is a glorious victory, too. Some time ago she made an appeal to the properly constituted authority to raise the age of marriage among the Mohammedans for their girls from fourteen to eighteen years. Only recently she received the glad news that her appeal had been successful, and henceforth girls must be eighteen years of age before they are permitted to marry. Mrs. Vester is now seeking to obtain the same protection for Jewish girls in Palestine. She is also leading in an effort to establish in Jerusalem a Welfare Bureau for the benefit of children. Mrs. Vester's father and mother are Americans, but they have been in Jerusalem for many years as missionaries. Mrs. Vester was born in Jerusalem. She is now in this country, the first time she has ever visited the native land of her father and mother. It is said to be the first time that any of the family have been out of Palestine in 18 years.

Ten Million Outsiders.—

It is said that the total church population (not church membership) at this time is said to be 95,584,107, the total population of this country being 110,000,000. This seems to give out of every 106 individuals as living in affiliation with some recognized church. That leaves over 10,000,000 wholly outside of the Church, and may be set down as heathen, not having any connection in any way with the Church. Statisticians claim that the Protestant Churches have in the United States 75,000,000 adherents. The Catholic Church (Roman) have 17,885,646; the Jews have 1,600,000; Eastern Orthodox, 411,054; Latter Day Saints, 587,918. The three largest bodies are the Methodist, 22,171,959; Baptist, 21,938,700; the Roman Catholic, 17,885,646. It really looks like that the country is with the Protestants by large numbers. The ten million of "home heathen" is an open field for the people who can and will go after them with the gospel. It is plainly the duty of the Christians to go with the gospel, seeking the lost and trying to win them to Christ. It will cost some money, but everything that is worth saving costs money, and so the Churches ought to lay the money on the altar that the missionaries may go and bring them in. If the above figures are reliable, and we assume that they are, then it may be said that the progress of the Churches in recent years have been unusual, but let us not forget that the church has a great task yet before it, first in its own members and then in the effort to win the "Home Heathen" to Christ. To get its own members

vitalized and then to win the ten million outsiders—that is a big task, indeed!

A Remarkable Exception.—

In this day of strikes it is remarkable to find one company which has never had a serious strike. It seems as if it might be wise to send this company out to teach other firms how to avoid strikes. It is the firm of Kimberly-Clark Company, Fox River Valley. They are a thrifty people. They have never had a strike or a lockout, except a very brief one in 1904, when an effort was made to unionize the plant, and there had never been a cut in wages until April, 1921, when it became necessary to deflate war-time wages. The company had encouraged its employees to make their own homes under their own ownership. They operate a mutual benefit association. They also have a bank for the benefit of their employees, in which the Company added fifty per cent on deposits up to \$150.00. These people are mostly Hollanders, at least 90 per cent. are 75 per cent. of these people are married and more than fifty per cent. own their own homes. This factory has a Council for the sake of regulating their affairs, such as both the company and their employees may be mutually interested in. To this Council are referred all questions of policy, relating to working conditions, health, housing, safety, hours of labor, wages, recreation, education and similar matters. In this Council the employees have a representation of nine members and the Company has a like number. In case of a disagreement the president of the Company meets the employee representatives, and if they cannot adjust the matter in dispute, the two select an impartial arbitrator or arbitrators, and both the Company and the employees abide by the decision which may be thus rendered, and so they get along without strikes or lockouts. They do not discharge a man as long as there is a chance for him to become acceptable—they seek then to put a man who is not rendering acceptable service in some other department in the hope of finding the place in which he will fit and become an acceptable employee.

The Russian Orthodox Church.—

It begins to look as if the Russian Orthodox Church is to be destroyed, or badly crippled. The Bolshevik Government seems to be at the helm directing the process of crippling. They have the head of the Russian Orthodox Church in prison awaiting a trial. This is Patriarch Tikhon. Archbishops and bishops are deprived of their offices and immured in convents. Five priests have been condemned to death and have been executed at Moscow. The clergy are being arrested in large numbers. The American Relief Administration and Dr. Nansen's Commission have applied for pardon of these condemned men,

but in vain. A number of British church people have also applied for the pardon of these condemned men, but failed. It is said that the Bolsheviks know neither justice nor mercy. They even sneer at the appeals made. These condemned men are charged with the crime of conspiracy against the Soviet state. It is charged that the group of the Patriarch has been working hand in hand with the czars, bureaucracy and the nobility. It is believed that the Bolsheviks have determined to destroy the Orthodox Church in Russia and then attempted the bolshevization of what is left of the Church. The Bolsheviks it is claimed have always regarded the Church as the chief hindering cause of the defeat of communism in Russia. Will the Bolsheviks succeed? They claim they will, and to make such a result possible, they imprison, banish, or execute every prominent churchman who may be elected to the Council. It is said that Peter the Great made exactly the same experiment in his day. He persecuted, flogged and beheaded members of the minor part. Now it is said if the Church is not left to itself entirely, and a further ordeal follows, the people will rise up against their oppressors. The Russian people are sick of the present situation, and yet they still find enough courage and purpose to defend their last refuge, and that is faith.

Monster Hail Stones.—

The following was clipped from the *Los Angeles Examiner*: "A terrific hail storm, during which hail stones three inches in diameter fell this morning caused approximately \$10,000 damage in Madison (S. Dakota) and vicinity. The Madison State Normal School suffered the greatest loss, 204 windows and the \$5,000 skylight being broken. Several stained glass windows in churches were also smashed."

Last year we published a similar report of another hail storm in the east, in which hail the size of a baseball fell. We afterward heard of a man who was offended because we published such ridiculous lies. But larger hail than this has already fallen to the earth. We quote from "Travels in Tartary." Hail is of frequent occurrence, in these unhappy districts and the dimensions of the hail are generally enormous. We have seen some that weighed twelve pounds. In 1843 during a storm, there was heard in the air a sound as of a rushing wind, and there fell in a field near a house a mass of ice larger than an ordinary millstone. It was broken to pieces with hatchets, yet though the sun burned fiercely, three days elapsed before it melted." The book of Revelation tells of a great hail storm which is coming in the future when every hail stone will weigh a talent, which is figured to be about 135 pounds. (Rev. 16:21.)

NOTES - PERSONALS

The church at Chapel Hill, N. C., refuses to accept the resignation of its pastor, the Rev. B. J. Howard.

Rev. R. L. Williamson assisted last week Rev. J. W. Patton in a meeting at Shallow Ford in a series of meetings. Let us have the news, brethren.

Hot weather is no excuse for decline in spiritual life. We have the same God in hot weather we have in cold. Lean hard upon Him for succor in the hot days of August.

The Reidsville, N. C., Christian church has given its present pastor a call to serve another year. The call was unanimous, but it is not yet known whether the call will be accepted or not.

Dr. D. A. Long has been preaching twice a day at Ebenezer and Six Forks since last fifth Sunday, till August 9th. There were converts at both of these churches. They expect baptismal services for both churches the third Sunday in August.

Rev. W. L. Wells, pastor of the Washington Street Christian church, Portsmouth, Va., assisted Rev. J. L. Foster in a series of meetings at Spring Hill, Sussex county, Va., last week. We hope to have report of a good work accomplished in that meeting.

Rev. Jas. H. Lightbourne, Holland, Va., reports a fine work in the Vacation Bible School, held jointly by the Holland church and the Holy Neck church. It seems to have sprung into popularity at once, as the call has already been made for another session for next year?

In this issue will be found an address by Rev. Stanley C. Harrell, Durham, N. C., on *Four Fundamental Sunday School Objectives*. We fully believe that every Sunday school officer and every Sunday school teacher, yea, and every church member, and every father and mother, ought to give this address a good reading—it is most timely and it is invaluable.

We have received from Rev. T. E. White a copy of *The Sanford Christian Church News*, gotten out in the interest of the Sanford Christian Church. It is a good piece of work, viewed from almost any point of view. Its motto is: "Fellowship and Service." It is not published for money-making, but for doing good. Of course, it takes money to run the paper, and if you like, you may subscribe and send him fifty cents for a year's subscription.

Rev. R. L. Williamson, Henderson, N. C., is finishing his fourth year at Henderson Christian church, and with the close of the present conference year, will retire from that field. We presume Brother Williamson will be open to a call to some other field. He is a fine young man, just entering the prime of life. His father was a strong friend of the Christian church, and so is the son. He has spent several years as pastor of the Raleigh, N. C., Christian church, and then four years at Henderson.

There is one task it is hard to induce the church to undertake, and that is to put the church paper in every home in the church. We wonder

why it is that it is so hard to induce such an effort? Is it because the Church paper is not what it ought to be? That may be, but it still seems that a church might afford to try to make the church paper better by taking it and reading—it ought to help them, if not the paper.

A certain brother, in writing of what has taken place for the last four or five years says that many have talked much of certain things. Ah, yes, that is what a good many of us are doing—we talk and talk, but do not much else. Talk is very cheap. It does not cost us much to talk and it does not pay those to whom the talk is made very well. A little less talk and a great deal more real work and thinking would pay us all better no doubt.

"The school was a great success; sixty were enrolled in the school, twenty-nine of whom were present every day. Four classes were conducted for the children, and taught by the two pastors of Holland and Holy Neck churches and two ladies, Miss Mary Nelle Holland and Mrs. I. A. Luke. Miss Lois Holland and Miss Olo-wise Everett rendered valuable help in the story telling period which greatly interested the children. It is time spent the value of which cannot be computed."—*Rev. W. M. Jay, D. D., Holland, Va.*

The church at Newport News has the distinction of having a Junior Christian Endeavor Society which is the largest in Newport News, and also the largest reported in the Eastern Virginia Conference. There are forty-eight active members enrolled in this Society. The Senior Society is now meeting jointly with the society of the Second Presbyterian Church, and fine programs are being rendered. The Sunday School of this church, under Superintendent C. D. West, is also doing excellent work. Rev. B. J. Earp is the pastor of this church, and is intensely interested in the work his young people are doing.

Rev. M. W. Butler says he intends to meet his brethren in Virginia on the occasion of the assembling of the Eastern Virginia Conference at Johnson's Grove, October 31st. The Johnson's Grove church is Brother Butler's old home church. He came into the church there in his boyhood days under the labors of the present editor of *The Christian Sun*. That was our first pastorate, and we should be glad indeed to meet there again after almost an elapse of fifty years. Come, brother, and we shall go back to see who has gone home since we were there before. Many faces will be missing, no doubt, and yet we may find now and then one who was there fifty years ago.

Referring to the Henderson, N. C. Christian church building, a correspondent says:

"In July 1921, the congregation began the erection of Sunday school rooms, which were completed by the fall of that year. Five comfortable rooms have thus been added, with an auditorium, having a seating capacity of about one hundred. These rooms will be separated from the main auditorium by curtain or folding doors. These will be used soon. It should be stated that to Brother W. A. Newman is due much credit for the completion of this work. During the entire time of building he superintended the work. And this he did without any monetary consideration, or compensation. The church appreciates very much his services in this capacity. We now have ample equipment for our present needs, giving us seven separate class rooms, and with the possibility of forming several others by the use of curtains.—*Corre-*

spondent. Rev. R. L. Williamson retires from this field at the end of the present conference year and is open to engagement as pastor.

Wake Forest College has gotten itself in a muddle. It admitted Greek Letter fraternities to its student body. It made a fuss among the North Carolina Baptist, and they sent in protests against this innovation. The trustees met again recently and took the matter up a second time, but decided to let these fraternities stay, notwithstanding the Baptist of the state had entered many vigorous protests against their admission. The trustees are masters of the college and can do as they please. What do they care for the wishes of the Baptist of the state? But they will care when the great body of the Baptist people of North Carolina gets fully aroused. That seems like the method of certain organizations—they do as they please, no matter what the people they represent may say. These same people (trustees) tried to bolster up themselves by saying that every standard grade college in the state has these fraternities. But that is not true. Elon College is of standard grade, and it has not these fraternities, and we hope it never will have them. Look here, Wake Forest, it is bad enough to fool your own people into an endorsement of these fraternities, but when you come to misrepresent a sister college, near by, in order to make them (the Baptists of the State) believe that you are doing right in admitting these fraternities by saying every college in the State of standard grade has them, when that is not true—for Elon is of standard grade, but does not have these fraternities. If you cannot make the Baptists of the State accept what you have done by telling them the truth, why you had better not tell them anything.

ELON NEWS.

Elon College—At a call meeting of the local church such pressure was brought to bear upon Dr. N. G. Newman, who presented his resignation as pastor of the church to the congregation in June, as to cause him to reconsider and remain with the local church.

When Dr. Newman presented his resignation in June the church unanimously voted its desire that he reconsider, though at that time Dr. Newman felt that the church would have no difficulty in securing a suitable man to succeed him in the pastorate here.

Since the June meeting the sentiment has been growing in the community that Dr. Newman ought to reconsider his resignation and remain with them. This sentiment came to have such momentum at the called meeting that Dr. Newman was induced to reconsider and accept the call. There is thorough satisfaction with this decision. The members of the church have resolved to do more for the progress and development of the Kingdom here next year than they have ever done before so that Dr. Newman returns to the pastorate with the congregation united and thoroughly committed to progressive measures.

At the same meeting it was also decided to recommend to the church building committee that a parsonage be immediately undertaken on the church lot adjoining the site of the proposed church. The building committee consists of Dr. S. W. Caddell, Mr. H. D. Lambeth, Dr. J. O. Atkinson, Dr. W. A. Harper, and Dr. W. P. Lawrence. It is understood that the committee will move at once in this direction. Following the completion of the proposed parsonage the building committee will adjust itself to plans for the erection of a modern church building for the congregation here.

C. M. CANNON, Correspondent.

VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE.

The seventy-fourth session of the Virginia Valley Central Conference was held at Joppa Christian Church, August 17-19, 1922. This church is located, from Edinburg, Va., about seven miles, in Powell's Fort Valley, a picturesque section of Shenandoah County. To reach this place it is necessary to cross over a mountain, one of the "Massanutten" range.

The Conference was called to order by the President, Rev. W. T. Walters, D. D., of Richmond, Va., by whom religious services were conducted. The enrollment of delegates was made by Rev. A. W. Andes, secretary of the Conference. On motion, Rev. S. L. Baugher, of the U. B. Church; P. J. Kernodle, managing editor of the "Christian Sun"; and Rev. J. F. Morgan, pastor of First Christian Church, of Winchester, were invited to seats as deliberative members. Rev. A. W. Andes, pastor of Joppa Christian Church, extended a hearty welcome in behalf of the members of the church and friends in the community; Rev. J. F. Morgan responds on behalf of the Conference. Reports of the Executive and Program committees were received.

A number of delegates engaged in the discussion of Conference problems and their solution. One need specially brought out was the need of pastors and ministerial supply for the churches. After some miscellaneous items of business the Conference adjourned for dinner.

The afternoon session was opened with religious worship conducted by Rev. William M. Clem. After the further enrollment of Conference delegates, the annual address was delivered by Rev. R. P. Crumpler. The report of the committee on Religious Literature was called for. P. J. Kernodle, managing editor of the "Christian Sun," made a brief address on "Spiritual Illiteracy," and also spoke in behalf of our Sunday school supplies and other religious publications, especially the "Herald of Gospel Liberty," and the "Christian Sun."

After the transaction of certain miscellaneous items the Conference adjourned.

The night service was conducted by Rev. J. F. Morgan, who preached a most excellent sermon.

Friday morning, August 18th, the Conference met, and religious worship was conducted by Rev. R. P. Crumpler. After the roll-call and enrollment of new delegates, Dr. W. A. Harper, president of Elon College, N. C.; Mr. Chas. D. Johnston, superintendent of the Christian Orphanage, and Rev. D. B. Seal of the Baptist Church, were invited to seats as deliberative members. The report on Moral Reform was read by Rev. W. C. Hook, after which discussion was adopted. Other Christian workers in the audience from Elon College, N. C., and from Berea Christian Church, North County, were recognized and introduced to the Conference.

Mr. Chas. D. Johnston, superintendent, spoke on the History and Development of the Orphanage and the work it is doing. A contribution followed.

"Our Greatest Missionary Movement," in the absence of Dr. J. O. Atkinson, was discussed by Dr. W. A. Harper. He spoke of the origin of the Men and Millions Movement and what it had already accomplished for the church. His address was highly instructive.

A motion was adopted to make the Conference year to begin August 1st, and end July 31st, in order that ample time might be had in which to make out the necessary reports to the Conference. It was also decided to have the Conference meet on Tuesday and close on Thursday before the third Sunday in August. The Conference adjourned for dinner.

The afternoon session was opened by religious worship led by Rev. W. C. Hook. The report of the committee on Foreign Missions was read by Rev. R. P. Crumpler, who led in the discussion. It was also discussed by Revs. J. F. Morgan and W. T. Walters, D. D., and adopted.

The report on Education was read by the Chairman, Dr. Walters, who introduced Dr. W. A. Harper, president of Elon College. Dr. Harper presented the subject of Education in a clear and forceful manner.

The time for the Conference Missionary society having arrived, the chair was assumed by the President of the Association, Rev. W. C. Hook, and the Secretary, Mrs. A. W. Andes announced the officers who reported—the report of Mrs. Larrick was especially note-worthy; the Conference decided to incorporate the minutes of the Association in the Conference minutes. The President of the Association vacated the chair, and the Conference resumed business.

Church and ministerial reports were read. These indicated progress. Announcement was made that the night session would be given over to the Woman's Home and Foreign Mission Board. Adjourned.

The Woman's Home and Foreign Board of which Mrs. Boyd Richards is chairman, conducted the services and two excellent addresses were delivered by Revs. J. F. Morgan and W. C. Hook. The program was interspersed with music.

Saturday morning—after religious worship, the report of the committee on Sunday schools was presented. Then followed an address, "Young People and Life," by Rev. J. F. Morgan, which was highly entertaining as well as instructive. Dr. W. T. Walters presented the Chautauqua which meets at Elon College, August 28th-September 4th. (The program is an excellent one; it appears in this issue of the "Sun.") The Conference Treasurer read his report, which was referred to an auditing committee.

In accordance with the report on Education, William M. Clem was licensed to preach the Gospel of Christ, and the hand of fellowship was extended him by the ministers present. Rev. William M. Clem dismissed the Conference.

The afternoon worship was conducted by Rev. S. L. Baugher of the U. P. Church. The report on Christian Endeavor was read by Rev. J. F. Morgan. The reports of the committees on Home Missions and Apportionments were also presented. Other miscellaneous business was transacted. Thus closed a harmonious and successful session. Adjourned to meet with Timberridge Church. Benediction by Rev. R. P. Crumpler.

Night services were announced to be conducted by Rev. Wm. M. Clem. All day Sunday services.

The entertainment of the Conference was cordial and hospitable. All were made to feel at home.

CAN YOU TRULY SAY, I AM A CHRISTIAN?

If you are not certain as to your answer to this question for yourself, personally, then we urge you to read the following from the celebrated John Wesley, and after you have read it, then return to the question and make an honest effort to answer it in the fear of God. And if you cannot answer it, then know that you need to go to some lonely place and have a talk with God, till you know truly whether you are a Christian or not. Do not hesitate as to taking such a step, for if you are not a Christian, it means everything to you to settle that question in the light of God. You may say: "Well, I think I am a Christian, but I do not know it."

Answer one more question: If you were in desperate need for a five dollar bill and had one,

but did not know that you had it, what would it be worth to you, when you did not know that you had it? You could not use it and it could do nothing for you, inasmuch as you did not know you had it. I seriously doubt, however that you could in any way get any help from the thing which you did not know you had. What do you think as to this five dollar bill which you very much needed, but did not know you had it?—do you think you could get any good out of it while you did not know you had it? If you could get no good out of a five dollar bill you did not know you had, what do you think you could get out of a religion you did not know you had?

Now as to what a Christian is, John Wesley, the founder of the great body believers, known as Methodists, says:

"Who, then, is a Christian, according to the light which God hath vouchsafed to his people?"

He that being justified by faith, hath peace with God through our Lord Jesus Christ, and at the same time is "born again," "born from above," "born of the Spirit"; inwardly changed from the image of the devil to the image of God, wherein he was created;

He that finds the love of God shed abroad in his heart by the Holy Ghost which is given unto him, and whom this love sweetly constrains to love God supremely, his neighbor (every man) as himself;

He that has learned of his Lord to be meek and lowly in heart, and in every state to be content; he in whom is that whole mind, all those tempers, which are also in Christ Jesus;

He that abstains from all appearance of evil in his actions, and offends not with his tongue;

He that walks in all the commandments of God, and in all His ordinances, blameless;

He that in all his intercourse with, does to others as he would have them do to him;

And in his whole life and conversation, whether he eats or drinks, or whatever he doeth, all to the glory of God"

Is not such a man a Christian?

And are you that sort of a man or woman?

FROM ALABAMA CONFERENCE.

The meeting at Christiana was a complete success, with five additions to the church and others converted who we hope to receive next meeting.

The revival began Sunday, July 30th, and closed Thursday, August 3rd.

Rev. C. W. Carter arrived on Monday A. M., and did the rest of the preaching, we know the power of God was with him. The church and community are greatly revived.

Brother Carter served this church as pastor for ten years and has been away two years although they have not forgotten him for they all love him and he is worthy of all respect and appreciation.

The Sunday school is doing the best work in its history with our worthy Brother A. L. Jennings as superintendent.

He surely is the right man in the right place. The writer, their pastor, appreciates this good work, if possible, more than any one.

This church is a border church and is a good long way from any sister church, however, they are doing a good work and they appreciate their humble pastor.

G. H. VEAZEY.

The Western Christian Advocate says that "Envy is a robber who tickles you under the chin while he pilfers your pockets." Well, now have we any witnesses who will testify to the proposition *The Advocate* submits? Who will be the first to declare the truth of what he says?

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

A STRIKING AND TOUCHING PICTURE.

In one of our exchanges a few days ago, we saw a very striking and touching picture—it was a picture of an aged minister of the gospel, nearing the end of his earthly career. We easily could see the history of his situation at a glance. He was an old man, who had worn himself out in preaching the gospel and in doing his best to build up the kingdom of Christ. He was sitting on a stool, trying to mend an old pair of pantloons. His hair was white and his beard long and gray. Evidently his good wife, of the days of his usefulness, was gone to her reward. His children were away looking after their own affairs, and the dear old servant of God was trying to patch his clothes that he might wear them a little longer, may be he could make them last till the time when he should be called home. His money was gone, he could no longer work for a living. The people to whom he had once preached so acceptably, no longer wished to hear him because he was getting old and feeble. They had gotten the best of his strength in a real and living service, and now they forget that the dear old man, who had, under the blessings of God, led them and their children and neighbors into the way of life, who had married their young people and who had buried their dead, was in need, that his clothing was scant and that his food was poor and scarce, and that his home was a single room in which he was passing his last days on earth, and without friends to do for him. He seemed to be waiting for the call of the Master to come up higher. No doubt the dear old man would have been glad to have heard the call of his Lord to come up higher to his everlasting home. He had given his best to the people of his day, and now there were none to care for him and he was not able to care for himself. Poor old man, his reward is up yonder, and he is patiently waiting for the coming of the day of his home going. It may be that as he sits there trying to mend his clothes that he is asking himself what sort of a welcome will the church members, for whom he did his best in the days of his strength, get when they reach the judgment bar of God. They had a plenty but he was in poverty. It may be that they think what he has is good enough for the old man, and it may be that it is, but what will be their portion when they pass into the everlasting city of God through the gates of gold? Will they pass through these gates of gold? Ah, that is a question more than I can answer, but it is more than likely, that when they see the city of gold, they will look out upon its blessedness and it may be that the first one upon whom their eyes shall look will be this dear old man, but he will not be mending his old clothes then. He will likely be singing the praises of God, but what will his people be doing? Will they get a chance to join him in his song of praise, or will they wish they could?

We have seen the poor old horse which has been turned out to get his living the best he can, while the man who had used him for his own personal benefit through the years, when he was strong and willing, but now he must nip a little grass wherever he can, but already the cold winds of winter are on the way from the North to make him shiver when he must stay out through the long and cold nights—what ought to be done for the poor old animal? Or rather should we not some helpful degree, but not nearly so much as

ask what ought to be done for the man who had so used the old horse in the days of his strength, and then when he got old and unable to work hard, turned him out to live or die as might be his lot? Poor old horse, we are sorry for him, but even more sorry for the man who had treated him so shamefully. The old preacher and the old horse belong in the same class from the standpoint of the world—the world is after grasping all it can get. If it can get it through the labors of a good, a strong and an able horse, all right, but when that horse is old and unable to do, he must go out homeless and foodless. And so it is with some of the dear old ministers of the gospel. They had ability to make money, but they gave it to the one purpose of leading men and women out of sin and into the ways of righteousness, and so he had not laid up anything for old age.

Sometime ago we read a little story which may illustrate one phase of this subject. It is related that the father of our former President Wilson, who was a Presbyterian minister and at the time was living in Augusta, Ga. One summer day as he was driving through the city behind his gray mare, when a man sitting in front of a store, looked up and saw that it was Parson Wilson, who was wearing an old alpaca coat, almost worn out, when this man in front of the store called out and said:

"Your horse looks better groomed than yourself."

"Yes," said Mr. Wilson. "I take care of my horse. My congregation takes care of me," and the old parson drove on, no doubt thinking of the fact that even the man in the street had taken notice of his shabby clothes, and he must have felt bad, but how did his congregation feel? It seems to us that people ought to take care of even an old horse that has faithfully done his part in his life time to make a living for the owner. And if so, how much more the preacher?

One of the incidents of my childhood and young manhood that has always been a source of satisfaction, was the history of an old horse. It was old Caleb. When I was a child Caleb was a young colt. We grew up together, but later I left home, but old Caleb stayed, and by and by, he got old and unable to work. What should be done with him? Why every voice in that old home cried out: "What shall be done with him? Why keep him and feed and water him just as long as he can eat and drink. And they did. One day I went home to see mother, and when Brother Mills met me, after a few words of greeting, he said: Brother Pressley, old Caleb is gone," and there seemed to be a choke in his throat. I asked several questions about him and learned he had been gone only a few days, that before the end came, he was helpless and down in his stable. Brother said every morning, even when old Caleb could not hold up his head when he was approaching the stable, the old horse would whinney as a greeting to the coming of the one who had for so many long years waited on him and cared for him, and this he did up to the day of his death, or nearly so, and there were eyes moistened at the news of the death of old Caleb, for he had been a faithful animal and had served well the whole family. Alas, and shall the Church of Christ be less kind and less considerate of the old wornout preachers than was our family of an old worn out horse? God forbid!

A GOOD EXAMPLE—LET US PROFIT BY IT.

Without the printed page no organization can hope to do very much in the way of bringing the world to Christ. The Christians, represented in these columns, have used the printed page in

we should have done, not nearly so much as we could have done, and that brings us face to face with a serious failure in the discharge of duty—and that is a sin, just as much as if we had committed some hated sin.

In the good example referred to in the heading of this article, we refer to the work of the late D. L. Moody. In 1894 he established what he called *The Bible Institute Colportage Association*, an institution for publishing religious books and tracts, both to sell and to give away. To give away books, where they were needed, has been one of the chief features of the organization. In the twenty-eight years of its existence and work it has sent forth religious literature as follows:

2,733 Colportage books given city firemen.

2,705 Colportage books and Emphasized Gospel of John distributed to railroad men.

42,150 copies of the Four Gospels with Dictionary and Index, Colportage books and Emphasized Gospel of John donated to *destitute mission Sunday Schools, state farms, widows and orphans, foundlings' homes, homes for the friendless, cotton factories, missionaries, etc.*

62,569 Colportage books forwarded free to missionaries in *Spanish-speaking countries* for distributed on their field.

15,049 Colportage books and Four Gospels distributed in *hospitals*.

8,609 Colportage books and Emphasized Gospel of John forwarded for distribution among merchant *seamen*.

1,045,182 Colportage books, Bibles, Testaments, "portions," tracts, etc, distributed free to *prisoners of the United States and Canada*.

62,073 Colportage books sent to *India* for free distribution and for sale at cost.

10,970 Colportage books sent to *Africa* for distribution by Rev. Andrew Murray's missionaries and others.

483,245 Colportage books and other books and tracts distributed to soldiers and sailors of this country during the *Spanish-American War* and the recent so-called *World War*.

694 copies "Good News for Russia" given to friends interested in *evangelization of Russia*.

120,202 Colportage books, tracts, etc, given to *lumbermen* in the northern woods.

40,974 Colportage books, Pocket Treasures and other Scripture portions were distributed among settlers, homesteaders and others in the *sparsely settled regions of the West*, on the Pioneer Book Fund.

3,189 Four Gospels, Colportage books and Gospels of John given to *miners in various Middle-West states*.

6,086 Colportage books, tracts, etc., placed in *city lodging houses and hotels*.

90,698 Colportage books, periodicals and Scripture portions sent to neglected *mountain districts of the South*, for the young especially.

7,654 Colportage books and Four Gospels forwarded for distribution in the mining camps and fishing stations of *Alaska*.

15,249 Colportage books sent to the *Military Camps and hospitals of England*.

7,492 Colportage books and Scripture portions sent to men in the United States *Coast Guard* service.

206,625 Gospel and other tracts *distributed gratuitously* by colporters and Christian workers.

10,028 tracts against "*Millennial Dawn*" given away.

1,029 Reports of Prophetic Bible Conference (held Feb. 24-27, 1914) sent to *missionaries*. (These do not include a large number of copies sent out by the Moody Bible Institute.)

51 books to *needy ministers*, in the South especially.

The grand total of publications used in the above donations is 2,245,256 copies.

The foregoing statistics do not include purchases by friends for distribution themselves in these channels, but represent the missionary work of the Colportage Association only.

TWENTY-EIGHT YEARS RESUME.
(1894-1921)

7,745,447 Colportage Library books published, representing 2,207,300 pounds weight of printed pages in 6 languages and 112 titles. 2,614,552 copies of D. L. Moody's own works published in the Colportage (paper-covered) Library series alone. 50 states and territories and about 60 foreign countries have made up the field in which the Colportage Association has operated.

5,725,259 Bibles, Testaments, Gospels and other Scripture portions published. Included in the above amount are the following: 173,035 Marked New Testaments. 54,600 Four Gospels. 150,000 Emphasized Gospel of Matthew. 170,000 Emphasized Gospel of Mark. 150,000 Emphasized Gospel of Luke. 4,369,552 Emphasized Gospel of John. 50,000 Selected Psalms and Proverbs. 646,572 Pocket Treasury. 13,442,880 tracts published. 995,084 Hymn Books published. *In addition to all publications mentioned above.* The Bible Institute Colporate Association has issued an aggregate of 536,879 copies of miscellaneous books.

That is a wonderful record of actual work done and given away. Besides this portion that was given away, large numbers of books and tracts were published and sold.

This is no advertisement—we are seeking simply to show our people what has been done under a little real effort under the blessings of God. If Mr. Moody's work in this line, begun only about six years before his death, has accomplished so much, as it seems to have done, then why could not we as a people have gotten together and spread much literature for the promotion of the cause of Christ? It is not yet too late for us to undertake and accomplish great things in this line of work, if only we may get our commission from above, and then dedicate our energies to this good and great work. There is undoubtedly plenty of room for our efforts in this direction. Why may we not do it? There is no reason, so far as we know, except our inactivity in this line. There is a demand for it—the needs of the people are calling for such work. We are not answering the demand and the responsibility is ours.

As a body of believers we might have sown literature all over our territory, to the enrichment of the people and to their better and much larger development, if we had only tried right. What a blank in our history as a people! How much could we have accomplished, if we had only tried. How many thousands of people to-day have no hope in Christ and are in their sins only because we have not gone to them with the printed message of the gospel. Indeed, beloved brethren, it seems to us that it is time we were up and doing—the field is white unto the harvest, and yet we are not ready to send the reapers into the fields. Shall we go on in this way, or will we simply put our heads and hearts together and undertake something for God and humanity? The opportunity is great, but it is passing.

Who would like to see the Christian Church undertaking such work? If there are others who feel the same way let them speak out and say what they will do for such an undertaking.

WARFARE, NOT WELFARE.

One of the dangers threatening the life and prosperity of our nation at this time is the senseless fight between Capital and Labor, and they are both in it—the one is about as guilty as the

other, guilty of real selfishness; and what we need is for both sides to get right and behave themselves as Christian men and women ought to do. One of the most sensible articles we have read on this warfare between classes is from the pen of the Rev. Chas. M. Sheldon, D.D., and appeared in *The Christian Herald* of Aug. 12, 1922. It was written in answer to a note from a labor man. It follows:

(Extract from one out of hundreds of letters received by the editor commenting on his experience with union labor which refused to work on his house with non-union labor.)

Mr. Editor. You surely are an enemy of organized labor. What did you want to hire a scab for? Why not do as Jesus did? He always sided with the poor against the rich. Why not practice some of the things you preach? Labor has to defend itself by organizing and any man who refuses to join in with organized labor is a traitor to human welfare. Get out of your little study and learn something about the rights of mankind.

The editor does not believe in making his editorial page an occasion for personal discussion, but the principle that is defended at present in the industrial world by both capital and labor is so contrary to the teachings of Jesus that it is not out of place to make clear the principle that He stood for, which was so different from that announced by the extract in the above letter that it ought to be stated in plain terms without malice or personal antagonism.

As a matter of fact Jesus never took sides with one class of people against another class. He rebuked the rich for their greed and cruelty, but he also rebuked the man who wanted his brother to divide the inheritance with him. If Jesus were here today, He would rebuke both Capital and Labor for the injustice and wrong and selfishness which characterize them both. It was principles that Jesus defended when He rebuked or commended men for their actions. The last thing in the world that we can imagine in Jesus is defending a class as a class. It made no difference which group of humanity broke a law of God, whether rich or poor, the disobedience was a thing separate and apart from any condition that surrounded the group.

I do not believe that Jesus would call a man who did not wish to belong to a labor organization a "scab." If his reason for not joining such an organization was honest and sincere, and if he believed in advancing the welfare of labor by other ways and means than those used by organized Labor, I can not conceive of Jesus hating him or treating him like an enemy to the cause of labor. Under any circumstances, I can not imagine Jesus trying to terrify him or intimidating him or using physical force to keep him from work.

The principle that President Harding has announced in his recent proclamation to the railroad men out on a strike is the principle that Jesus would uphold namely, that any man has a right to work, whether he belongs to a particular organization or not. But Jesus would go farther. He would also declare the principle of the brotherhood which works for the common welfare and not for the common warfare.

For it is about time that organized Capital and organized Labor began to understand that the American people are beginning to get very tired of the selfishness and greed and injustice of both Capital and Labor. There is not a hair's difference between them. The writer of the letter quoted in a later paragraph seems to labor under the misapprehension that the editor is attacking Labor and defending Capital, in telling of his experience with union labor. As a matter of fact the editor might easily write another account, telling of the exorbitant prices charged

for building material, supplied by Capital for his house repairs, and exhibiting fully as much unconcern for human welfare as organized labor showed.

In other words, Capital and Labor, when are you both going to quit fighting and begin to act like friends? The common people, of whom the editor is just one plain citizen, are mighty weary of your senseless strikes and profiteering and injustice and idiocy, blocking the track of commerce, impeding the passageway of human progress and causing enormous and useless waste and loss of life and property and morals. You are both of you alike enemies of mankind. It is the height of human stupidity to accept your methods of dealing with economic problems. You are both traitors to human welfare as you turn the tide of your petty human selves with your narrow minded passions against the common sense of life. If any group of men in the whole world need to repent before Almighty God it is the organized group called Capital and Labor. In any case, do you realize, Mr. Correspondent, you who ask the editor to learn something about the rights of mankind, that the general public has lost its sympathy with the organization to which you belong, and at the same time, it is not in sympathy with the opposing group, because both of you for years have been working not for the welfare, but for the warfare of mankind. There are no rights of mankind unless mankind itself is right, and you are both wrong in your methods and in your childish and wicked warfare. If Jesus were here He would rebuke you both, and say, "Depart from me! I never knew you!"

OLD BLACK JOE'S PRAYER.

Many people may offer up a prayer that is more elegant in language, and more refined in thought, but where will you find a prayer that is more expressive of the real needs of the people than is the one we give below? Dr. J. M. Anderson, a practicing physician of Sardis, Miss., sends to *The Christian Advocate*, Nashville, Tenn., the following as a prayer offered by old Black Joe for the saving of the white people of his family. Perhaps it would be nearer the truth to say offered in behalf of the white people of the family which owned old Black Joe in the days before the war. We republish it below and wish every member of *The Sun* family may give it a careful and thoughtful reading. It is as follows:

Mars' Jesus, Ah comes befo' you dis nite to ax you to tech de hearts ob mah young marster an' mistis; make dem see de error ob d'air ways; make dem turn f'om de worship ob de golden calf an' go back to de old-time 'ligeon dat was used by Paul an' Silus; make dem cut out de 'white mule' and de lip stick, de 'shimmey' an' de 'rabbit hug,' an' wash dey souls in de bleed o' de 'am'. Mars' Jesus, mah race is mos' run, an' Ah's ready for de Jerusalem, thank God; but it makes mah po' ole heart bleed to see de sinfulness ob de young folk ob dis day an' time. Mars' Jesus, tech dey hearts wid de burnin' arror ob lub an' holines'; wake dem up fum de deadly sleep of a hardened conshus; make dem see de wickedness ob de ottermobile an' de scrimshus baving suits. An', O Mars' Jesus, tel' ole marster an' ole mistis dat ole Joe am doin' de bes' he can to make young marster an' mistis set a good zample to dey chilluns, but de debil wid his card tables an' jazz is wa'kin' nite an' day, mos'ly nite. Ah needs yo' he'p in dis fite fo' de souls ob mah young folk. Ah's a-comin', Mars' Jesus, an' hopes to bring dem wid me. Amen.

J. M. ANDERSON, M. D.

Sardis, Miss.

CONTRIBUTIONS

SUFFOLK LETTER.

By previous engagement I went to Fancy Gap, Va., via Mt. Airy, N. C., on Saturday, August 5th. Mrs. Iola Meredith, the efficient leader of the Mission work for the Christian Church in Carroll County, Va., was sick abed; but she had given notice of preaching at the new building that night. A heavy rain and hail storm fell one hour after my arrival, and it rained that night; but a good congregation came out and seemed to enjoy the word. Brothers Sorrell and Crutchfield held a meeting with fine results, and I found that the people were well pleased with both men and their work.

Sunday, August 6th, was bright and pleasant with large congregation at 2 p. m. I preached and at the close of the services organized a Christian Church with the following members: J. Russell Meredith, Mrs. Iola H. Meredith, Rose Meredith, Mary Lee Meredith, Mrs. Virginia Westmoreland, Ad Ayers, Mary Guynn, and Victoria Edwards, Mrs. Iola Meredith was elected Secretary, and Rose Meredith Treasurer. The election of deacons was deferred. At the close of this service we repaired to a temporary pond and baptized five candidates by immersion. The people are deeply interested in the work, but they are slow to identify themselves with the church in actual membership; but the church will grow in membership as the people come to see its meaning and value in the community.

On Tuesday, August the 8th, Mrs. Iola and I went some six miles down the mountain to Sandy Ridge school house in a valley where we met a group of fifty people. Revs. Sorrell and Crutchfield had held a good meeting at this place. I preached and organized a church at this place with the following members: and one man converted: Joe B. King, Walter Edwards, E. C. Cayle, F. M. King, Mrs. Pearl King, Mrs. F. M. King, Mrs. Eliza Jones, Mrs. E. C. Cayle, Walter Edwards was chosen secretary and Mrs. E. C. Cayle was elected Treasurer. As in the Fancy Gap church the election of Deacons was deferred to a future time.

In addition to the members, twenty persons favored the organization and pledged their support. These are the names: Wm. Easter, F. H. Hawks, T. W. King, Mrs. Walter Edwards, Mrs. Taylor King, Leila Jones, Lettie Jones, Realty Jones, Pata Jones, Massie Cones, Mrs. Wm. Easter, A. M. Payne, Mrs. A. M. Payne, Lettie Hawks, Bessie King, Marjorie Easter, Harmon Jones, Fountain Jones, Jesse King, and Mrs. Emma Cayle. Sandy Ridge is a ridge between two mountains and the community contains some four hundred people who have not had religious and educational opportunity. With wise religious help it ought to become a good and prosperous community some day. We made our trip to this place in a Ford truck and returned late in the evening.

My home during my stay was with Jesse Meredith and family where I spent five nights and enjoyed their mountain hospitality. Mr. Meredith is the father of Miss Iola's husband, a big-hearted prosperous Blue Ridge Virginian. On Wednesday I walked and visited five mountain families and took dinner with Thomas Guynn, an old Confederate soldier, who is quite ninety years of age with the spirit of the sixties. He remembers Suffolk as a war time experience. His son, Joe and family, live with Mr. Guynn and his companion. I visited two sisters that day one 93 and the other 98, and their brother is 90. I preached again at Fancy Gap on Wednesday night.

On Monday the 7th Miss Iola had to go to Hillsville to consult a doctor. I went with her to visit the Court House made famous by the tragedy when the Allens shot the Judge, Commonwealth Attorney, Clerk, two jurymen, and a young woman. The bullet marks are still in the walls and furniture of the Court House.

I was to preach again at the new building on Thursday night, at Rocky Ford on Friday night, and at Sandy Ridge on Sunday and baptize candidates: and I had gone over to dine with Miss Iola and her husband on Thursday; but before dinner a telegram called me to Suffolk for the funeral on Friday of Miss Monemia Eley who had been bed-ridden at the home of her sister Mrs. Eudora Kilby for five years. Miss Eley was one of the church's choicest members, of the splendid Virginia family. The services at the home of her sister were sweet with rare flowers, good music, and a sympathetic audience, Rev. Dr. I. W. Johnson assisted in the service. The memory of her life is as fragrant as the flowers which loving friends had sent to express more than words for the comfort of the family.

I came back from Suffolk on Saturday the 12th to Moore's Springs where I found some 300 guests at dinner on Sunday and, by request, preached in the Hotel on Sunday night.

Mrs. Maria Rogers Truitt, wife of Mr. George W. Truitt, died at the home of her only son, Will Truitt, in Bronxville, N. Y., on July 31st. She had been in feeble health for some time and was on a visit to her son when the unexpected end came.

Mrs. Truitt was the daughter of the late Philip Rogers, and is survived by her husband, son, and one brother, E. R. Rogers, and a host of friends.

She was a faithful member of the Suffolk Christian Church, the Woman's Missionary Society, the Ladies Benevolent and Social Union, the Philathea Class, taught by Lieutenant Governor J. E. West, and the Ministering Circle of the King's Daughters. Perhaps a hundred women from these organizations attended the funeral services in the Christian Church at 3 o'clock on August 2nd. The Pastor was assisted in the services by Rev. J. W. Johnson, D. D., Rev. H. H. Butler, her former pastor at Cypress Chapel, and Rev. G. T. Lumpkin, pastor of the Baptist Church. The choir sang hymns 643 and 463; Marmaduke Woodward sang a solo; Mrs. Clarence Harrell, Mrs. I. W. Johnson, W. W. Ballard, and R. J. Brinkley sang "Come to Our Hearts and Abide." The church was filled with a great congregation of friends. There was never such piles of flowers on the pulpit platform and around it; and nothing could more fittingly represent her life in its simplicity, beauty, and sweetness. Wealth made no change in her personal relations with kindred and friends. Her religious life shed an influence that was as fragrant as the flowers that covered her casket.

Living in a palatial home, she could enjoy herself and make others enjoy themselves in a cottage with friends. Wealth had not changed her faith, her manner, her relations, or her conduct. A model Christian devoted to her church, she lived and loved, suffered and served, and then passed on to her reward. Few women have written a record of truer faith, sincerer affection, more devoted relations, and brighter hope than did this model christian woman. "She hath done what she could" may be written of Mrs. Truitt in all the way of her life.

The loss of such a member to a pastor is like

the loss of a child to a mother; and yet, the hope is like the hope of a mother in the loss of a *little child*; for of such is the Kingdom of Heaven." Home robbed of such a wife and mother can find comfort only in the sympathy of friends and the hope of reunion in the "house with many mansions," mother and one dear child in heaven: father and one dear son on earth. God bless them.

W. W. STALEY.

ELON LETTER

Again Editor Crowson, of the *Burlington News*, has wreathed this scribe in a circle of smiles. Brother Crowson is the friend of Elon College, and everybody knows it. He appreciates Elon as an Alamance County institution. As such he is anxious to see it grow and prosper. He has the same kindly interest in every business enterprise of a worth while commercial value in Alamance County. As a far-visioned community builder this attitude is good business. As a community venture Brother Crowson considers Elon College a good business proposition and as such he supports it.

But Mr. Crowson believes in Elon College for another and a far deeper reason. He recognizes Elon as a Christian institution and believes in the type of character it succeeds in forming in the youth who study here and whom Mr. Crowson knows from his proximity to the College and his association with faculty and student body in a personal way.

Our good friend writes out of a full heart and bases his judgments on a wide experience. Our Church has struggled for thirty-two years with the institution here. The fine words of praise and appreciation spoken by our good M. E. Editor without suggestion from any one, but just because he wanted to witness before the world his convictions respecting Elon will stouten the hearts of our people and encourage them all the more loyally and liberally to rally to our College. For this reason I am quoting in full Brother Crowson's fine editorial, to which he gives the very suggestive title of

"Our Friend, Elon College"

"The time has come when boys and girls will be making plans for entering College next fall. This is an important event in their lives and one that will influence their entire life.

"We have always believed in the Christian College, as offering the best fundamental training for our boys and girls. There are so many things that enter into the training of the mind for life's work that are given at a Christian College that are not found in the secular colleges, that make stronger men and women.

"As we have often said, Elon College is a home college, it is a county institution, it is inexpensive and should especially appeal to those of our people who are going to send their sons and daughters to college. The expenses for the ensuing year have been greatly reduced, and persons living in the county can save in many ways and can have the pleasure of having their sons and daughters near so that they can get home often without such great cost.

"We are always glad to make an appeal for Elon College and we believe that every citizen of our town and county ought to feel it a duty to work for this college so that we may build up within our county one of the greatest colleges in the state.

"Elon has never asked any favors at our hands. She never asks for loads of money, but she does plead for your children. She believes that she can be of service and of benefit to you and we believe this and we should always take a delight in keeping this great institution before our people. It is our college. It is your college."

W. A. HARPER.

FAMILY ALTAR

BY REV. J. GREGORY MANTLE, D. D.,
In *The Alliance Weekly*.

Sunday.

"In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

Never trust your own judgment. When your common sense is most sure of the rightness of a certain course of action, it will be best to make assurance doubly sure by lifting up your soul to God, that it may dim with His "No," or glisten with His "Yes." When voices within or without would hasten you to decide on the strength of your own conclusion, then be careful to refer the whole matter from the lower court of your own judgment to the supreme tribunal of God's. If there is any doubt or hesitation left after such reference, be sure that as yet the time has not come for you to understand all God's will. Under such circumstances—wait. Throw the responsibility of the pause and all it may involve on God: and dare still to wait. . . . If you trust God absolutely, it is for Him to give you clear directions as to what you should do. And when the time for action arrives, He will have given you such unmistakable indications of His will that you will not be able to mistake them or err therein.—Dr. F. B. MEYER.

"Order Thou our way
All our earthly stay;
Should our path be rough and thorny,
Give us grace meet for the journey;
Then when life is over,
Open wide Thy door."

Monday.

"Know ye not...how that Jesus Christ is in you, except ye be counterfeit?" (II Cor. 13:5 R.V.).

Whatever ground we have lost in the past, we must repent; then God will come to us again and fill us with Himself, and enable us to show men that life can be lived in the ordinary surroundings by the power of the Spirit Whom He has given for that purpose. If there is any unbelief in your heart, how can you expect mighty work to be done through you? Will you come into God's presence and tell Him what is wrong, that the cleansing power may sweep it away, and that you may be brought into full communion with Him without a cloud between? Then the power of God will come upon you and go through you, and will be a channel Godward and manward, and floods of blessing will go through you to refresh the thirsty souls around. When you trust God, He will come perhaps suddenly into His temple, and he will do more for you when He comes than you have been struggling to do for fifty years or longer—He comes to purge the temple—then you will know the meaning of the indwelling of Christ as a Spirit of power and holiness. Then there will be a growth in holiness as never before. There are plenty of things in human life that may not be sins, and yet are weights; every sin, of course, is a weight, but there are some weights that are not sins, yet they hinder our growth in grace. We do not grow into grace, we must come into it by faith, and then grow in it. If we are not being used for the good of others, our holiness is a counterfeit.

"Purge me from every sinful blot;
My idols all be cast aside;
Cleanse me from every sinful thought,
From all the filth of self and pride."

"Give me a new, a perfect heart,
From doubt and fear, and sorrow free;
The mind that was in Christ impart,
And let my spirit cleave to Thee."

Tuesday

"Give us this day our daily bread" (Matt. 6:11).

This seems a very small thing to ask—only bread for a day. Why are we not taught to pray for bread enough to last a week, or a month, or a year? For one thing Jesus wanted to teach us a lesson of continual dependence. He taught us to come each morning with a request simply for the day's food, that we might never feel we can get along without our Father. Another lesson he wanted to teach us was that the true way to live is by the day. We are not to be anxious even about the supply of tomorrow's needs. When to-morrow comes it will be right for us to take up its cares. The same great lesson was taught in the way the manna was given—just a day's portion at a time.

"Make a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow."

Dr. J. R. Miller.

Wednesday.

"Drink deeply of God's Spirit" (Eph. 5:18 WEX.).

Turning to our Greek Testament, we note that the command, "Be filled with the Spirit," is in the present tense, denoting not a mechanical fullness once for all, but a vital fullness, a constant appropriation, and a perpetual reception, a ceaseless drinking and a ceaseless thirst. Hence the paradox of Charles Wesley,—

The thirst is for more of the same kind, not for anything different, like the thirst of a perfectly healthy babe. "But the water that I shall give him shall be in him a well (artesian) of water, springing up into everlasting life." The need of an increase of this water is not excluded. There is danger of a diminishing appropriation till the soul has ceased to drink. Says Bengel: "Truly, the water, as far as it depends on itself, has in it an everlasting virtue; and when thirst returns, the defect is on the part of the man, not of the water."

"We may insensibly, and without raising the suspicion of our Christian friends, lose the life of the Spirit, and preserve at the same time deceitful appearances. For when the Holy Spirit withdraws from the soul, He sometimes allows the forms which He has created to remain. The oil is exhausted, but the lamp is there; prayer is answered, and the Bible read; the going to church is not given up, and, to a certain degree, the service is enjoyed; in a word, religious habits are preserved, and, like the corpses found at Pompeii, which were in a perfect state of preservation, and in the very position in which death had surprised them, but which were reduced to ashes by contact with the air, so the blast of trial, or temptation, or that of the final judgment, will also destroy those spiritual corpses."—Dr. DANIEL STEELE.

Thursday.

"Ye also helping together by prayer for us" (II Cor. 1:11).

A station in the China Inland Mission was peculiarly blessed of God. Inquirers were more numerous and more easily turned from dumb idols to serve the living God than at other stations. The difference was a theme of conversation and wonder. In England Dr. J. Hudson Taylor was warmly greeted at a certain place by a stranger who showed great interest in his mission work. He was so particular and intelligent in his questions concerning one missionary and the locality in which he labored, seemed so well

acquainted with his helpers, inquires, and the difficulties of that particular station, that Dr. Taylor's curiosity was aroused to find out the reason of this intimate knowledge. He now learned that his stranger and the successful missionary had command together as co-workers. The missionary kept his home board informed on all the phases of his labor. He gave him the names of inquirers, stations, hopeful characters and difficulties, and all these the home worker was want to spread out before God in prevailing prayer.—Dr. A. T. PIERSON.

There are ministers unlettered,
Not of earth's great and wise,
Yet mighty and unfettered
Their eagle-prayers arise.
Free of the heavenly storehouse!
For they hold the master-key
That opens all the fullness
Of God's great treasury.
They bring the needs of others
And all things are their own,
For their one grand claim is Jesus' name
Before their Father's throne.

—F. R. Havergal.

Friday.

"What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

Like many other words of Christ, this saying of His has a much wider application than its primary reference to Peter's perplexity. It furnishes the key to very many of the providences of all our lives. We do not see how they can have any blessing in them for us. They seem altogether dark. But we have no right to judge of our Master's work in us or with us until it is finished.

This mystery is to be explained. This perplexity is to be resolved into the clearness of noonday. You do not understand now because you cannot see the end, cannot perceive the blessing and the beauty. The Master Himself knows just what He is going to bring out of each strange work of His, and therefore He is not perplexed. Then, He says that we also shall know hereafter. We shall see the cloud as it departs, glorified by the rainbow arching its dark folds. We shall see the tangles resolving into lovely grace and beauty.

—Dr. J. R. MILLER.

Saturday.

"Lo I am with you all the days" (Matt. 28:20).

"Lo, I am with you always, even unto the end of the age," is the comforting promise of the Lord Jesus. There is One, even Jesus, with whom we may come into such direct and personal contact that His mind and Spirit will dwell in us, so that to live will be Christ. With Him, in the high and blessed sense, we are not alone. He sustains us by His hand. He knows our frame and remembers that we are dust. He knows what we have need of before we ask Him. He knows the secret thought and desire of our hearts, and ever judges righteously. Though all may be against us here, and we stand friendless and alone, we may, through Christ, have joy that is unspeakable and full of glory. If Christ be for us, then the whole world may be against us. If He dwells in us, then we indeed have all things and abound. Then to live is Christ, for He is the way, the truth, and the life. Then we have for a faithful friend One who is infinitely wise and holy, and One who can enter fully into our joys, with which a stranger cannot intermeddle. And should not every soul so highly favored and blessed be able to say: "I am not alone, for Christ is my Saviour, Brother, and Friend?"



MISSIONS



REV. J. O. ATKINSON, D. D., *Field Secretary.*

STANDING THE TEST.

A good sister in one of our churches writes: "Are we going to stand the test, or will we fail? I ask you to pray for me and my Church." God is testing us now, and we need to pray earnestly for the church. In the days of prosperity we gave pledges with which to carry on the work of the kingdom. Now in adversity we are called upon to meet those pledges. Those who stand the test will have increase of faith and greater courage in Christian service. For God tested and tried the faith and endurance of His only Son. And He will not spare us; for He wants to strengthen our faith through trial.

J. O. A.

FOUR FUNDAMENTAL SUNDAY SCHOOL OBJECTIVES.

BY REV. STANLEY C. HARRELL,

Pastor Christian Church, Durham, N. C.

The art of teaching does not aim simply to impart information. Its supreme aim is to mould character. The imparting of information is but a means to an end. Education is the development of latent abilities, and the implanting of elevating ideals. Especially is this true of religious education. Knowledge of the Bible and its great truths is invaluable. But the teacher, who has no higher purpose than the imparting of knowledge about the Bible and its contents, has missed the fundamental purpose of Sunday school teaching.

I am afraid that there are many Sunday schools without a very clearly defined purpose for their existence. Why should your church have a Sunday school? Because other churches have them; and they seem to be good things for churches to have? That is not the best or highest reason for having a Sunday school. And what shall we teach in our Sunday school? Why the Bible of course, you will say. And why shall we teach the Bible? Because the Bible teaches us about God and religion. And what shall we teach from the Bible? The lesson that is laid down in the Quarterly that is placed in our hands. It is true that much good has been accomplished by Sunday schools that have had no more clearly defined purpose or policy than this. But since we are putting so much time and effort into our Sunday schools, why not outline a definite purpose and policy? Decide exactly what we wish to do; and then bend all our efforts, and shape all our plans toward these definite goals. It is our purpose in this talk to outline four fundamental things that we believe our Sunday schools should endeavor to accomplish by their teaching.

We are going to take the most important one first. It should be the purpose of every Sunday school, and of every Sunday school teacher, to lead those entrusted to their teaching to accept Jesus Christ as their personal Saviour. It is the business of the Sunday school teacher to make Christians of those whom they are teaching. If they fail in this they have failed absolutely and completely. This fact is so evident that it should not be necessary to say it here. But there are so many teachers who have neither recognized nor accepted this as the purpose of their teaching, that it should be said over and over until every Sunday school teacher has come to realize that it is the one, all important thing that is to be done. It should be made the standard and test of all Sunday school teaching, until

every teacher who is not leading the pupils to Christ as their Saviour, will be made to feel that the work they are doing is worse than a failure. That they are cumbering the ground, and that it is their duty to change their ways and mend their plans, so that they will do the work they are supposed to do, or resign and get out of the way, and let someone else take the task in hand. It is not my purpose to discourage anyone who is honestly trying. But I do hope that it may be impressed upon every Sunday school teacher and superintendent that the task of teaching the young is the most important one that was ever committed to the hand of man. That it is fraught with the greatest opportunities in the world, and that it also carries with it the most tremendous responsibilities.

There can be no other standard by which the teachers work can be judged. But is it always recognized? Is it not true that there are many superintendents and teachers who feel that if a teacher can catch and hold the interest and attention of a pupil for half an hour, and if the teacher can win the attention and confidence of the pupil, that the teacher is doing all that could be reasonably expected. These things the teacher must do if the main purpose is to be accomplished. But they are only means to an end. A movie will hold a child's attention for three hours on a stretch, but that does not mean it is making him a Christian. A jovial scape-grace story teller may win a child's affection, but that does not necessarily mean that high ideals are being planted in the child's soul. The business of the Sunday school is to teach folks to be Christians. Everything that even indirectly contributes to that end has a legitimate place in the work of the Sunday school. But unless it accomplishes that high purpose it is worse than useless.

We must recognize, however, that there are a million things that have their part and contribute their influence in the making of a Christian. We may defeat our purpose by over emphasizing the end we are striving for. We are engaged in a very delicate task, that stretches over years of time, and requires the most painstaking care and persistence. A good teacher may teach hundreds of lessons before the pupil is brought face to face with the question of deciding and declaring definitely for Christ, but every one of these lessons should have been paving the way and leading up to that one momentous decision. If, however, the question had been presented and urged in every lesson the pupil would have been wearied or repelled, and all the force of the appeal lost by countless repetitions. We are engaged in a task that requires infinite tact, wisdom, and patience. Our steps must be sure.

So much for the one great purpose of the Sunday school: that of leading folks to give their hearts and lives to the Kingdom of the Lord Christ. Has the task of the Sunday school been accomplished when the pupil has accepted Christ? In too many cases it is so regarded. When the truth of the matter is the task has been but well begun, it is just as sensible to believe that a man has been made a good soldier when the recruiting officer has persuaded him to sign an enlistment blank, as it is to believe the work of the Sunday school has been accomplished when a pupil has accepted Christ.

It is the mission of the Sunday school to teach the great ideal service. Service here and now for the benefit of humanity, and the establishing of the Kingdom of our Christ. We have magni-

fied Jesus the Saviour, and forgotten Jesus the Servant. How many Sunday school pupils have an exalted idea of Christ, the Working Man? How many of them when they think of following Jesus have an idea of working to the limit of physical endurance? The Sunday school idea of following Jesus is "just being good." They have never been taught that the way of the Man of Galilee was the way of unceasing toil. The idea of the church as a work-shop; and the kingdom as a tremendous industry is foreign to the thinking of the average Christian. Join the church! What for? To be good, and to go to heaven when you die. There you have the idea that most of our Sunday school children are getting. "My father worketh hitherto, and I work," ought to be one of the great texts of the Sunday school. Unless we plant the idea of Christ the Worker in the minds of the Sunday school pupils I am afraid they are never going to get it. And speaking now from an acquaintance with some of the best churches that we have, I know that there are a large number of our church members who do not have the idea that work is one of the fundamental things of the kingdom. Our very talk about church members betrays the lack of the work idea, as one of our basic conceptions of church life. When we find one individual who is a real worker in the church, it becomes the talk of the town, even if we live in a pretty town. Nobody remarks about a farmer or a blacksmith who works. They are expected to work. We only remark about them if they are conspicuously lazy. But a working Christian is so rare that it must needs to be remarked upon. We preachers have to recognize the absence of the work idea. If there is work that has to be done we go around and very meekly ask somebody to do it, and if he hesitates we say, "Now that will be all right, I will see if I can't find somebody else to do it." If it is a hard task we must needs apologize profusely for it. Who ever heard of a farmer apologizing for giving the hired man a hard job. That is what he was hired for. And we cannot blame the church members. They came into the church with the idea that nothing much was expected of them, but to be good, and to come to church once in a while and listen, and maybe make a contribution if the cause was urgent. Nobody works when they go visiting. They do not go with that idea in mind. Jesus calls men for service in his kingdom, and service means just plain old ordinary work. Why not then have Sunday schools that teach folk that they are expected to work, that it is their duty to work, that their joy in the kingdom will come as the reward of their work. Jesus taught it. "But he that is greatest among you shall be your servant."

It will not be sufficient for our Sunday schools, however, to teach that those who come into Christ's kingdom are expected to work. A man may realize that he is expected to work, and that he ought to work, and still not know what to do or how to do it. The business of the Sunday school is to introduce the pupil to the one great task of the kingdom. What is that task? There can be but one answer to that question. It is the Missionary Task. It is the one supreme task that faces the follower of Jesus. It is the business of the soldier to fight. It is the business of the farmer to raise crops. It is the business of the merchant to sell goods. It is the business of the Christian to lead to Christ. That is his one great task. That is the missionary task that confronts the church. To acquaint the world with the Gospel of Christ, and to lead men to accept him as their personal Saviour, What a glorious task!

It is the only plan that Jesus had for the spread of His Gospel: that those who know him should tell others, and acquaint them with

his saving power. And what supreme confidence Jesus had in us that we would not fail him. Humbly, gloriously, he went to the cross bearing the sins of the world, and risking it all on the belief that you and I would not fail to carry the story of his great love to all the world. Can we afford to betray such love as that? It is not only the task of the entire church, but it is the task of every member of the church. If our churches are ever to become missionary, our Sunday schools will have to be missionary for a generation, before the church will be thoroughly leavened with the missionary spirit.

Our conception of Missions also must be enlarged. The greatest missionary field in all the world is these United States of ours. Not half of our population is Christian. Sixty million folks who are our neighbors constitute our home mission field. They are nominally acquainted with the teachings of Jesus. They speak the same language. They live according to the same customs. They are taught the same things in the same schools. They are the ripest mission field in all the world. The pupils of our Sunday schools must be acquainted with the home mission task, as well as the Foreign mission task.

Our Sunday schools must become technical schools. Schools that teach missions. Schools that teach the spirit of missions. Schools that teach the why of missions. Schools that teach the how of missions. Schools that train and equip the youth of our day to win for Christ, not only the Chinaman who lives on the other side of the earth; but schools that will train the youth of our day to win for Jesus also the American who lives on the other side of the earth; but schools that will train the youth of our day to win for Jesus also the American who works at the next counter, or who lives in the next house, or the next block. The scope of this address will not permit us to consider how all this is to be done. But we must recognize the fact that the teaching of missions must be made one of the fundamental objectives of our Sunday schools or we are lost, and the world is lost.

There remains one other subject that it seems to me we must consider while we are thinking of these things. That is the teaching of Stewardship and Tithing. I am becoming more convinced every day that the weakest link in our church life is our attitude toward the financing of the kingdom. We are never going to be able to swing the mission task until we have solved the problem of financing the mission program. And we are never going to be able to solve the problem of financing the mission program by begging. The world is sick and tired of a begging church. Everybody in the church must blush with shame that the church has so long figured before the world in the role of a beggar. Everybody outside of the church feels, and those who think know, that begging is unworthy of the religion of Jesus Christ. You could never convince me in a million years that Jesus intended his church to be financed by begging. We have begged for so long only because we have turned our backs upon, and ignored, what the Bible teaches us about stewardship and tithing. We are going to have to continue to beg until the teachers in our Sunday schools learn what the Bible teaches about stewardship and a man's duty to tithing; and teach it to the youth of our churches. We will have to learn that tithing is not a way to get money, but a way to make Christians. That stewardship is not primarily a way to finance the kingdom, but the only way to keep the hearts of men from being led astray by the deceitfulness of riches, ere we shall have a generation meet for the Master's use. There is only one way by which we may surely bring men to a recognition of the proper spiritual relationship towards property, that is to teach them correctly from their youth.

These things are presented in the hope that we may not only have Sunday schools, but that we may have Sunday schools with a purpose. That we may teach, not just to be teaching; but that we may teach that we may lead those we teach to Jesus. Lead them to Jesus not only that they may be saved; but that Jesus may make them mighty unto the salvation of others. Teach them that they may not only want to save others; but that they may know how to set about the task. Teach them not only that they may give themselves to the task of missions; but that they should recognize that all that they have should be used in the Master's service. Teach them that: "We all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

NOTE: This address was delivered before the North Carolina Christian Sunday School and Christian Endeavor Convention, which requested its publication. And well they did, for the address is just what all Sunday school officers and teachers ought to read and study prayerfully—it is needed.—Editor.

WHICH SHALL CONFORM TO THE OTHER.

I am not here attempting to enter the field of controversy, as led for instance by the Fundamentalists, and Higher Critics, although I have an opinion just there. The purpose of this article is not so much to answer questions as to raise and stress them. Much is written, and spoken from platform, concerning the Bible as related to modern thought and to modern social and economic conditions, while doctrinal controversy grows warmly interesting at many religious centers with the debaters alive in the open field of battle. For a long period the church has been occupied with denominational propaganda, each denomination seemingly trying to outdo the others, and denominational ends have too often overshadowed the Kingdom's interest, except in so far as such interest was represented or expressed in the peculiar ritual of the denomination. The dominating effort and burden of church organs has been propaganda for some particular creed or ritual and the same thing may safely be said of much of the religious literature for the past quarter of a century. It may be good now for the Kingdom's interest that the matter of doctrine again comes to the attention of religious leaders. If it leads to a more serious and diligent study of the Bible it will serve the cause of truth and advance the Kingdom of God on earth. Agitation is necessary to prevent stagnation. There are multitudes of impotent ones, maimed, halt, and blind waiting for the troubling of the waters. The howling storm of wind, rain, and electric currents, clarifies the atmosphere, washes away the filth and leaves the earth with her trees of fruit and flower, and her landscapes and gardens fresher, better, and more beautiful. Touching one phase of life and truth Christ said: "I came not to send peace but a sword." The present controversy, to which reference is made, raises many interesting questions one of the most important of which is that of a standard of life and conduct, also a standard of belief. Standards are essential in every department of life. A thing is right or wrong, true or false, just or unjust, pure or impure, according to the standard by which it is judged. Before the giving of the Law men looked to God for authority, and ever since the law was given the Scriptures have been regarded as the standard of life and conduct for the people of God. It was true in the times of the Judges and Kings of Israel. God's Prophets usually began their messages with a "Thus saith the Lord," or "Hear ye the Word

of the Lord." Christ himself often appealed to the Scriptures as authority for his doctrine admonitions, and warnings, as did Paul and Peter and other New Testament writers. I am not alarmed for the Bible. It is indestructible. Jeremiah's copy was dissected and burned, but distressing as the circumstances seemed at the time, it was speedily reproduced. But I am mightily interested in the Bible as a Standard of life and conduct. Let the Church of Jesus Christ exalt her standard and with the means which have come through its light and truth and placed at her door make haste to carry this universal standard to the races of men. To its authority let us bow our knees and humble our soul.

The nations will continue to suffer unrest, turmoil, strife, war, and oppression, and stagger on, reeling under the power and curse of sin until the world is brought to realize and to recognize the Bible as the world's standard of life, bearing the authority of God. It contains the greatest moral code, the finest business laws, the best sanitary and social rules and regulations to be found in all the world's literature or enactments of men. Men can no more make the Bible conform to modern thought, and to present day social and economic conditions than they can make the season conform to their conveniences and notions, or make the laws of nature accommodate themselves to their selfish plans. The Bible is either authoritative, divine, God-made, or it is the biggest fraud that was ever imposed on the credulity of men. It will not conform. It cannot. It is inflexible and immutable. The world's supreme need is conformity to the Bible as our divine standard, and just there centers the world's hope. Blot out all the light in every sphere that has come through its life and teachings and you would leave the world in midnight darkness and blackness. All that today is worth while in business, politics, society, and in the field of industry came through its influence. Standards were never intended to change with the changing tides in the affairs of men, but the converse is true. That the Bible does not conform to present day methods, to modern conditions is quite in its favor as a revelation from God and not the product of reason. The law is not supposed to conform to the desires and conveniences of the law violator. The trader must conform to the standard of weights, measure, and coin. The college standard cannot yield and conform to the desires and habits of the indolent and unambitious student. With the Bible as bearing authority from God the whole Christian system with her institutions will live or die. Upon its great teachings Christianity has been built. Let the burden of pen and pulpit be, "Thus saith the Lord", and "Hear ye the word of the Lord". Christ who is the very substance of the Book from beginning to end and who established the visible Kingdom here never committed the interests of the Kingdom to scholarship, but to the "Saints of God". Scholarship has its field and must not be discounted, but the intellectual and spiritual Kingdoms are as certainly two different orders of life, as are the physical and the intellectual.

MURDOCK W. BUTLER.

Muncie, Indiana,

The class in Young People's Work in the Sunday school at the Elon Chautauqua will be taught by Rev. E. H. Rainey, and the text book will be "Youth and the Church," by Cynthia Maus. Mrs. Rainey urges that all who have the opportunity to read this book before the Chautauqua shall do so in order to be ready for the class and its discussions. "The Bible a Missionary Message," by William Owen Carver, LL. D., will be the textbook of the mission study class taught by Dr. Atkinson. Books for all classes will be on sale at the Chautauqua.

Present History of Haiti

By CHAPLAIN H. E. ROUNTREE, U. S. N.

NOTES: By invitation of the Editor, it gives me pleasure to supply THE SUN with a few articles on Haiti. My present plans are to give them in a series with subjects as follows:

Haiti—An Historical Sketch.
Haiti—Today.
Haiti—Her People.
Haiti—Her Agriculture.
Haiti—Her Religion.

For the facts of my information I am indebted to Mr. W. P. Davis, the President of the American Sugar Company, who has been here six years and has devoted much of his time to collecting material in preparation of an authentic history of Haiti, and he is an authority.
H. E. ROUNTREE.

HAITI—THE PEOPLE AND THEIR CUSTOMS.

No. 3.

Upon approaching Haiti, one enters the long bay of St. Marc channel. Nearly all day we sail the Bay with an extent of the island the north and Gonave Island on the south. Here and there on either side, smoke is going up. But for that, the rock hills look barren and forsaken. We wonder if anybody lives there.

Upon anchoring out a short ways from the dock, we find ourselves surrounded with "Bum" boats, each bearing one or more occupants, natives offering their wares for sale,—cocoanuts, oranges, bananas, lignum vitae wine-sets, mogony candle sticks, etc. For the most part these people are very scantily attired. Among them are lots of boys, apparently from the age of ten to sixteen, attired in their birthday clothes, that is, absolutely naked. These expect to amuse the visitors with their swimming and extraordinary diving. The passengers begin to throw coin into the sea and overboard the boys go. So swift and accurate are they in this feat that it matters not how far away the coin may be, within the limits of the immediate location of course, they never fail to get it and they nearly always catch it in their mouth. They take to water like a fish. Custom No. 1.

As we are landed on the dock, gangs of negroes gather around us offering their services to carry our trunks, baggage, walking canes, or anything. So here we go. A negro with a trunk on his head, or a suit case, or anything else. Custom No. 2.

Just seven years ago the ordinary Haitian wore no clothes except a piece of burlap or something tied around him. That was all that was necessary and in fact he did not regard that as necessary. As for shoes, such a thing was unknown except to a few of the better class. Seven years has brought about a great change. Now, nearly all wear something. Those who do not, are the exception. The children, however, among the masses, wear no clothes at all until they are from three to eight years of age when the boy puts on a shirt and the girl has grown up the most of the time having a little dress. When the boy is older, he puts on a shirt and then when he is a big boy he puts on a pair of breeches, and if a laborer he removes the shirt. Exceptions to this may be made in the city where American touch of life has influenced them. However, it appears that to be bare is perfectly alright.

The beast of burden here is the donkey. There are a few horses and mules (all are very small). Except in the city of Port au Prince, everything is carried, if not on the head, in machutes across the back of an animal. There are no wagons and no wagon roads, if there were, they could operate only in the plains and then only in the dry season. Haiti is nearly all mountains, thus to carry burdens on the backs of animals is a necessity. The other method of trans-

portation is on the head. Anything is carried in this way, from the smallest stick to a cord of wood, a tin can to a coffin, a chair to a bureau. It is marvelous what loads they carry and with what dexterity. The other day I saw a woman, with a little tin can sitting on her head, come near being hit by an auto. She jumped and ran across the street. The can was not bothered about it at all, and so far as I could see she had made no effort to keep it there. These things are carried this way with perfect abandon, talking, laughing, turning and jumping (when necessary), and the friendly thing on the head never loses its balance. The other day I saw a boy carrying a pile of wood (tied together) on his head. It appeared to be as big as one-third of my desk. And then I wonder if it will be a house next. With these burdens, they go miles and miles and never seem to tire. It is by these methods they do their marketing, and they travel from distances as far as sixty miles, sometimes, to bring their fruits and their liquors to the market. When using the donkey, they usually ride on the top of the pack, but if it is for their own convenience and safety they walk along behind the animal and prod him along usually in an open sore on the flank of his hip, kept there for that purpose. They enjoy this marketing. It is a great part of their social life. So determined are they in making the trip to the city that they will not sell to one along the wayside though they are offered mere money. In this way thousands gather at Port au Prince each day and make the marketplace an interesting attraction.

Their traffic regulations are rather peculiar. When you meet them, they turn to the left. There are no sidewalks. Everybody goes down the streets, and at the sound of the claxon they are as apt to jump in front of the auto as they are to get out of the way of it.

The Haitian is a great bather. In the towns and cities the most of the homes have basins, an enclosed bath tub on the outside of the house. In the country they use the rivers and streams. They are less careful, however, about their clothes, for after bathing they put back the same dirty clothing. They have their ways in public and their ways in private. Their greatest defect, probably, is the want of cleanliness. Their habits at home are indescribable. When not dressed to receive company they are veritable slatterns, sauntering about in dirty, greasy, dressing gowns. Their bedrooms have a close, stuffy smell, highly displeasing to a stranger. On the other hand they are careless with their good clothes. They will cook in their best and look as though they might have upset half the stuff on themselves.

Notwithstanding their standard of filth, (?) rather cleanliness, (?) I should say, they do a great deal of laundrying. Every stream is a laundry and here hundreds gather to wet, soap and beat the clothes until they are supposed to be clean, if not beaten to pieces. This is done irrespective of the source of the stream or its destination. There was a time when this same water flowed on down and was the drinking water of the city, and I am not so certain that it isn't true now sometimes. However, every protection possible to the cities drinking-water has been made, and the water is very good. Away from the city, unless it is at some spring where the water is guaranteed, Americans have to boil all the water used for drinking purposes. After all that is said about their filthiness, a great many of them appear neat and tidy, enough so, for one to remark about it while passing.

When we consider the Haitian's disposition and temperament, the origin of the race and the wicked life through which they have passed, these few centuries in Haiti, you will not be surprised to be told that they are deceitful and unreliable. It is said that this characteristic prevails from the highest to the lowest. For instance we are told of a foreigner to send a native boy to buy a certain article which he desired. The boy reported to his mother that it could be bought for \$20.00. The mother told him to tell the man that it could be bought for \$40.00 and that "we will share the profits." When she was reprimanded for this she took it as a matter of course.

Every one, from the top down, believes that graft is legitimate. A foreman in a road-gang, though drawing his own pay and much more than the others, on pay day, must exact a gourde (the Haitian dollar) from each of the others for being foreman. And each worker takes it as a matter of course and to be all right. Many office holders believe that they must take their tolls and when they go out of office they believe that their successor has nothing to do with their encumbrance, so takes all papers with him, leaving the past a blank. These are some of the things that the American occupation is trying to change, and the grafters who can't graft any more evidence of our endeavors to put Haiti on a solid working basis. It is with this class of folks we have made ourselves unpopular and brought down upon our heads the caption "White savages."

The masses of the Haitians are courteous and kind and will share with you anything that they possess. They live in Kiis of thatched roofs, mudded bambo set up in little gardens, cleared for their subsistence. Even in the city more than one hundred thousand people live in temporary shacks made of pieces of corrugated iron, dry-goods boxes, barrell staves, Standard Oil tins; in fact almost anything that could be put together to make a shelter from the sun and rain. In the outlying districts every one owns a donkey for hauling his produce to the market. They come and go. Are always happy and nothing troubles them since the Marines are here to protect them and they can have their gardens.

The dense ignorance of the Haitian has given rise not only to unparalleled superstition but insistent bigotry. The educated and more cultured have not outgrown it. He cannot bear one to think that he does not know. One of them was visiting France and when being shown some beautiful parks and gardens, instead of enjoying its beauty, he merely said, "Its pretty but you should see ours in Haiti." A call was made in an office on one occasion. After the customary "Bon Jour" the man at the desk said: "I am reading Demosthanes." The volume he held in his hand did prove to be an interlinear translation. But the point is that he was trying to make an impression on his caller. I am not sure that the more intelligent races are without this trait. But here it is brought to our attention more emphatically. When at the breakfast table one, unable to speak the language, says; "bring me some puffed rice and poached eggs on toast." The waiter says: "Oui." "Now listen, comprenez vous?" Says the stranger. (He has learned that much French). "Oui, Oui," he says. "Yes, Yes." He disappears and returns with scrambled eggs and no cereal at all. He had not understood at all. The point is that he cannot bear for one to think that he does not understand, and he will never tell you that he doesn't understand. This characteristic of the Haitien is a serious impediment to his progress.

The other day a truck ran over a mule's foot, and the animal had to be killed. In the court that followed, the witness, the owner of the mule, was asked, "How fast was the truck going when

it hit the mule?" Ans.—"Full speed, sir." What did the truck do after it hit the mule?" Ans.—"It run faster, sir." In private the questioner said, "All Haitians are liars." It is no doubt true that the best of them are swayed by the meagerest impulses of personal interest and ambition.

The chief social events known to them are the market gatherings and the Tom Tom dances. Outside of the city the Tom Tom is about the only musical instrument known to them. This instrument is a section of a hollow tree with a sheep-skin stretched over one end of it. This makes a drum and with a couple of sticks it is remarkable what a noise they can make and how far it can be heard. But they have rhythm in their natures and they have their good times with it.

These dances may last from one night to many days and nights, and they go many miles to attend them. They have lots of clarine there (This is the liquor every one makes from his own little sugar cane), a few drinks, the sound of the drum, then singing and the dance begins. They do not dance with one another, but separately. Nevertheless the whole idea of the dance seems to be the sex, and the vulgarity is horrible beyond description, much less to mention. The Tom Tom party ends in the most licentious debauch and savage indulgence.

Are they immoral? No. They are unmoral. They are scarcely but an improvement to their forefathers, savages from Africa. They have known no better? That is their life. Does any one blame a hog for wallowing in a mud-hole? We can pity them and, believing them capable of improvement, intelligence and good morals, we can teach them and hope for something better. I am told that it is wonderful what influence the last seven years of American occupation has had upon them in this direction.

In addition to this there is only one other social event they indulge,—The cock fight. Everywhere one goes there is seen an enclosure made of sticks and boards etc. driven down into the ground. If you pass that way on Sunday afternoon you will find that the whole community has gathered there. A few of them with game roosters for the fight. Here they pit these cocks against one another and stake all their money. This seems to give them lots of fun. The Sabbath, I understand, is the only day they are allowed to have these cock fights.

The Haitian is a very incontinent race. The fact is that continence is not considered a virtue. We are told that love-stories are told by mothers before their young daughters in all their crudest details, and no effort whatever is made to keep the minds or bodies of the young girls chaste. The consequence is that in early life, particularly among relatives, intercourse is almost promiscuous and children are by dozens. Amusements are very scarce and the young and the old give themselves up to this sort of gallantry. Anywhere, one may be invited in by mothers to visit their daughters. It is the constant opportunity with no sense of immorality, and the want of occupation and amusement, which causes incontinence, and not the warm blood. This is the kind of thing that is taking its toll with our young men here. When young men have no moral background and no Christ in their lives to hold them fast, what a tragedy must happen when they are overcome by the influence of liquors and lasciviousness.

From such conditions as above it is not hard to understand what marriage conditions are. There is very little marrying. They just live with one another. They pair off, of course, and live as husband and wife. Some bring up families and live to a ripe old age. Others have many wives. The Catholic church, which has been the church of the country through its history, I understand,

demands marriage, but, I am told that, they make the marriage fee so great that it is prohibitive. The Protestant organizations are doing what they can to bring about marriages free of charge. They are baptizing and marrying people who are old and have already brought up large families. But I am told that it is very difficult to make them see the necessity of it.

As to names: What is in a name? Since legislation is not very effective, they change their names to suit their fancy and personal interest. The Episcopal Missionary here, told me the other day that one of his native clergy had changed his name three times. As he reads the Bible he finds a name he likes better, so he changes it from St. Paul to St. John. I am also told that when one gets in trouble officially, he may immediately change his name and thus may not be at all the person who was in the scrape.

Clarine and Rhum are among their products. These any one may make and in such quantities as they may like. Of course, everybody drinks, and if one declines to drink they look at him in astonishment. Eating, smoking and drinking,—they all like it. As to eating, they have only a few potatoes, a little rice and the native fruits. Some have meats. They eat any time they get hungry. To the most of them there is no meal-time. They eat a few mangoes and bananas and pass on, or they start a fire, put on a tin can they have picked up somewhere and boil a potato and a banana and that is their meal.

If you have followed my stories closely, you can easily draw another conclusion. With all their courteous and kind attitude they are a cruel people. They seem to have no feelings for man nor beast. If one hates another, and the opportunity presents itself, with a machete, (a big knife) which is the one instrument of service in clearing the jungle, digging the earth or fighting wars, he will swing and chop his enemies head off at one blow. And in former days, when desiring a child for the sacrifice at their Voodoo feast, they kidnap it, tie its hands and feet, hide it and leave it there for a few days until the feast is ready. There is no limit to such cruelty, and it is manifested continually toward their beasts. They harness the mule with their crude wooden saddles, put on a load of two hundred to three hundred pounds and hurry him along for miles. This saddle often works right on the backbone. When it is removed the animal's back is not only sore but the flesh is worn away until naked bone shines. On the flank of the hip of the animal is a sore. The driver walks behind prodding this sore with a stick. He says it makes him go faster. The dray and carriage men, in the city, have the crudest sort of harness and use their horses galded to the bone bottom and top. Hames are used without collars, often the iron hook of the hame is next to the flesh. When the poor beast refuses to go he is lashed until he feels it is more comfortable to pull than to refuse to do so. The draymen carry loads of brick, or rock, or building material, on two little mules, such as we in the states would not think of putting on our big horses, and at that on wagons with wheels worn out and the tires fastened on with bolts through the rim. It's awful!

One can write indefinitely and unlimited to fill volumes about the customs of this people. We would grow weary. Due to the lack of education all these things exist. Due to all the natural instincts of the African negro, it is a long way to make it different. Due to the hatred between the mulatto and the blacks they are continually at war. Without the white man they are totally incapable to govern themselves and to hold independent position.

H. E. ROUNTREE.

Next instalment:
"Haiti and Its Products."

DR. STRATON SPEAKS ON AN IMPORTANT QUESTION.

Speaking at the summer term graduation exercises of the Moody Bible Institute of Chicago, August 10, Rev. John Roach Straton, D. D., pastor of Calvary Baptist Church, New York, discussed "Worldliness In the Present Day Church."

"While we realize that we are living in the age of apostasy prophesied by the Scriptures, we should try to acquaint ourselves with its various forms in order that we may better battle against it," he said. "We have now come to a new era, in which there is a manifestation of worldliness in the church such as has never been known before. Rationalism in the pulpit is resulting in worldliness in the pew.

"The spirit of worldliness takes three manifestations: (1) Lusts of the flesh, (2) Lusts of the eye, and (3) Pride or vain glory of life.

"Lusts of the flesh consist of everything that glorifies the flesh at the expense of the Holy Spirit. We see the manifestation of worldliness on every filth, so suggestive in their sensuousness that they ought not be allowed in any Christian home. The dance has become degraded to the extreme, and yet some pastors are foolish enough to try to dance their young people into the Kingdom of God. Woman's dress is another manifestation of this general downward force.

"Lusts of the eye include the abuse of art. Art has its place, for God is a God of beauty, but whenever art separates itself from righteousness it becomes ruinous. The sculpture, painting and drama of today glorify the sensual; the art of today is godless and Pagan, and has departed from the standards of Christianity.

"The pride or vain glory of life is largely due to conceit. The Devil is a deceiver, and he plays upon the conceit of man. Overreigning God, he said to Eve, 'Ye shall surely die'. He intimated that he had a revelation above the revelation God had given, that he had an object which was higher than God's. The Devil is still using this plan. The supreme effort of the Adversary is to defy God's Word and to tell men that he has something higher and better, something which will bring them beyond the goal which God has provided. The supreme issue of this hour in the religious world is, Do you believe God? and not, Do you believe IN God? There is not a man on the earth that does not believe something about God, though he may deny it, but the question is, Do we believe God? Do we believe that God has spoken to us in His Holy Word, or do we believe that the men of this generation have a better revelation than that given by God?

"The spirit of worldliness has all but paralyzed the Christian Church of today. Many churches have great influence and fine buildings, but no power. They do not know what it is to see a soul converted to Christ. The church is honeycombed with the dry rot of rationalism. We have reached the place in New York where prize fights are being witnessed by church people of national and international fame. The whole movement toward Worldliness is in the name of charity, and now this has been applied to prize fights. There is too much churchianity and too little Christianity today, too much reliance on man made plans and too little reliance on the plan of the Holy Ghost, too much action and too little power."

Had you thought of it in this way? An exchange says Christianity has cooling power as well as warming qualities. Religion in the heart will cool down the passions, lower the temperature of hatreds, and freeze ill will into inactivity. Then you need genuine Christianity for both its warming and its cooling powers. True Christianity is amazing in its power!

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
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Chautauqua and School of Methods—Elon College,—August 28th to September 4th.

For all church workers, a gathering for devotion, study, conference, inspiration, information, and recreation. Classes, Conference Hours, and lectures. Athletic contests and social affairs. See complete program in this paper. Enroll today.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Nehemiah Rebuilds the Walls of Jerusalem.—Nehemiah 3:1-7:4.

The Time—444 B. C.

GOLDEN TEXT: "Our God will fight for us."—Nehemiah 4:20.

WHAT HAPPENED BETWEEN LESSONS:

The second chapter of Nehemiah tells how his prayer was answered. The King granted Nehemiah the desired permission to go to build a wall around the city of his fathers, and even gave letters to governors through whose lands he must pass, and to the keeper of the King's own forest to give timber for the beams. Upon his arrival at Jerusalem, Nehemiah found enemies ready to oppose his work. After examining thoroughly the broken walls, he went to the Jews with his story of the condition and needs, and so vividly was the picture drawn that as one man they cried, "Let us rise up and build," and preparation was made for the work.

LESSON TEACHINGS:

Nehemiah believed in organization. "And next unto him builded." Over and over again we find these words, revealing the plan of work. Each man had his own place and his task. "Organization is system—the lack of it is confusion." The wise leader has his work planned. The successful workman is he who is placed where his ability can be best exercised. They builded together, with a common purpose and a common plan.

The secret of the success of the building was willing service. "For the people had a mind to work." And so the wall was built. Much can be accomplished when the people have a mind to work.

"This is the gospel of labor
Ring it, ye bells of the kirk,
The Lord of Love came down from above
To live with the men who work.
This is the rose he planted
Here in the thorn-cursed soil;
Heaven is blessed with perfect rest
But the blessing of earth is toil."

—Henry Van Dyke.

"Be not ye afraid—remember the Lord." The work had opposition. Most worth-while work has. The enemies were active to discourage, to ridicule, to delay the work through trickery. But Nehemiah was not fearful. Strengthened by the power of God, the threats of mere men could not phase him. His safety lay in his belief in the greatness of his task. He declared "I am doing a great work, so that I cannot come down." All work for God is great. When you are tempted to give up that Sunday school class or resign that church office, can you not, realizing the greatness of your work, follow the Nehemiah-way and declare "I cannot come down?"

The wall was built." Success crowned their planned, willing, and courageous efforts. God's will is ever done. And it must be done through His faithful servants.

CHRISTIAN ENDEAVOR TOPIC.

SEPTEMBER 3RD, 1922.

BETTER GIVING.—Acts 20: 31-35.

"One more revival, only one more is needed—the revival of Christian stewardship; the consecration of the money power of the church to God; and when that revival comes, the Kingdom of God will come in a day; you can no more prevent it than you can hold back the tides of the ocean." —*Horace Bushell*.

Bible Truths about Giving: Luke 12: 33, 34; Matt. 10: 42; 25: 24-40; Prov. 28:27; Eccl. 11: 1; II Cor. 9:6, 7; II Cor. 8: 12; Prov. 22: 9.

Are you a member of the Tenth Legion? This meeting offers a good opportunity to enroll as many as possible of your members in the Christian Endeavor Tenth Legion, with the great band of young people who have signed the covenant to make it a practice to set apart at least a tenth of their income and use it for disinctively religous work. Send a two cent stamp to the General Secretary of Christian Endeavor, Boston, Mass., expressing your purpose to join the Tenth Legion, and he will see that you get a Tenth Legion certificate which you are to keep. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10.

"For giving is living," the angel said,
"Go feed to the hungry sweet charity's bread."
"And must I keep giving again and again?"
My selfish and querulous answer ran.
"Oh no!" said the angel piercing me through,
"Just give till the Master stops giving to you."

PROGRAM OF THE CHAUTAUQUA AND SCHOOL OF METHODS.

MORNING WORSHIP.

9:00-9:15

DEVOTIONAL BIBLE STUDY.

9:15-10:00

"The Book of His Presence—Revelation"—Dr. J. U. Newman.

CLASS PERIODS.

10:00-11:00

"Pastors"—Dr. Staley
"Sunday School Organization and Administration"—Prof. Hook.
"Adult Workers"—Dr. Lawrence.
"Young People's Workers"—Rev. Rainey.
"Elementary Workers"—Mrs. Bullock.
"Christian Endeavor"—Rev. Morgan.
"Daily Vacation School"—Miss Minnie Edge.

CONFERENCE HOUR.

11:00-12:00

(N.B. For the first four days, August 29th through September 1st, conferences will be held

in three groups. The last two days, this hour will be devoted to general conferences. Where the leader's name is omitted, announcement will be made later.)

(1) PASTORS' CONFERENCES.

"Visiting and Oversight of Flock"—Rev. G. O. Lankford, D.D.

"Study Hours and Reading Matter"—Rev. C. B. Riddle.

"Church Evangelism"—Rev. O. D. Poythress.

"Co-operation in Denominational, Interdenominational and Civic Movements"—Rev. J. H. Lightbourne.

(2) SUNDAY SCHOOL CONFERENCES.

"Building and Maintaining a Membership"—W. B. Truitt.

"Making the School a Spiritual Force"—Dr. T. C. Amick.

"The School During the Week"—Dr. W. C. Wicker.

"Teaching Missions and Benevolences in the Sunday School"—W. M. Brown.

(3) CHRISTIAN ENDEAVOR CONFERENCES.

"Spiritual Aims of Christian Endeavor"—S. M. Lynam.

"Christian Endeavor During the Week"—Rev. B. J. Earp.

"A Growing Christian Endeavor Society"—W. T. Scott.

"Christian Endeavor A Recruiting Station"—Rev. W. T. Walters, D. D.

GENERAL CONFERENCES.

September 2nd "The Whole Church at Work"—Rev. J. O. Atkinson, D.D.

September 4th "The Real Church School"—S. M. Lynam.

MISSION STUDY HOUR.

12:00-1:00

"The Bible—A Missionary Message"—Dr. J. O. Atkinson.

LUNCH HOUR.

1:00-2:00

PERIOD FOR STUDY, REST AND RECREATION.

2:00-7:00

Coach F. B. Corboy will have charge of the athletic program each afternoon. Events of interest to all.

MUSIC HOUR.

7:00-8:00

Leader—Miss Julia Braxton.

Pianist—Prof. E. M. Betts.

EVENING PROGRAM.

8:15

MONDAY—Opening Session, with short addresses and hour of good fellowship.

TUESDAY—

WEDNESDAY—Church Prayer Service, led by Dr. N. G. Newman.

THURSDAY—Pageant by Young People's Missionary Society, of Burlington, N. C.

FRIDAY—Entertainment by Children of the Christian Orphanage, under the direction of Mrs. L. M. Cannon.

SATURDAY—Social Evening.

SUNDAY, SEPTEMBER 3RD.

MORNING—Sunday School, Superintendent, Prof. A. L. Hook. Morning Service.

AFTERNOON—Junior Christian Endeavor. Campus Story Hour for Children.

EVENING—Christian Endeavor. Evening Service. An Address, "As the Twig is Bent," by Mrs. Fred Bullock, of Dayton, Ohio.

CHAUTAUQUA INFORMATION.

The 1922 Session of the Chautauqua and School of Methods opens Monday night, August 28th, at 8 o'clock, and closes at 1 o'clock, Monday, September 4th, at Elon College, North Carolina. Rooms, water and light will be furnished free of charge by the College. Board, including registration fee, may be secured for Ten Dollars for the week in the College Dining Hall. Rooms are furnished in the College dormitories, but each guest must furnish his own pillow, bed linen, towels and soap.

The Registration Fee for the week is One Dollar, which will be used to help defray the expenses of the Chautauqua.

There will be a Daily Vacation Bible School conducted for children from four to sixteen years of age daily throughout the Chautauqua from 11 o'clock to 1 o'clock. Each day's program will include Bible stories, songs, missionary stories, and other features to make the children enjoy the week.

There will be a daily baseball game between the Chautauqua Team, of which Rev. O. D. Poythress will be captain, and the Y. C. C. team of Elon College. An athletic program daily will be planned to include everyone. True recreation is one aim of the Chautauqua.

Classes have been arranged for every worker in the church. The classes are for real work, and books may be purchased at the Chautauqua, furnished by the Church Supply House of Burlington.

Elon College opens for its fall term on Wednesday, September 6th.

For further information regarding the Chautauqua and School of Methods, write to

BOARD OF RELIGIOUS EDUCATION,

LUCY M. ELDRIDGE, *Secretary*,
1012 E. Marshall St., Richmond, Va.

THE APPEAL OF THE SUNDAY SCHOOL TO YOUNG PEOPLE.

At the recent session of the Eastern Virginia Sunday School Convention, several young people were asked to give five-minute talks on different phases of Sunday school work. These talks were all splendid and every one gave evidence to the fact that Sunday school has an appeal to young people and a place in their lives. We are glad here to give part of each of these three papers to show our readers how some of our own young people feel about the Sunday school and its work in the world.

THE SUNDAY SCHOOL—A CHALLENGE TO OUR BEST.

The agency that gathers together more people in the growing years of their lives than any other for the exclusive purpose of teaching the value of life is the Sunday school. It is coming to its own and the day is right upon us when the great discerning minds and hearts of the world recognize that the Sunday school, next to the home, is the greatest power in existence for the development of clean, strong, pure lives.

Never since Robert Raikes dropped that acorn in that little kitchen in Catherine Street in Gloucester one hundred and forty years ago, has there been such interest shown in the Sunday school work as today. This is manifested by the agencies of our Sunday school coming together in a great continent-wide program for religious edu-

cation. It is no wonder that millions of dollars are now being raised for Sunday school work, for dollars put into the Sunday school bring dividends in clean character, prosperity, and lessening of crime such as dollars invested in no other enterprise will produce. I am sorry for the man who, professing intelligence and insight, thinks little of the Sunday school. He has come too late, for the Sunday school is the greatest agency for good throughout the entire world.

The Sunday school has a duty in the home, and we should be blind indeed if we did not give it our constant and careful oversight and our constant and cordial support. But let us remember that the Sunday school was designed to be a supplement to home training and not a substitute for it. The home owes the Sunday school co-operation in its important work. Parents should speak well of the Sunday school. They should encourage their children to prepare lessons.

It is not what we intend to do but what we do that makes us useful. The old standard of education was to know something, the newer standard to do something but the real standard is to be somebody. Twenty-five years from now the money and power of the world will be in the hands of boys and girls who are now juniors in our Sunday school. Once a little girl was lost in Philadelphia, and when the policeman asked her where she lived, she said: "I don't know the name of the street, but if you will take me to my Sunday school, I can find my way home." Is your Sunday school helping folks to find their way home? It may require time and hard work, to be sure, but that inner peace that results adds a sweetness to one's labor that is not to be compared with riches.

The evangelization of the world waits alone upon the willingness of the workers in the Sunday school. Among the scholars in the Sunday school sionaries of tomorrow. The scholars of the Sunday school today are the missionaries of tomorrow. The day school today are the heirs to countless billions of dollars which represent the wealth of the Christians of North America. How heavily then rests the missionary responsibility upon the present day leaders in the Sunday school. Here is the world calling for men and women; for you and me, and the call can only be answered when we are all of us doing our full service in the Sunday school.

MARY NELLE HOLLAND.

Holy Neck Sunday School.

THE SUNDAY SCHOOL—A CHALLENGE TO OUR BEST—SOCIALLY.

We see on the programme that the subjects for these talks are "The Sunday school—A Challenge to our Best—Physically, Mentally, Socially, Spiritually, Loyalty, and Service." For a Sunday school to be at its best, it is required to consider all of these things. The social side of all organizations is helpful in so many ways. We are brought in touch with each other. We are made to understand each other better as we exchange ideas.

There is a social side to the work of our organized classes. We in our church have two organized classes, the Philathea and the Baraca. They hold regular business meetings and socials once a month, and it seems to me that it has created more interest in the two classes by their coming together in the social way than anything that we have done yet. We have our business meetings in separate rooms; then we have a joint social affair, and each one seems to be interested in every way. This has increased our membership in both classes and the attendance is far

better on Sunday mornings. So it seems to me that through the Sunday school we get our best socially.

MAUDE LEE HOWELL.

Holy Neck Sunday School.

SUNDAY SCHOOL LOYALTY.

What is Loyalty? Loyalty is allegiance and faithfulness shown our work, our duty and our God.

But the question mark comes after "Sunday School Loyalty."

There are so many ways we may be loyal to our Sunday school and how can we, as co-workers with God, fail that, the greatest and most wonderful institution ever created in the history of the Christian world, the Sunday school. It was there that we first felt, though small boys and girls, that we were necessary to the advancement and uplifting of our dearly beloved Sunday school. Though it may have been a small part, a child feels as proud or prouder with that, than an adult does as superintendent. Children long for expression of their impressions, and it is in the Sunday school that this opportunity must be found.

How may we be loyal to our Sunday school?

First in attendance. And what a great item this is, for any really successful Sunday school. We must go every Sunday, rain or shine, snow or blow. There are so many things to draw us away from the Sunday school today. There is a long peaceful day at the sea shore; a picnic on some mossy lake side, an invitation to spend the day with some friend, a good distance from Sunday school, a ball game you are greatly interested in, and just numerous things we could name. The result is poor attendance at Sunday school, caused by lack of interest in God and His teachings; and disloyalty to His commandments.

Second, in our lesson. Don't you think Jack was proud of the fact that he could compare the King, the night Daniel spent in the lion's den, with Daniel's whole life, when asked? Yes. And why could he? Because he had spent his time in studying his Sunday school lesson instead of in idleness and mischief. If we really want to learn God's marvelous truths we will find a few minutes during the one hundred and sixty-eight hours of the week to read up and study it. And if we do not know it, the very least we can do is to give our very best attention to what the others say.

Third, Sunday school loyalty does not consist of merely going ourselves but trying to win others to Christ through the Sunday school. We must go out, hunt every nook and corner of our neighborhood and bring in all those who do not attend any Sunday school. Help remove the obstacles in their way, and tell them and teach them the great truths and the great love of God.

Then lastly, there are several ways of showing our loyalty, perhaps we are called upon to sing a song of praise, play a hymn, lead in prayer, which I believe every young person should do above all things. Or it may be to teach a class in the absence of the regular teacher.

And in all these ways may we keep the great and mighty wheel rolling and be loyal to our Sunday school and God.

SARAH EVELYNE BYRD.

Liberty Springs Sunday School.

Has your Sunday school and Christian Endeavor Society sent in its annual report for the "Handbook of Sunday School and Christian Endeavor?" We want every school and society reported, and if your report has not been forwarded, send it today to the Field Secretary, 1012 East Marshall Street, Richmond, Va.

REVIVAL AT SHALLOW WELL.

The annual revival services began at Shallow Well the second Sunday in this month and continued until Friday evening. We had two services each day. The congregations were large and increased with each service. It was, I think, a real revival. There were six additions to the membership of the church. T. E. WHITE.

SANFORD, N. C., 8-22-22.

**REVIVALS AT LIBERTY (HALIFAX),
HEBRON AND LEBANON.**

Evangelist G. D. Eastes was with us first week in July at Liberty and the third week at Hebron. At Liberty it was the best meeting from members added to church in the history of the same. Twenty-three professions and twenty-four accessions and a renewed interest on the part of the members.

At Hebron Church were good and much interest. There were eleven professions and seven to unite with the church. Two gave names for the Baptist church. This church has not a large membership and has had many reverses, but they are pushing ahead and the Eastes meeting will mean much to them. As an expression of their appreciation, they presented Brother Eastes with the largest purse ever given on a similar occasion by them.

At Lebanon the meeting began 3rd Sunday in July, closing on following Friday. On Monday, Brother Stanley C. Harrell came and did all the preaching. The attendance was fine, spirit lovely and the preaching of a very high order. Every service was delightful. It was indeed a real revival. There were fifteen professions and eleven accessions.

C. E. NEWMAN.

IMPORTANT NOTICE

On account of the fact that the American Christian Convention meets October 17, 1922, it is thought best by the Executive Committee of the Georgia and Alabama Christian Conference to change the date of this Conference October 17, 1922, to October 3, 1922. This is done in order to avoid a conflict in dates. The Georgia and Alabama Conference will meet with the East Lagrange Christian Church, Lagrange, Ga., October 3, 1922, instead of October 17, 1922. All who are interested in this Conference and expect to attend its sessions will please make a note of this change of the time of meeting.

(Signed) R. F. BROWN, *Chairman*,
H. M. GRAY,
P. L. DUKE,

*Executive Committee Georgia and
Alabama Christian Conference.*

August 7, 1922.

The Christian Missionary says: "Not only must bibles be attractively bound and well printed, but some of them must be perfumed, peppered and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than those in other places, and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures. Twelve hundred such Bibles have been sent by the American Bible Society on their fifteen thousand miles journey to Ocean Island by way of Sydney, Australia." Well, there are many curious things in this life.

THE FINAL WORD TO OUR MINISTRY.

DEAR BROTHERS:—

The day draws near for the opening of our college, which is September 6th. We have been doing our best at this end of the line in the Loyalty Campaign to bring the boys and girls of the Christian Church to our own college. The response has been gratifying, but not 100 per cent. These remaining days are fateful days for our church. They will bear tremendously upon the development of our church in the next generation. Dr. Barrett has well said in the "Christian Sun" that the College must have the co-operation of our leaders or it will suffer and the church along with it will suffer.

I am counting upon you, my brother, to put forth special effort now to bring those people in your field and acquaintance to our college this fall.

Praying a rich blessing on your work, and with every good wish to you, I am,

Yours sincerely,
W. A. HARPER,
President.

NOTICE! NOTICE!!

If you expect to attend the next session of the American Christian Convention to be held at Burlington, N. C., October 17-25, you are requested to send your name and address to the undersigned at once. This is to your interest as well as ours. You want to be well provided for, and the Burlington Church desires to serve you to the best possible advantage. This, however, we cannot do if you fail to notify us that you are coming. Simply state that you are coming, and a home will be assigned you and your assignment card will either be mailed you before you leave for the Convention, or will be on file and ready for you on your rival. We most earnestly ask that you give prompt attention to this important matter.

Yours for service,
BURLINGTON CHRISTIAN CHURCH,
Burlington, N. C.
G. O. LANKFORD, *Pastor.*

ARE YOU GOING TO THE CHAUTAUQUA?

How much are you interested in your church work? Is your interest deep enough to make you willing to go to some extra trouble and expense to better prepare yourself for your duties? The Chautauqua and School of Methods will be held at Elon College August 28th to September the 4th. The following should attend:

1. *The pastors*—There will be a class for pastors, taught by Dr. W. W. Staley, and every pastor in the Convention should try to be present. Then there will be pastor's conferences and conferences of pastors and Sunday School workers and Christian Endeavors combined.

2. *Superintendents*—The Superintendent of the Sunday School holds an important position, and he should equip himself as well as possible for the task. There will be a class for Superintendents taught by Prof. A. L. Hook, and then there will be separate conferences of Sunday School workers.

3. *Sunday School teachers and those intending to teach.* There will be classes for Adult, Intermediate and Primary teachers under competent teachers. There will be a class for Christian Endeavor workers and classes in missions. We are trying to give you the most helpful program possible. We want your presence and counsel.

W. T. WALTERS.
Richmond, Va.

Christian Orphanage

DEAR FRIENDS:

Several years ago a man in the state of Ohio willed the Christian Orphanage \$500.00, to be turned over to it after his death. This man just lacked three days living twelve months after he made his will and under the laws of the state it reverted to his estate and the Orphanage lost it.

It was his will and intention that the Orphanage should have this part of his estate and it should have gotten it. He wanted the income from this amount during his life. We have a plan which will meet cases of this kind. If you have money you want to give the Orphanage, but want interest on it while you live, The Orphanage will take it and lend it. Some to be secured by first mortgages in good real estate and pay you five and one-half per cent. payable semi-annually with the understanding that the principal will be the property of the Orphanage at the death of the party lending it.

This will make sure that the will of the person who wants to help the Orphanage in this way will be carried out. We would lend money through a real estate company that guarantees every loan and has a capital and surplus of one-half million dollars. It would be absolutely safe, and you would receive your interest on the day it is due without any trouble.

We hope and trust that many of our people will remember the Orphanage in their wills. It would be a nice way to leave a living monument when you are gone. It takes about an average of \$175.00 to care for one child per year. Suppose you give the Orphanage an amount sufficient to bring in to it \$175.00 per year. You would support a child for all time to come and think of the living monuments you would build as the years go by.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR AUGUST 24, 1922.

SUNDAY SCHOOL MONTHLY OFFERINGS.

Amount brought forward.....\$ 11,632.96

North Carolina Conference.

Parks Cross Roads.....	\$ 2.75
Seagrove	5.00
Pleasant Hill	3.82
Catawba Springs	7.00
Shallow Ford	2.29
Pleasant Union	8.50
Randleman	1.25
Ingram	12.00

Eastern Virginia Conference.

South Norfolk	6.14
Wakefield	3.17
Berea (Norfolk)	4.50
Rosemont	10.34
Suffolk Christian	25.00
Berea (Nansemond)	10.00

Georgia and Alabama Conference.

Richland Church	1.81
Rockstand, Ala.	1.62
	\$105.19

SPECIAL OFFERINGS.

Mrs. J. S. Barksdale.....	1.00
G. L. Gwinn, support on girl.....	10.00
N. G. Newman, for pigs.....	10.00
	\$21.00

Total for week.....\$ 126.19
Grand Total\$ 11,759.15

Called Home

RESOLUTIONS OF RESPECT.

Since God in His infinite wisdom has seen fit to remove from the midst of the Philathea Class of the Suffolk Christian Sunday School our beloved member, Mrs. Maria Rodgers Truitt, who passed away at the home of her son, G. W. Truitt, Jr., Bronxville, N. Y., July 31, 1922, be it resolved;

First. That in the death of Mrs. Truitt our Class has lost one of its faithful members; one whose devotion to her Church and all of its institutions leaves a vacancy, but her death may prove a blessing to God's Kingdom.

Second. That we sorely miss the sunshine of her presence, her cheerful greetings, and the assistance she so cheerfully gave when called upon. We bow in humble submission to God's will knowing he never makes a mistake.

Third. To the loved ones who are so sorely bereaved we offer our tenderest sympathy and point them to the One who may truly sustain and comfort them in their sorrow and loss.

Fourth. That a copy of these resolutions be spread upon the minutes of our class, a copy sent to the family of our deceased sister and a copy be sent to the "Christian Sun" for publication.

MRS. J. V. GATLING.
MRS. W. H. YATES.

RESOLUTIONS.

Whereas, Our Heavenly Father saw fit on the 16th day of June, 1922, to call from his earthly to we believe a Heavenly Home, our beloved brother, deacon, J. W. Massey, who perhaps for more than fifty years had been one of Concord's best loved and leading members—a brother whose heart was full of human kindness; and was ever responsive to the call of church or charity; and whose kind and generous deeds will long be remembered by Concord Christian Church and the community.

Therefore be it resolved:

First. That in his death Concord Church loses one of its most faithful and loyal members, his children a kind father and his community one of its best citizens.

Second. That we extend to his bereaved family our sympathy and trust that Our Heavenly Father may comfort all hearts made sad by his decease.

Third. That a copy of these Resolutions be sent to his family a copy to the "Christian Sun" for publication and a copy be spread upon the Church Records

I. T. UNDERWOOD,
E. L. ALDRIDGE,
G. G. ANDERSON.

BROTHERS AFTER ALL.

A wounded Scotch Highlander lay upon a cot in a hospital in London, striking tenderly with his hand a German spiked helmet. A nurse, in passing his cot stopped and looked at him and said, "I suppose you killed your man?" "No, indeed," he replied, "It was like his: He lay on the field badly wounded and bleeding, and I was in the same condition. I crawled to him and bound up his wounds; he did the same for me. I knew no German, and he knew no English, so I thanked

him by just smiling. He thanked me by smiling back. By way of a token I handed him my cap, while he handed me this helmet. Then, lying side by side, we suffered together in silence till we were picked up by an ambulance squad."—Exchange.

MRS. ELEANOR GREEN.

Mrs. Eleanor Dora Green, wife of Mr. I. M. Green, was born December 1, 1858, entered into rest July 22, 1922. Her husband, five daughters; Mrs. C. G. Daniel, Mrs. C. E. Fuller, Mrs. W. B. Fuller, Mrs. D. L. Kearney, Mrs. J. E. Barnes, besides five brothers and two sisters survive. For a long time she had been a great sufferer, and especially for several weeks just before her death she suffered intensely. Through it all she bore her sufferings with Christian fortitude and patience. She was a loving wife and mother, a kind friend and helpful neighbor. She loved her church, and it seemed a joy to her to worship with God's people. Funeral services were conducted by the writer from Liberty Church, where she had long been a member. Rev. John Mitchener assisted.

God's blessing and comfort on the bereaved husband, daughters and grandchildren.

R. L. WILLIAMSON.

O. C. HAMM.

Mr. O. C. Hamm was born December 25, 1884. Entered the realms beyond August 7, 1922. His wife, three children: Clement, Lucile and Alvin Ray, mother, Mrs. Sallie Hamm, two brothers, five sisters, besides many friends remain to mourn his departure. He was a devoted husband, loving father and true friend. His mother, who lived with him since her husband's death, clung to him with a child-like dependence for support and comfort.

At Liberty Church, where he had been a member for some years, funeral services were conducted by the writer, assisted by Rev. J. E. Pritchard and C. E. Newman. The large congregation present gave evidence to the many friendships he had made. May the "Comforter" give that peace and comfort that He alone can give.

R. L. WILLIAMSON.

SISTER ARGENIE DAVIS.

Sister Arcenie Davis, wife of Deacon A. L. Davis, of Christian Chapel Church, died July 25, 1922. Nearing her seventy-first birthday, she had been a Christian for 54 years. She leaves a devoted companion, seven children, 39 grandchildren, three great grandchildren, and a hoast of friends.

Sister Davis was regarded by all who knew her as a most aimable Christian woman.

She will be waiting, for her relatives and loved ones on the heavenly shore. Funeral services by her pastor, J. E. Franks.

J. E. FRANKS.

RESOLUTIONS.

We, the undersigned members of North Highland Christian Church and Ladies Missionary Society, wish to extend our heart-felt sympathy to our sisters Mrs. W. D. Spurgern and Mrs. Irvan Sykes in the lost of their husband's and our broth-

ers and friends. For a source of comfort we would recommend "Jesus Christ" the great burden-bearer; he will also be a husband to the widow and a father to the orphans, a very present help in time of need. We pray that you will ever trust him. We recommend that a copy of this be sent the widows of these brothers. Also THE CHRISTIAN SUN.

REV. A. H. SHEPPARD,
W. D. WILKINSON,
MRS. S. B. KINSEY,
President Missionary Society.

MARRIED.

At the residence of the bride's mother, Mrs. R. T. Walker, on Sunday evening, August 20th, I united D. M. Lawrence, of Shallow Well community and Miss Fannie Walker in marriage. A number of relatives and friends were present to hear them take the solemn vows of matrimony and to wish them well.

T. E. WHITE.

Still with Thee, O my God,
I would desire to be,
By day, by night, at home, abroad
I would be still with Thee.
With Thee when dawn comes in
And calls me back to care,
Each day returning to begin
With Thee, my God, in prayer.
With Thee amid the crowd
That throngs the busy mart,
To hear Thy voice, when time is loud,
Speak softly to my heart.

—James D. Burns.

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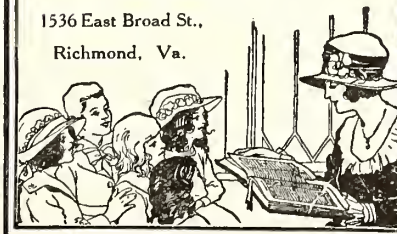
OXFORD TEACHERS' BIBLES

An Oxford Teachers' Bible has references and 300 pages of helps that are a mine of information to Bible students. The helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date. A few styles are listed here. Many others are described in our Bible catalogue, mailed upon request.

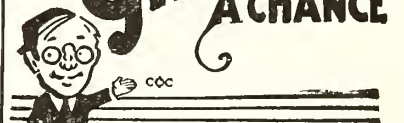
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J. PRESSLEY BARRETT, D. D. - Editor.
P. J. KERNODLE - - Managing Editor.

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PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail-matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

And though you have many burdens
Try to keep your eyelids dry
Let us love each other better,
In life's twilight, you and I.

You are such a help and comfort
But have all the toil and care
I am helpless so can't aid you,
Take this to the Lord in prayer.
Trust Him until times get better—
Do not ever breathe a sigh
Live in hope and love each other,
In life's twilight, you and I.

In the going of life's twilight,
As life's shadows on us fall,
May we trust our heavenly Father—
He will hear us as we call.
May He lead us through life's troubles
To the mansions in the sky,
With this hope let us be happy,
In life's twilight, you and I.

O God, grant, I beseech Thee, that Thy word may be preached in the earth, that in my own life, in my church and community, and everywhere Thy will may be done until all nations shall know the glorious truth of the one living and true God, and are called by Thy undying love back to Thyself until at last, the whole world shall know Jesus Christ, and Father of all. Amen.

THE SEASON'S CALL

*To every Trustee of Elon College
To every Minister of the Christian Church
To every Graduate and Former Student*

**Recruit the Student Body of Elon
College and Give Her the
Usual Fine Opening**

ELON COLLEGE

*is Our College
Her Interest is Our Interest
Our Boys and Our Girls Should
Attend Our College*

LET US LOVE EACH OTHER.

The following lines were written by a Brother Dickie near Liberty, Vance county, North Carolina. He is very feeble, his children have gone out to make homes for themselves, leaving him and his wife at home, and now facing life's sunset. Get the setting fully fixed in your mind and then the lines are beautiful. These lines were sent by Rev. J. O. Atkinson, D. D., of Elon College, N. C.:

In the twilight we are sitting
And I think of days gone by,
As we sit here in the twilight
By the fireside, you and I;

So just put aside your knitting,
It is time to save your eyes,
Let us talk and love each other
In the twilight, you and I.

I remember in life's morning
When you pledged your heart to me,
And the sun was shining for us
And so happy then were we.
And the sun's rays never darkened
On our love as days went by,
But now we are in life's twilight
Yet are lovers, you and I.

Now our children are a comfort
To us as they come and go,
Many dear friends come to see us,
Mr. and Miss So and So

And though all our children left us
We will never cease to try
To be cheerful and contented,
In life's twilight you and I.

Now our hearts feel so much better,
While we talk with those we love,
Like a ray of sunshine coming
From the better land above,
Yet there is no earthly sunshine
Cheers me as the moments fly,
As your love while we are sitting
In life's twilight You and I.

And when mother brings grand-daughter,
Then our joy is near complete
She is such a little treasure
Innocent and Oh! how sweet.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, AUGUST 31, 1922.

NUMBER 35

THE SUN'S OBSERVATORY

A Great Family—Read.—

So far as we know, the Scudder family has made a missionary record not made by any other family in history. Read this brief statement: "John Scudder and his wife were missionaries to Ceylon and to India. Of their ten children who grew to adult life, one died while preparing for the Christian ministry and nine became foreign missionaries, five being medical missionaries. In 1919, the year marking centennial of the Scudder influence in India, three great-grandchildren sailed for that land. Thirty-one descendants have worked in India, while seven others are missionaries elsewhere."

A Strong Man's Faith.—

This is a day when almost anything may be heard on the streets, in the public highways and in places of business, but here is something very uncommon to come from a scientist, as follows:

The world has been told of the wonderful feats of bloodless surgery performed by Dr. Adolph Lorenz, the famous Austrian surgeon. But we have not heard much about his religious views. If the following report be true, it is a striking testimony of real faith: "During Dr. Lorenz's recent visit to Detroit a reporter asked him if his scientific investigations had destroyed his religious faith. His answer was: 'Does medical science or any other science tend to destroy belief in God? My friend, you are young; I am old. Science truly pursued does not tend to destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God.'"

Just Say A Blackman Did It.—

Here is a most interesting incident which is said to have occurred in the crowded streets of New York City. The modesty of the man is equaled only by the heroism of the act he performed. A New York paper tells it this way:

"Threading the traffic during Fifth Avenue's most crowded hour, a woman lost her head and stepped in the path of swiftly-moving automobiles. Crowds looked on in horror or turned away from what appeared to be an inevitable fatality; but one man dashed through the vehicles seized the woman by the arm, and dragged her back to safety. Dazed, she failed to thank her rescuer. A traffic policeman was more alert. He stopped the man after he had taken a dozen steps and asked his name. The stranger, who was a negro, turned. 'Are you going to arrest me?' he asked. 'No,' said the officer. 'That was a brave act, and I want to report it.' 'Just say a black man did it,' he said and turned away. He was Dr. Robert R. Morton, successor of Booker T. Washington as head of the Tuskegee Institute and one of the foremost figures of his race in America."

The Volstead Act is Holding.—

The "wets" are trying hard to destroy prohibition, but so far, they have failed, and it looks now as if the country is safe for the "drys," if only the dry people will stand fast and be true to their profession. The "wets" are trying to make out all classes of influence as opposed to prohibition. Once in a while they claim this class of people and then another are opposed to prohibition. Only a little while ago they declared the farmers are opposed to prohibition, but since then, when the National Conference of the Grangers was held in Buffalo, N. Y., 33 of the Masters of State Granges voted to enforce the Volstead Act. Now and then it is claimed that the workingmen are opposed to prohibition, and then it dawns by some expression of the workingmen that they are for prohibition, not all of them of course, but the predominating influence is for prohibition.

A Stagnation that Balks the World.—

We are told that something like 10,000,000 or more gross tons out of a total of 62,000,000 of the world tonnage is now idle. According to the New York Herald's shipping page between 15 and 20 per cent. is idle. The United States Shipping Board's idle fleet accounts for 4,625,000 of idle tonnage. We are told that British shipping has been nearly as much affected as American. It is estimated that 1,900,000 tons of British shipping is eating its head off in idleness. We are further informed that although the tonnage laid up is not generally the most efficient, the average value of the idle vessels is estimated at not less than \$45.00 a gross ton. Thus the total capital involved the world over is in excess of \$450,000,000. Based on costs of construction, the figure would be much higher, as much of the tonnage, especially that of the Shipping Board, was built after 1915, and at the peak of building costs. If this idle shipping were properly engaged it seems as if it might help the financial conditions of the world at this time when strain is practically everywhere.

Straw Vote Versus Real Vote.—

By the *Associated Press* it is stated that Representative Tinkham of Massachusetts called upon Chairman Volstead to resign his committee seat because of aid said to have been received in his last campaign from the Anti-Saloon League of America. The resolution provided that unless Mr. Volstead did so within fourteen days from its adoption his seat on the committee which framed the prohibition enforcement act, should be declared vacant.

The resolution was laid on the table with a shout of approval. Then a member of Mr. Vol-

steads committee offered a motion to expunge from the record. This was done by a vote of 141 to 3. *The Literary Digest* may take a straw vote, but the vote of Congress voices the sentiment of the United States.

Mr. Wheeler declared in a statement that the House vote on the resolution was "evidence of what the House thinks" of Mr. Tinkham's charges, which, he added, "were false, flimsy and foolish."

"If Mr. Volstead is subject to criticism," he continued, "for receiving the support of friends of the eighteenth amendment and the Constitution, what shall we say of Mr. Tinkham, who, as a member of Congress takes an oath of office to support the Constitution, and then stabs it in the back by advocating beer and wine to nullify its enforcement?"

"Mr. Tinkham's reiterated and repudiated charges against the Anti-Saloon League are for campaign purposes only. It is an effort to help wet Congressmen who are fast losing the confidence of their own friends and to embarrass that large majority of Congressmen who have been loyal to the Constitution."

The Joy of The Jewish People.—

It is said that the League of Nations has approved the British Mandate for Palestine. That makes quite sure the steady progress of the Jewish people in the future. They regard this approval of the British mandate as confirmation of the right of the Jewish people to establish their national home in the land from which they were exiled over 1900 years ago. They have given some public expression to their appreciation of this significant act. They declare: "We remember with gratitude the chivalrous co-operation of the men of vision and statesmanship, the representatives of great nations, who made our cause and who fought our battle as their battle, and who now rejoice with us in an achievement which is an honor to them and to humanity." This day of rejoicing we are told was celebrated in all parts of the world. It is a great day for the Jews. It may have some unusual significance in their national history, and if so, then these things are dovetailing into prophecy. *The American Hebrew*, which is opposed to the Zionist movement, tells us that in this step Zionism has been eliminated and Jewish Nationalism declared taboo. American Jews who are interested in the economic reconstruction of the Holy Land have taken as a sort of motto this: "Scrap Zionism and build Palestine." This mandate is in some way the outcome of the Balfour resolution for a national home for the Jewish people, and it is believed by many that this ideal for the Jews will now be realized, at some future day. At any rate the Jews practically all over the world are rejoicing in what they regard as their good fortune.

NOTES - PERSONALS

Our brethren in Ohio are beginning to know something they did not know a few years ago—a colored man has just made a race for the Governorship of that great state. He was defeated of course.

Rev. H. E. Rountree, Chaplain U. S. N., on duty with the United States Marine Corps at Port au Prince, Haiti, is visiting his family in Richmond. He expects to return to his duty about the 15th of September.

The Georgia and Alabama Christian Conference will meet with the church at LaGrange, Ga., October 3, 1922. A full attendance is urged upon the delegates and visitors. Rev. R. F. Brown, pastor of the Rose Hill church, Columbus, is the president of the conference.

Rev. William T. Scott is busy this summer in attending and assisting in revival services in the sections of the country contiguous to his field of labor. He has recently assisted in a revival service at Brown's Chapel. Last Sunday night he preached for the editor in the Reidsville Christian church.

I am enjoying the *Herald* and *Sun* very much. I have spent the summer out here in my old neighborhood—the home of my childhood. I am now expecting to go to Elon College to the Chautauqua, and then remain over to attend the A. C. Convention at Burlington, N. C.—Mrs. J. I. Joyner, Sedley, Va.

Vacation is almost gone. Now for getting back home and getting to work—that will mean business. Let every one of us who have enjoyed a vacation do his or her best to show in our work for the next several months that a vacation pays and pays well in renewed strength and real vigor.

Until Saturday night last, I had been in Chicago and had not seen a copy of the *Christian Sun*. It looks good in its enlarged form, good paper, and good print.—W. P. LAWRENCE.
Elon College, N. C.

Words like these are appreciated. Thank you.

You and Dr. Barrett are now giving us the best paper that we have ever had, and I hope that it can be kept at the present standard. With best wishes for you and the paper.—W. E. MACCLENNY, Suffolk, Va.

Nothing moves one to put forth greater efforts than does encouragement.

Bishop Jno. C. Kilgo, D. D., LL. D., of the Methodist Episcopal Church, died at Charlotte, N. C., Aug. 11, 1922, aged 61 years. He was a man of marked ability—was for years president of Trinity College, Durham, N. C., and then in 1910 he was elected Bishop in the Methodist Church. At the last General Conference at Hot Springs, Ark., he was feeble and made a farewell address to his brethren. He was taken ill before he reached home and from that illness he never fully recovered. He was regarded as a great and a good man.

Rev. W. W. Staley, D. D., Suffolk, Va., has recently paid a visit to the Missionary work of the Christian Church in the mountains of Virginia, located in Carroll County. From this trip he went to Moore's Springs, N. C., and spent several days in taking a good rest and drinking the fine mineral water of these celebrated springs. From there he goes to Elon College to take part in the Chautauqua, beginning on Aug. 28.

The celebrated evangelist, Gypsy Smith, the celebrated and greatly beloved evangelist of England, is coming to this country. He will begin his work on this trip with the Fifth Avenue Presbyterian Church of New York on Aug. 27, 1922. Then he will visit and preach in a number of other cities. Let prayer be offered for him by all Christian people. He is not an evangelist of foolishness, but of great earnestness.

I read through the *Sun* that you made a visit to our boys, (James and Charles), when you were in Petersburg, Va., early in July. We raised those boys for the Lord, and we were glad that you got to see them. We trusted God for these boys from the cradle up, and we give him credit for what they are and for the usefulness which may go out from their lives. We are now trusting Him to take care of them till they reach the end of their earthly journey.—Mrs and Mrs. Jason I. Joyner, Sedley, Va.

We had real pleasure in visiting these young men in their business in Petersburg, and glad to see they are doing well, but that is what we might expect when father and mother have given them to the Lord, trusting Him all the way for their lives and for their all.

Rev. L. F. Johnson, D. D., pastor of the Vanderveer Park church in Brooklyn, N. Y., seems to have done a great and good work in that city. He has been there only a short while and yet his work seems to have grown in a large and encouraging way. Who would have thought not so long ago of going to the woods of Wake County, N. C., to get a leader for our work in that great city, but that is where this young leader of the missionary work in the New Jersey Conference came from. They know how to rear good boys down in that part of the piney woods.

The Rev. T. N. Ivy, D. D., editor of *The Nashville Christian Advocate*, has made an interesting discovery of late. In a recent issue he says: Are we Southern people lacking in the principle and habit of punctuality? We should dislike very much either to make the charge or admit it. Yet it sometimes seems to us that we have fallen into association with a good many people who are first-class socially, intellectually, and spiritually, but who, nevertheless, have never learned just how many seconds there are in a minute and act as if such ignorance were inconsequential. What is your notion and experience?

The Christian Index; the Baptist paper for the State of Georgia, gets off a good thing, and withal suggestive, on the rat, when it says:

A certain man had been troubled for a long time with rats. They did considerable damage by sneaking out at night and destroying anything that they came across. The man tracked them to the hole, but could think of no way to run them out, so that the cat could catch them. At last a happy thought struck him. He got a large electric light bulb and turned the light on in the den of rats, and lo, every rat scampered out

and ran as if for his life. They could not bear the light. The man was not responsible for the rats, neither for their dues, but he was responsible for turning on the light.

How Shall War Debts Be Paid?—

One of the questions now puzzling the people both in Europe and in America is the payment of war debts. During the war great sums of money were borrowed by the nations at war from any source possible. Now "pay day" is at hand, and the governments, so borrowing, find themselves unable to pay, and there is a mighty scratching around to look for the cash, but after doing their best to find the cash, it can't be found, and then the next question is: *What shall we do?* England proposed to cancel war debts, but the United States did not agree, and now some think our Uncle Sam is a little "piggish" because it is desired that money loaned by the United States be paid back. Our European neighbors think, as they had the brunt of the war to bear and we are rich any how, we just as well cancel all of these debts and give Europe a chance to settle down to business again. Of course, there is a large debt owing to England and she says she will cancel these debts, provided the United States will cancel what she is owing her. Some one has suggested that there is quite a difference between the debts owing to the United States and the debts owing to England. The difference is this: The debts owing to the United States are owed by England and are perfectly good, but the money that is owing to England is not what is considered good debts. If England should cancel what is owing her, she loses almost nothing, as the debts are said not to be good anyway, but if the United States were to cancel what England owes her, she would be cancelling good debts, and that is the difference. Who can blame England to cancel bad debts, if by so doing she may have canceled what she is owing, which is considered very good money. It is now claimed by the *Chicago Daily News* that the settlement of these debts must be accomplished before there can be peace in Europe, and that adds to the gravity of the situation. International bankers say we ought to cancel what Europe is owing us, and for the reason on the one hand that these debts are uncollectable, and on the other because we have enjoyed the profits from this money inasmuch as the governments borrowing it with us for supplies and in other ways during the war. Others claim that we ought to cancel the debt because it is nothing more than a just contribution from the United States to the warring nations to whom it was loaned. England has one plea against canceling the debts due it, unless the United States will cancel what she owes to this country, and that is that considerable sums of the money England borrowed, she borrowed and loaned to other governments, and so if the United States must be paid, then these countries owing her must pay what they owe. England owes the United States the neat little sum of \$4,685,000,000. England we are told will pay this sum, but she insists, if she must pay this amount, then the government to which she loaned the borrowed money must pay her, and this it is said these governments cannot do. Now what is to be done? Even the interest on the war debt is a staggering sum. Mr. H. E. Fisk, a prominent financier says the debtor nations have thus far paid in interest on war debts the sum of \$489,813,000. Verily the world is in a puzzling situation, and no man seems to know what to do to deliver it from the same.

THE PARSIS.

The Parsis in India number about one million, the greater part of whom live in Bombay and along the west coast. They came to India from Persia. Many think they are the descendants of the ten lost tribes of Israel. Five reasons are produced to prove this statement. 1st.—They emigrated from the land into which they were taken captive. 2nd.—They were an educated, shrewd, money making people. 3rd.—They do not inter-marry with other nations, as a rule. 4th.—Their women are beautiful. 5th.—They despise Jesus Christ and His shed blood.

The Parsis came to India to seek refuge from their Mohammedan persecutors. They landed at Sanjan about 717 A. D., which was then ruled by a Hindu prince. A tall shaft has been erected to commemorate the event. The waste land given them was soon converted into a populous thriving district and town and with the permission of the ruler, a fire temple was erected and the sacred fire kindled. For about 300 years after their landing here, the Parsis lived in comparative peace. As their numbers increased, they emigrated to other towns along the west coast. At the beginning of the sixteenth century they assisted the Hindus against the Moslems. In the first great engagement they were successful, but in the second conquest, their leader was killed and the Parsis suffered great loss of life and property. This was the cause of a more widespread dispersion among them. Many fled to Bombay and other towns along the coast and among the hills. The ruined temple of worship and tower of silence mark the scenes of those days.

EDUCATION.

They are the most highly educated nation in India. No Parsi family, if their means can afford it fails to get an English education. The government schools are well attended by them. About fifty per cent. of their women have a common school education. They occupy a much more honorable position than the women of any other nation in India. The wives of the poorer class attend to their family duties, but the women of the wealthy engage in a great deal of social life. They love to display their rich clothing and jewelry. Companionship between a husband and wife in a Parsi home is about equal to that enjoyed in the average American home.

COMMERCIAL PURSUITS.

In proportion to their numbers, the Parsis are the wealthiest of any people in India, though they landed as exiles and in poverty. For about a thousand years they were chiefly employed as cultivators of the soil and as mechanics. But when the British gained power in India, old restraints were removed and the Parsis entered every door of opportunity for gaining wealth and distinction. They thus raised themselves from obscurity.

"Wherever wealth can be acquired or wherever the English flag has been raised, the Parsis have followed. Many of the finest houses in Bombay belong to them. About the half of the whole Parsi population have followed the avocations of merchants, bankers, and brokers, which fact furnishes a clear proof of the bent of their mind. Many of them are teachers, writers, lawyers, doctors and liquor dealers. They possess the business accumen of the Jew.

RELIGION.

The Parsis are Zoroastrians or fire worshippers. Their sacred writings are called, Zend-avesta. Zoroaster is considered to be the author. His

writings are said to have covered twelve hundred ox-hides. The loss of much of his poetry and other writings was attendant upon the Persian conquest by Alexandra the Great. Their religious formula is "Good thoughts, good words, good deeds." By zealously practicing this formula they hope to acquire merit to offset all their demerits. They worship sacred fires in their temples, which is always kept burning. The fire they brought with them from Persia, which for many years burned in the temple at Sanjan, was removed on the occasion of a Moslem conquest to Udwarda, which is about one hundred miles north of Bombay. This is the center for many religious gatherings. Their dead are placed in a tower of silence, which is open to the fowls of the air. Flocks of vultures come to pick the flesh from their bones. After the flesh is removed the bones fall through an iron grating into a deep pit below.

If a person is not a Parsi, it is impossible to become a member of their religious cult or enter their temples of worship. This question has been tried in their courts. It has been decided that when a Parsi man marries a wife of another nationality, the wife cannot enter the temple, but their children are considered Parsis and may worship there. If a Parsi woman marries outside her race, she, with family are all ostracized from the temple worship. Outside marriages are rare, and because of this the race is weakening numerically. There are a great many childless homes among them. They are a selfish people in that they do not evangelize those among whom they live. They zealously circumscribe their religious life within the limits of their own race. In conversation with a learned Parsi recently, I was told that his main objection to missionary methods was their effort to change the religion of the people among whom they lived. He considered one religion as good as another. If a nation has had a religion for a long time, he thought it very wrong to try to change their religious beliefs.

PHILANTHROPY.

The Parsis excel in philanthropic work. It is an important teaching in their religion and they scrupulously make it practical. Many of the hospitals and educational institutions were originally built and operated by the Parsis, but later taken over by the government. They support homes for their orphan children and their feeble and infirm. They also have a fund which their sick and unfortunate poor are helped. There is much about the life and habits of the Parsi that has the semblance of American or European civilization. They are generally a well educated people. They appear cultured and neatly yea, very richly dressed. Their homes in the city are elegant in all their appointments. Many of them support motor cars and enjoy many of the luxuries of a higher civilization. They are generous in their gifts to the poor and to worthy philanthropic work. Mr. Tata, of Bombay, a wealthy Parsi silk merchant and banker, gave a million dollars to scientific research a few years ago.

If the Parsi had emigrated to India in search of a place or religious liberty with the knowledge of the gospel such as the Puritan fathers possessed, they might have been the agents for evangelizing all India. They have the genius, the education, the wealth, the languages and the power of adaptability to the social conditions, and climate of India to evangelize the entire country, if they only had the Evangel. But it is difficult to give them that. They are self-satisfied, at least they seem so, with their Zoroastrian faith. Efforts have been made by some mission-

ary experts to reach them, but with little success. They are friendly to the missionary and his work, but are not influenced much by him. They will listen attentively to his message until he speaks of Christ and His atoning work at Calvary, as being the only divine provision for man's eternal happiness and safety, when he will turn and walk away or listen indifferently.

As the Jews claim a love for Jerusalem and Palestine, (Psa. 137:5,6) so the Parsis profess a love for their native land—Persia. They consider themselves exiles in India. A highly educated, well informed Parsi recently told me that if Persia was under English rule or enjoyed a good stable form of government, the Parsis would return to their land in a body. He said he loved his native land, Persia, as a good son loves his mother. There are a goodly number of Parsis living in our mission territory. They are a kind, lovable people, but without the gospel, and are hard to reach. Let us pray that the Spirit will turn them from their system of fire worship to the true worship of His dear Son.

E. F. McCARTY.

A SUGGESTION TO OUR PEOPLE

Rev. George D. Eastes has been with me in my field of labor for four weeks in revival meetings. To my mind he is the best evangelist I have ever heard. Free from senatorial doctrine and methods. Preaches a gospel of love and deals with the practical needs of life. Let us without delay make him evangelist of the Southern Christian Convention and support him loyally. Brother Eastes conducted meetings in the middle west last season and over two thousand were added to the church. Of his meetings for the past year only five have been in churches of the Christian denomination. If the Southern Christian Convention cannot support a full time evangelist, then have Brother Eastes locate with one of our churches and be available when a community calls for his services. I like his spirit to work with other religious bodes, but we need him worse than they.

C. E. NEWMAN.

The Height of The Flights of Migrating Birds.

We are told that once migrating birds were supposed to fly at high altitudes, but later investigations have shown, however, that this is a mistake. Instead of flying in their long journeys at a high altitude, they are known now to fly quite low, often as low as 3,000 and may be lower. The greatest height at which they have been known to fly is 7,000 feet, but often they fly much nearer the earth. It is amazing what these birds accomplish as a matter of instinct—flying in just the direction that is best suited to their needs. Mr. Von Lucas tells us that most European birds fly in the autumn first towards the Atlantic Coast, and then turn Southward in order to reach Africa by way of Gibraltar. Some other interesting features are made to appear in the more extensive observations of the habits of these birds. Maps have been made of the course the birds travel. Thus the white storks living to the East of the river Weser fly over the Balkans, Asia Minor and Syria to reach Africa, while the birds hatched to the West fly over Spain and Gibraltar. It has been ascertained that certain migratory birds fly over the same routes. They put on these birds an aluminum ring, right definitely marked. Then they catch these birds when on the way and so prove the facts in the case. There may be not much profit in this business, but it is interesting to say the least. It shows how God put instinct into birds till they act almost as intelligently as do men.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

THE CHURCH AND A MUCH SHUNNED RESPONSIBILITY.

Responsibility is a character-producing adjunct in human life. Without responsibility the church itself would be of little force since it is the weight of responsibility that develops the individual and makes character, and character is the brawn and muscle of human society, whether it be in or out of the church. Indeed character is the bedrock of all human activities. With it man can do any and everything that needs to be done, and without it not anything can be done which is to have permanence in the organized life of a people. Character is fundamental.

Some one has said that happiness is not the end of life, but character is, and that is true, for happiness may come and may go, but character is the one staying quality—it abides in storm and calm alike. Character is the engraved element in our being. The artist cuts deep into wood or metal the marks of his ideals, and what he leaves there becomes the character of the work he has done. Some one has said "that character is centrality, impossibility of being overthrown." Centrality may be overthrown, but you cannot overthrow character, especially in this true of Christian character. True character is formed on the world's stormy billows. The more severe the storms, the stronger is that which they produce.

It was Robert Browning who wrote:

Love, hope, fear, faith—these make humanity;
These are its sign, and note, and character.

It has well been said that the most brilliant qualities become useless when not sustained by character. You have seen a man of giant intellect, of great wit and of the most thoughtful purposes, but he falls down in action because his character was full of rottenness. A weak character cannot produce and maintain great worth—mark you, we did not say it does not to do it, but that it *cannot* do it. Character is the very sinew of all moral worth. Even Eternal life cannot be grasped and maintained in the absence of character. It is both a means and an end—a means of attaining the high ideals of life and an end as a basis of all worth. Surely no man and no institution can fill an honorable and useful place in human society without character, and the better the character, the better its product.

We have said all this that we might well and wisely emphasize the worth and the necessity of character in the individual and in the institution as a means of attaining ends for which we have been given our place among men. We are not here for the mere fun of living, but to serve the real purposes of God. This is just as true of an institution as it is of an individual.

We have said all this that we might get the church to see itself as a character-builder and in doing so get it to see the further half of its great mission, which is two-fold, viz: To win the world to Christ. 2. To train the world which has been won to Him for Him. Do you see the point? First, we must win the lost to Christ that He may save them, and having won them, then we must train them in His service and so establish them in Christian character, for without

character, for without character the Christian is poor indeed. Can a man be a Christian without character?—without Christian character?

The much shunned responsibility, referred to above, is in the way the church has won many to Christ and then turned them loose without the development of Christian character and without training in service. If our leaders had seen it as the wise part of their Christian privilege, to say nothing of duty, to train every soul that has been won to Christ for Him and so to assist in bring the church itself and the newly won soul to the highest state of Christian culture and service, long since we would have won the world to Christ. It has been a sad defect in the leadership of the church that so little attention has been given to the spiritual culture of the men and women who have been brought under its influence and tutelage.

If we might have the attention of church people even now, we would lay this thought upon their hearts and minds. Today the crying need of the church is the training of its own members in the ways and service of the Christian life. How is it that we go to a church and find perhaps three-fourths of its members perfectly indifferent to the needs of the Master's vineyard? Why it is due chiefly to the fact that these men and women who are so indifferent to the calls of Christ have never been trained in His service. In most cases there has been no effort to train them to make them fruitful. Now we face the task of the Church of the twentieth century—its greatest task for the present, for while it does need to do a greater work in winning the world to Christ, now its first and greatest task till it is done, is to train and put its present membership into active service. We have faced it again and again, but it has seemed so Herculean that we have shrunken from the task and largely we have let it go untouched, and here is the weakness of our present day Christianity—it has a following, but a following that stands as helpless as if it were an outsider and not a follower at all, and this last is very nearly true, at least in many instances,—they have not become followers of the meek and lowly Christ.

Here stands the Church today, confessedly the biggest institution in all this big world of ours, and we should think at least three-fourths of its membership are as powerless, practically, as if they had never been brought into the church at all. Right here we believe we may find why it is that the revival fires are burning so low. It is not because the revival is not God's method of winning this world from sin and to Christ, but because the Church fails to take care of and train the great body of disciples He has already given us. He is waiting for us to catch up with our task so that He may give us other converts to train and to lead out into the field of service for the salvation of others who are yet in the way of ruin and in the shadow of great darkness. These He wishes saved just as much as he did you and me, but he wishes us to train those He has already given to us so that He may have room for new recruits and for a larger work.

What shall we do about it? Shall we rally to this thought and so give God the opportunity He seeks for winning the world to Himself? But if we would do this, we must do something worth while for the development of Christian character and Christian service on the part of those who have already been brought into the ranks of the church. A disabled or a disqualified soldier in the ranks is of no service, but a positive hindrance to the men who are seeking to bring the best results to harvest. Let us begin a campaign for the better training and service for our inactive members, and a new day will dawn on our organization.

GENERALLY IT IS SAFE TO KEEP TO THE OLD LINES.

Watch your motives, for motives govern and shape your life. This is a day in which individuals are appealed to do this or that to gain certain ends. Be careful how you respond to such calls. If you do a good thing through a wrong motive, you lose the blessing of the act. That is an easy thing to do—to lend your influence to an idea through a wrong motive. Therefore watch your step and see that you are kept along right lines and in the ways which God has marked out for His people. Many are the things which seem to have a good outside, as if just the thing a Christian ought to do, but when you get down toward the bottom, you may find that it was a temptation of the devil, while he was going forth, seeking whom he might devour, being arrayed in the garments of an angel. Do not be misled! Though it may be an angel who selects you to do certain things, if the things suggested be not in keeping the Word of the Lord possessing the spirit of the Master, then let it alone.

In this day when there are so many things appealing to the believer because they are "good," we need to be on our guard, or we shall find ourselves putting our hands to some work which has the appearance of being good, but is in fact bad—or at least contrary to the spirit and work of Jesus.

Church people have need to be doubly careful. Many an appeal to the Christian is based on the ground that it is "good," but you will do well to be careful or you may find yourself bolstering up some of the devil's sharp work—a work in which he seems to be doing the work of the Christian, but in fact he is doing his own work. How surely we do need to be watchful lest we be found in the role of a Christian, but doing the devil's work. Mrs. Maristan Chapman puts it this way:

"Stand by your Church. Breathe new life into it by living as an understanding member of that great corporate institution. To run after the "new cults," or "practical" Christianity is to chase a will-o-the-wisp that leads to atheism, or despair and deprive the Church of a strong arm of support in the hour of need."

Well said, and that means that you cannot be too careful to keep all your energies in the Church and for the Church.

IT SMELLS VERY BAD.

We refer to the vote recently taken by *The Literary Digest* in an effort to ascertain the sentiment (!) of the country on the question of Prohibition, or no Prohibition. It smells so strong of the presence of alcohol in the whole thing that we can't help wondering what the "wets" are going to do for *The Digest* for trying to help them reverse the sentiment of the people of the United States. And we find that we are not alone in this view, and we believe that from this time forward it will be cropping out on all sides that this vote was gotten out in the interest of the "wets" and to help them defeat the will of the people of this country, and if possible put whiskey back on the people of this country.

Do you ask: *Why do you think so?*

In the first place, there was, so far as we can see, no call for such a vote. In the second place, it seems that the voters were largely, if not wholly selected for a purpose, so that the vote should tell just the thing that is desired, a vote that should show so largely in favor of the liquor men as to induce the people to believe that the United States will soon reverse itself on the matter of prohibition. In the third place, it seems

that men who were dry were largely ignored when the ballots were sent out. The men and the women who did not get an invitation and a ballot to vote are as thick as your fingers. The thought is gaining ground, if we do not misconceive the situation, that the whole thing was gotten up in the interest of the liquor men, to help them carry this country against prohibition.

Here is one reason that is very practical: Mr. S. T. Baugh, writing to *The Christian Advocate*, Nashville, Tenn., says:

The Literary Digest Ballots.

Some two or three weeks ago you had a short article in the *Christian Advocate* urging all who received one of the *Literary Digest's* votes on the Eighteenth Amendment to use it.

My Church has a membership of 330 located in a town with a population of 2,500, and I have taken some time and trouble to ascertain how many people here have received one of the votes mentioned, and I can find only three or four. Being a subscriber to the *Literary Digest* and on their regular mailing list, I thought it strange that I did not receive a vote, and this first led me to make inquiry, and as a result I am confident the *Literary Digest* is endeavoring to pick their crowd. Having polled a vote last winter on this subject, why should they resurrect it unless it is to give the "wets" another chance? They are doing this to try to bring pressure to bear upon Congress for wines and beer. If you can secure any further evidence to this effect, I am sure you will put it into the *Advocate* that our people may take notice and show the wets where we stand.

S. T. BAUGH.

(We have received several letters similar to this, and many complaints of this kind are appearing in various religious papers.—Editors.)

The same is true of this editor. We subscribe to *The Literary Digest*; so making it certain that our name is on their list, but no vote came to us—*The Digest* was so anxious to get the people to vote for liquor, as it would seem, that where men were well known to be in favor of prohibition, they were not overrun with invitations to vote, and so it seems that the vote came out in the interest of the wets—just what it was most likely meant that it should do. We venture to suggest that *The Digest* will not have so many subscribers next year when it undertakes to turn the country over to the liquor interests. We recently heard of a group of forty persons, who were more or less prominent in the city in which they lived, and out of the forty, only two or three persons received an invitation to participate in the giving of this vote. It may be that the vote was taken with a sincere purpose to let the people see just what the real situation is, but if so, then it is strange that the list should have been such a select list and chiefly in favor of the liquor men. Indeed, we Christians had better keep our eyes open and keep close to our work, for there is danger even from an innocent babe, if you keep still and let him grow till he is able to do the work that may be assigned to him. While we delay and hesitate, the child may grow to be strong enough to give us a close call and, it may be, wrest the victory which is now safely in the hands of the "drys" for the "wets." It is time to get busy to keep our country dry. Do not lose an opportunity to do your part to show *The Literary Digest* that the United States still belongs to the "DRYS."

WHAT TO EXPECT OF THE PASTOR'S WIFE.

I have chosen to give my subject two divisions: First—What we do expect of our pastor's wives. Second—What we should expect of her. Since we expect more than we should, I chose to give that phase of the subject the prominent place, and

hope to show thereby that our just claim to the time and talents of the pastor's wife is relatively small.

Usually we expect her to be a woman of many talents; a perfect housekeeper, with a disposition so sweet that half the women of the parish may dictate to her how she shall plan her work, how she shall feed the baby, how to care for the parsonage, where to place the furniture so as best to protect the floors, how to discipline the children, etc. We also desire that she shall accept kindly and heed our suggestions as to whether she may keep chickens on the premises, what outside duties she may assume, how she shall manage the finances so as to be able to live on a meager salary and keep the whole family well dressed.

Of course the children of the pastor's wife are the common property of all the parish. They must be talked to, teased, petted and questioned by all who wish to do so, and thus be denied the quiet, normal life which is every child's legitimate right; and yet they must have gracious and pleasing manners, and no sign of being spoiled. In addition to giving her children such training as will enable them to endure these strains and tests, we expect this great woman of the church to look well to her own and the children's religious life. She is expected to attend every service of the special revival meetings, and to be accompanied by all her children, who are thus kept up till unreasonable hours of the night amid all the nerve strain and excitement often attending such meetings. But this is not enough. We expect her to have the children up bright and sweet tempered in time for school each morning. After from two to six weeks of this kind of living, when the children, with twitching, unstrung nerves, become irritable and unpleasant, everybody will excuse them with the comment, "Preachers' children are always the worst in the world, anyway." I ask you, is it any wonder they should become as uncivil as our own children, under such conditions?

But we have other duties for this all-important woman. She is expected to be treasurer of the Woman's Foreign Missionary Society, Secretary of the Home Missionary Society, and, of course, President of the Ladies Aid Society. If musical, she must assist the choir. It would be out of the question not to have her teach in the Sabbath School, and help with the Christian Endeavor. She should belong to the Civic League, and work actively in that society; and if the town does not have such an organization, she should organize one as soon as she is settled in her new home; and the W. C. T. U. always needs and wants her. She must return calls promptly, assist the pastor in all work and attend midweek prayer meetings.

This is not all. We of the parish have exalted views of this much-talked-of pastor's wife. She is expected to be always neatly attired and immaculate, ready at all hours of the day or night to receive callers smilingly; for her duties are a little different from yours and mine, and can always be postponed. Even if the little ones are hungry, dinner can wait, while she sympathetically listens to a tale of woe, and, of course, she is ever able to properly advise on all kinds of domestic trouble.

All this does not include the church socials, bazaars, bake sales and many other things which, as a pastor's good helpmeet, she must engineer. We have not time to enumerate the interminable list.

In studying the last division of this subject—What we should expect of our pastor's wife—let us apply the Golden Rule, and expect no more of her physically than we ourselves can do. Spiritually, she may outgrow us; but let us remember that she can be no more than a real human woman and mother, with optimistic faith in her husband (taking it for granted that he is

worthy of her faith), in her children, in humanity at large and in her God. Let us remember that her children need the mother and home life, as yours and mine need them; that her brain and nerves tire as yours and mine do; that she is sensitive to insult and injustice, just as you and I are. She has household duties, and her body needs rest as yours and mine.

Therefore, were I a pastor's wife, I should, applying the Golden Rule, live just as I do now, performing my duties as I see them, regardless of what others may unreasonably expect, strengthened and cheered by the knowledge that I have to account only to my God for what I do and why I do it, and that

"He knows the storms that would my way oppose,
And tempers every wind that blows."

VIRGILINA LETTER.

We have just closed a splendid revival meeting here at Virgilina under the auspices of the Christian Church. Evangelist Eastes of Norfolk and Julian P. Mourman of Bristol, Va., were here. The former did the preaching and the later had charge of the singing. After the second service we moved into one of the warehouses and provided seats for seven hundred. The Methodists and Baptists joined heartily with us and while not so planned, it was a real union meeting. There were eighty professions of faith and more than fifty to unite with the different churches. One thing unusual is the large number of adults among those who united with the church. Mr. Eastes is not sensational. His doctrine sound and methods of conducting a meeting appealing. He deals largely with the practical things of life, is free from abuse of the non-christian and reaches through a message of love. Mr. Mourman is a refined and sincere christian gentleman. Each of these men made a fine impression and did lasting good. Seven hundred dollars were contributed during the fifteen days meeting for the evangelists and local expenses.

C. E. NEWMAN.

WINCHESTER ITEMS OF INTEREST.

The First Christian Church of Winchester has been highly honored recently by the visit of a number of our leading workers from a distance. Prof. A. L. Hook, Dean of Elon College spoke for us on Sunday evening, August 13th, and gave us a fine account of the work our college is doing. His address was very much enjoyed by all present. In fact we had a regular Elon College service.

Professor Hook is a son of Mrs. R. C. Hook, and the late R. C. Hook of this city, and as a most beautiful memorial to his father, he has given to the Winchester church a scholarship in Elon College for the freshman year, which means that one boy or girl going from this church to Elon, will get free tuition for their first year in college. The scholarship is to be known as the "R. C. Hook Scholarship." The church and pastor thoroughly appreciate this generous gift from Professor Hook, and hopes it may be the means of her having a representative at Elon real soon, and that this representation may be continuous.

Dr. W. T. Walters preached for us on Sunday evening, August 20th. He is the founder of our church here, and was her first and only pastor for the first ten years of her life. Dr. Walters did a great work here, and his many friends are always glad to have him visit them. He is always welcome, and his presence among us always proves a great blessing.

The work in this church is moving on fairly well, and we desire the prayers of the entire brotherhood that we may move forward in the interest of the Kingdom of our Christ.

J. F. MORGAN, *Pastor*.

CONTRIBUTIONS

ELON LETTER.

The other day I was conferring with a devout and active layman of our Brotherhood relative to another matter. He is an executive head in a great business corporation that has connections with all parts of the world. His view of any question is far from parochial. He is accustomed to considering any proposition from the standpoint of its ultimate issues.

He is a big business man, but he is first of all a Christian. And so conversation with him inevitably, naturally, drifts to the Church and how to promote the interests of the Kingdom of God. He believes in a world-wide evangel just as he practices a world-wide business policy. He is missionary through and through. The world is the Kingdom's parish he thinks. He knows too the necessity for united action.

Speaking about Christian Education, he expressed regret that sometimes our most successful laymen have been so shortsighted and so unappreciative of the religious values of life as to send their sons and daughters to other than our own college. To this big-businessed laymen the Christian life give flavor to every other consideration or enterprise of living. For him the spiritual interests are first. No inducement could be strong enough to wrench him from his determination to support and patronize his own Elon. He lamented the sad fact that some of our remarkably successful laymen had evidently allowed other considerations to influence them to withhold their patronage from their own college. "If our leading young people do not patronize our college," he said in substance, "We will hold our own at a losing rate. We cannot expect denominationally to go forward unless we get our most favorably situated youth in line in their college days with our own work and policy as a people."

"Then," changing the subject to a new phase, he continued: "We need to unify our various programs and line up our local churches in harmony with the scheme as a whole. He illustrated his point by citing his own business. He named a dozen or so plants which they were operating and told how the general officers acting on the authority of the directors standardize the business and gear all its several parts together so that a weakness at any point is readily detected by the keen eye of the skilled executive. "That is how our business grows," he concluded, "and that is how our church will grow."

Pressed for a specific plan by which a democratic body, such as ours, could be brought to such a program, he modestly tried to evade the responsibility, but eventually I gathered from his answers to my many queries that we should proceed somewhat as follows: The heads of the various departments of our Southern Christian Convention work should meet with the Convention president in executive session for the adoption of a program. Preceding this executive session each department head, such as Missions, Orphanage, Publication, Education, Religious Education, and the rest should have secured the approval of his board relative to his program, for the year, with the understanding that the executive session to follow might change it to harmonize with the general program. After the program's adoption, it should be played up in *The Sun* and in suitable pamphlets and co-operated in by all pastors and congregations."

"I would expect in this way," he went on to say, "to eliminate all seeming competition between the various enterprises of the church and,

positively speaking, I would correlate and unify their work in such a way that every enterprise would receive due and adequate support. I dislike to hear of some church as being a missionary church, or of some Sunday school as being an Orphanage Sunday school, or of a third group as being for Elon. Every church, every organization of every church, every individual member of every church, should be for every enterprise of our denomination because only as all departments flourish can our denomination really make consistent and permanent progress."

I have thought deeply on this layman's suggestions. The more I have thought on them, the surer I am that he is right. We need to work together, our boards do. Our every enterprise constitutes a single work and should be included in a denomination-wide program. The various heads of our several departments will find that better results will accrue from co-operative, geared-together action than by our present method. What does President Smith say relative to the matter? What do you say, reader of these lines? It is our work. Let us speak our mind.

W. A. HARPER.

A LOOK INTO THE FUTURE

From August 17th to 19th, this writer was highly honored with the privilege of attending the Virginia Valley Central Christian Conference at Joppa church, in Shenandoah County. Rev. W. T. Walters, D. D., Minister First Christian Church, Richmond, Va., was re-elected president, for the eighteenth time. Brother Walters is a man of unusual intelligence and natural ability, a fluent speaker and a fine presiding officer. The business of the conference worked smoothly from the start to the close. President W. A. Harper, of Elon College, made two fine addresses. Chas. D. Johnston, of the Orphanage, spoke Friday morning, giving at length a fine picture of the great work the institution is doing for the church. Rev. J. F. Morgan, the Minister of First Church, Winchester, is a new addition to the conference, and a valuable one too, for he is what this writer considers and all round complete preacher, always ready to engage at any time in the King's business. If he is not a Doctor of Divinity, and I was Manager of a College, I certainly would want the honor to confer such an honorable degree upon one so well qualified to do the Master's work. He preached a great sermon Thursday night. Delivered a stirring address Friday night, and Saturday morning. To be sure his Winchester people feel proud of this good pastor and spiritual man, who can sing the gospel, preach it, and live the gospel. Rev. R. P. Crumpler, of the Page work, is doing a fine work, and one of the rising young men of the conference. Rev. W. C. Hook, who has just accepted the Rockingham charge, near Harrisonburg, Va., was present and read a great report on "Moral Reform" which was just the straight and unvarnished truth, needed today in Christian living. He made a stirring address on Missions. Rev. A. W. Andes, the popular secretary, and traveling pastor, who traveled last year to his appointments eight thousand miles, and had time between to make five hundred and sixty-seven pastoral visits. Preaching as he went more than two hundred sermons, and received thirty-five members into the church. Rev. W. M. Clem, was licensed to preach, and goes to Yale University this fall to take three years' work in that great institution. From the observations of a

visitor at this conference session, the future prospects and growth for the Valley Conference is fine.

This conference functions in the great Valley of Virginia, Hampshire Co., West Virginia, Green Co. and Albemarle, east of the Blue Ridge. Some of the most wealthy farmers in the great Valley are members of the Christian Church, and when they are led to lay their wealth upon the lap of the Church for Christ and the blessing in their own lives, the Conference treasury will be enlarged, larger salaries, and more pastorates, and a new spiritual vision will come to the people. With the abundance of wealth, if these good people, will right their giving by the Word of God, and become tithers, untold blessings will be their's. Then Charlottesville, Harrisonburg, Staunton, and other cities in which this Conference works, will have Churches established. The Spirit Filled life will solve many of the problems, which are unsolved now.

Prayer is essential to a Spirit-Filled life. Many people when first saved neglect this one thing and as a result soon find themselves in a back-slidden condition. Prayer is the key that unlocks the door of heaven. Prayer feeds the soul. Paul said pray without ceasing. Meeting the enemy with such a powerful weapon as prayer, you will be sure to conquer even in the hottest fight. Reading the Word of God is another important factor in the spiritual life. Christian Friends, if you do not enjoy reading God's Word, ask Him to so fill you with his Spirit that you shall be eager to read the precious Scriptures. Both prayer and the reading of the Word are essential to a spiritual life, and so is meditation. The heart and the head, should be linked up with Christian Education, which when completely consecrated with each faculty, with the burning love of God, and the Holy Spirit. With Isaiah when completely cleansed, we can say, "Here am I, send me." There are many today who do not believe the Bible, and therefore the saved Christian must do all he can to help the blinded by sin. Cunning plans of the devil, read in between the lines false interpretations of the Scriptures greatly hinder the work. A young preacher was teaching a Training Class. They were discussing lessons in the Old Testament when the young preacher was asked, if the leading of the children of Israel across the Red Sea was a Miracle? The young preacher, explained: "No this was no Miracle, the winds blew so hard that its mighty force blew the water aside and they passed over on dry land. Said he, if you should go to Palestine in this day, and go down to the Red Sea, on a day when the wind blew hard, you could just walk across on dry land." Brethren, with such new theology being taught and sent out today to befuddle the minds of those who are holding to the Church with name on church roll, what can we expect? This is good reason why we need to preach and teach loyalty to the Book of Books, and its divine inspiration. The Holy Ghost in the heart and complete transformation of the whole man, will stem the tide of this new theology and worldliness which is sweeping our country. The same preacher mentioned above, also said in reply to a question, that where he was Educated they no longer believed the Bible, and insinuated that a certain kind of culture, brought a man out into the bigness of this new theology, that after a man received so much of this new doctrine and minus the heart life, that in his blindness he would chase a frog, around for a thousand miles, he had discovered that he was mistaken, that there was no such a thing as a frog. Oh, for men who love the dear Old Book, with God's mind, love and grace shining forth to His saved children. Please, readers, do not misunderstand

me, I am a firm believer in Education, and my advice to every young man called to the Ministry is to thoroughly prepare himself for this holy calling. I well remember how I burned the lights for seven years until twelve and one o'clock at night for the Education, and if I could call back twenty years would not stop until I had gone through the University. Christian Education, in some safe and Christian school, where the Gospel is still believed, and men love God. This is why we need to live a spiritual life. God desires a life that will glorify him. Will a sinful life do this? Will carelessness or indifference please the Lord? God wants our best. He will not be pleased with anything that comes short of that." We are His for life. We have surrendered to him ourselves and all we possess. Our conversation and conduct should be in keeping with a holy life. Give God the glory in all things that through you he might be glorified. God wants his children to be so filled with the Holy Ghost that they will be able to help others. Many souls are going to destruction and ruin. What are we doing to save them? Hundreds of people are on beds of affliction, suffering from pain, discouraged, and without Christ. They are just waiting to hear an encouraging word. New converts need to be guided into fellowship with the Holy Ghost. The majority of people are seeking worldly pleasure with little or no thought of God. Many are hungering for the Truth. Thousands of children are outside of the Sunday School. The red light districts of many of our cities have been put upon rubber tires, and taken out to the woodlands, and into the country. Millions of heathens are groping in darkness. They are just waiting to hear the sweet story of Jesus. Will we give them Christ? Yes, when the Church brings all her tithes into the storehouse of the Lord?

Are we then led by the Spirit, filled with the Spirit? If the Churches, and our conferences are to win souls in the future, she must be like the burning bush Abraham looked upon, and was not consumed, she must be a flame with holy spiritual fire, burning sin, and purifying folks' minds, that they may think the thoughts of God. With Dr. J. Pressley Barrett, editor of the "Christian Sun," with its enlarged form, we prophecy that before two years five thousand subscribers will enroll to have this safe religious paper shine in their homes. For twenty-five years we have known the good editor, a man who believes the Bible, a Christian. When Mrs. Baugher heard Dr. Barrett was elected editor of the "Christian Sun," she said we will have to subscribe for the "Sun." He has preached in my Church, and broken bread with us around our table, and prayed and gave us spiritual advice in our humble home. Brethren, help him and Prof. Kernodle, managing editor, to reach the five thousand mark. Your friend and brother.

S. L. BAUGHER.

Edinburg, Va., August 21, 1922.

THE EMPLOYER AND THE EMPLOYEE.

In the Columbus, Ga., Ledger of July 9th, there appeared an address by Rev. R. F. Brown, pastor of the Rose Hill Christian church. It was delivered to the striking members of the Shop Crafts. It is published here because the subject is one of special interest at this time. Mr. Brown spoke as follows:

"The laboring man is an essential factor in the welfare of the world. And the man who does his work wisely, judiciously and honestly is worthy of the esteem and honor of not only his employer, but of all who are benefited directly or indirectly by his labor. In the past, the rights, the justice and the common good of the

employee has not always been recognized and conceded by the employer. As an honest, painstaking employee, he is entitled to some of the profits, some of the good ensuing from his labor. The wise man said, "In the Divine economy, all true labor ends in advantage. Labor means industry, diligent devotion and conscientious attention to conditions that demand our thought and serious consideration. And it should be remembered by both employer and employee that whatever we possess in life should be the result of some form of true labor; it may be the hand or the head, but it must in some sense be true labor. In thinking of labor and its advantages, it would be well to bear in mind the fact that profit is sometimes as truly found in labor itself as in the material advantages which it brings. With every stroke of the hammer the muscles are developed. With the formation of every great program of life there comes the blessing of satisfaction and contentment.

Such is the testimony of every employee. And the right of the employee to organize to promote the advantages of his labor are beyond question. If that organization does not supersede the law or infringe upon the rights of others.

DAY OF RESTRICTIONS.

This is a day of restrictions. While it is a well recognized fact that there are certain well defined rights and constitutional liberties, it is also true that the American of today is sharply restricted with reference to his employment. Some of these restrictions are enforced by the government itself, while many of the restrictions are enforced by public sentiment and need. An American has a right to work only at such jobs, for such people and at such times as will not interfere with the plans of the government, or prove detrimental to public interest and welfare. No one has a right to brew, distill, and sell intoxicating liquor. No one has a right to work for Germany or soviet Russia when his own nation is at war with them. No one has a right to open his place of business or picture show on Sunday, and this will not be tolerated by those who love the sanctity of the Sabbath.

On the other hand an individual does have the right to quit work when the conditions of his employment fail to mete justice to himself and family, and prove detrimental to his health and happiness. But no great profit can come to any group of men who on the ground of their rights and freedom, practice abstention to obtain their individual advantages and at the same time willfully ignore the interests of the people in general who may be detrimentally effected by their action. Agitation for justice and fair play is legitimate; but a strike which thrusts distress and hardships and sufferings upon thousands of innocent people who are not in as good circumstances as the strikers themselves and who do not profit from the advantages of the strike, is wrong. In a controversy a person may obtain a temporary right, but in obtaining this right he may inflict a tremendous wrong upon someone else. Peace of conscience, the love of one's fellow man, and a contented mind are more valuable than material possessions. The greater should never be sacrificed for the less. Too often the substance is lost in seeking the shadow. Men are intricate parts of each other. Study, devotion, painstaking virtue and work are their own reward. If we could apply this truth to all conditions of life, there would be less misunderstanding, less trouble and less suffering in the world.

COMPETING AGENCIES.

Capital and labor are competing agencies. They both possess great power. Capital employs the best legal talent, keeps the best executive ability at the front, and demands the

right to have the last word in all things. The chief weapon of labor in its struggle for victory is the strike system. This is often followed by persuasion. But when these fail, labor's only recourse is violence. The methods employed by these agencies do not approach the solution of the problem. Brains and money accomplish the same unwarranted ends that the strike system, followed by violence, accomplishes. The course of their procedure defeats the purpose of their beginning. Class antipathies breed disorder and desolation.

It seems to the speaker that there ought to be some way by which the differences between the organized employers and the organized employees could be amicably settled. In justice to my convictions I am constrained to offer the following solution to this perplexing problem:

It seems to me that conciliation is the first step in the solution of this problem. This is the Christian way. This is God's method. The golden rule may find ample opportunity here. But this method can never be effective until each party weighs his contentions in the light of the other party's circumstances. It may not be pleasant to love those who would spitefully use us, but that is the Divine way. It sometimes humbles our pride to be compelled to retire from a controversy without being acclaimed victor. On the other hand, it is an insult to our reason, our dignity, and our better selves to persist in a contention when we are only marking time and hindering others in their pursuit of happiness.

COURT OF ARBITRATION.

This solution is not a mere theory. It is a possibility to be realized. The only means by which this possibility can be made a realization is through an industrial court of arbitration. In such a court each side can be brought to realize the other side's point of view. It is a lamentable fact that at present labor has no other defense or recourse than the strike system. And so long as this condition obtains one strike will follow another, no matter what the law is, or how incessantly public opinion asserts itself. Justice and equity are principles for which men and nations pitch battle. And not until the government sets up industrial court of arbitration will industrial differences be settled with any measure of satisfaction to both sides. It is readily conceded by any rational mind that the employer has no mere legal right to exact unfair terms of employment than the employee has to exact unfair terms for his employment. This point can be made obvious and emphatic only by an industrial court of arbitration. I can have no kindlier wish therefore than that there shall be established in the near future such a court so that disaster may be averted and humanity saved from desolation and distress.

That is an interesting question. Seven Senators, all dry have been renominated and all the new nominations for Senators are "dry." That is very good, and what is better is the fact that in 21 States the "drys" were in the lead, while the "wets" suffered a net loss in every state primary election thus far held. The "wets" are desperate in their losses and there is no sign of a change of the sentiment of the country as to prohibition. In the late primaries only one "dry" congressman was defeated, while the new nominations are only about one-third "wet," leaving two-thirds "dry." The efforts the "wets" are making show clearly that they are desperate, and they see no hope of winning. All this betokens a new Era of real prosperity for the United States. Really we think the outlook for permanent prohibition was never better than it is now after two years of actual trial.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

HIS WORK IS HONORABLE AND GLORIOUS.

It is supposed that David wrote Psalm one hundred and eleven. For David was a "man after God's own heart" and as such highly exalted the works and ways of the Lord. Not that David never sinned, for he did and that very grievously. But having sinned in the weakness of the flesh, and made aware of his sin, he repented in sack cloth and ashes. But more than this. In all his ways David sought to honor and exalt the name of his Lord. David believed in God, in His power to save, and then David counted it good and glorious and honorable to work for God in every way he could. Be it understood that our good works do not save us. Salvation comes first; works follow.

"For by grace ye are saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:8-10.

We do not work then to be saved. We work because we are saved, and because, as David says in Psalm one hundred and eleven, "His work is honorable and glorious." (Verse 3).

It is an honorable and a most glorious thing to work for the Lord, provided we do it, not to buy our salvation with, nor to be seen and honored of men, but to the glory of the Lord and because of our love to Him.

As I read these scriptures and meditate on them this morning I am thinking of that vast host of men and women in our Christian Church who have been given the opportunity of working for the Lord, and thus of doing an honorable and glorious work, through our Men and Millions Movement. Here is undoubtedly a work of the Lord. He has divinely pointed us the way to it, and graciously revealed this great task. In every church there have been selected a Captain and a Woman Leader to carry forward the work in the name and strength of their Lord. These men and women are not working for pay or honor or glory; they are working as David worked, because "His work is honorable and glorious." Such work brings a joy and peace and satisfaction that the world can neither take away nor give.

Since Men and Millions is the one movement looking to the progress and development of all that our Christian Church stands for; we know it is of the Lord, if our Church is. He who works for Men and Millions works for the Christian

J. O. ATKINSON

THE CHURCH FOUNDED AND FORWARDED THROUGH REVELATION.

TEXT: Mat. 16:17. *Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

Fragments of truth are given us by reason; whole truths, big truths, are given us by revelation. The Church is no fragment of truth. It is a big truth and so it was given through revelation. The disciples were giving the definitions of Christ arrived at by speculation, by reason. Of a sudden there burst upon the mind of one of them a great revelation. It was as true and as accurate and as comprehensive as God Himself could make it, "Thou art the Christ, the Son of the living God." Flesh and blood, that is to say, study and research could never have

discovered that. It was a truth greater than mind and matter could grapple with, discover and lay bare. Only the mind of God could discover that only a revelation from God could make it known to men.

Here was a revelation of unusual proportion and character. For something in it suggested to the mind of Christ the Church. This is the first time He had used the word Church, or had ever spoken of or hinted at founding a Church. When God revealed to a man the true nature of the Christ then for the first time the word Church leaps to the lips of the Christ and the thought of the Church is first mentioned by Him. Evidently the character of this revelation was such as to suggest the founding, the beginning, the building of the Church. The character of this revelation was manifested in its making known to man the real nature of the Christ. Evidently, then, the Church was founded as an institution through which the revelation of Christ's character should be made known to and expressed in the world. Therefore the business of the Church is to express to the world the revelation of Christ's real being and character.

The Church was not only founded through revelation. It has always grown, made progress through and by revelation. From time to time God has revealed some great truth to some individual, as He did to Peter, and then the Church has gone forward. God revealed to John Wesley the great truth of free grace. At that time the Church was suffering from stagnation, spiritual paralysis. Out of that revelation a wave of evangelism began and to this day it has not ceased. Every branch of the true Church began from some impression or revelation which God wished expressed in the world.

One day a man had a revelation, (or a divine impression, which is the same thing) that Christian was a sufficient name for the Church. He expressed that with which he had been impressed. One somewhere was impressed divinely, that is, had a revelation that Christ was the only head of the Church. One was somewhere impressed, had the revelation that the Bible was a sufficient rule of faith and practice. Another was divinely impressed, had it revealed to him, that Christian character was a sufficient test of fellowship and Church membership. And then one was impressed, had the revelation, that private judgment was a right and a privilege that belonged to and should be exercised by all. Out of these revelations of divine truth our Christian Church was born. And on these revelations of divine truth our Christian Church was born. And on these revelations of truth our Church has stood for more than a hundreds years.

Now from time to time this Church has sought to express to the world the revelation that it had received. It felt once that its ideas and ideals, its desires and doctrine, should be expressed to the world through the printed page. Then religious journalism was born amongst us and we began printing, at first monthly, and then weekly, The Christian Sun, and other Christian publications. Again an impression came that we should train our youths in Bible study and the works of righteousness. From that divine impression our Sunday schools and Christian Endeavor were born. Through these enterprises we seek to express our Church life in the minds and hearts of our youths. Then our ancestors in the Church were impressed, had it revealed to them, that we should express the ideals and doctrines of the Church, through Christian

education, by training our young in a Christian institution. Out of that impression Elon College was born, and our other Christian colleges. Then we were impressed with the fact that if we were to fulfill the ends and purposes for which the Church was founded we must carry the character of the Christ into far off and near by districts where He was not known. Out of that impression Missions were born, home and foreign. And then we had the impression that if we were to express the pity and compassion of our Lord to the world we must as a Church care for the fatherless and motherless ones. Out of that impression and the attempt to express it our Christian Orphanage was born. One day God impressed us with the idea that we should express our gratitude to our aged ministers and their widows. Then our superannuated fund was born. But God had impressed us long ago with the thought that we should have one enterprise that would mother all these movements and nurture into strength and activity all the interests and enterprises that should be given us with which to express our Church life to the world. Hence He gave us the Southern Christian Convention. Friends and beloved, these are the seven channels of expression God has so far given us through which we make known to the world the revelation, the divine impression, our ancestors in the Lord received. Just seven and no more.

And now, thank God, there has been revealed to us in these latter days a Movement whose only object and sole purpose is to aid all these seven enterprises are expressions of our Church life, and carry them to greater efficiency. This is our Men and Millions Movement. This is our greatest, this is our one great missionary movement because through it we seek to send the gospel out through all the seven channels of our church life and reveal to the wide world the character of the Christ as God has given Him to us. This is the first time, the only time in all our history, that God has summoned all of us to show our love, loyalty and devotion to all the seven enterprises of our Church at one and the same time. Surely our Men and Millions Movement has come into the Kingdom for just such a time as this. The world war called us to loyalty and devotion to our land and other lands, too. Now God is calling us to show a loyalty, a love and a devotion to all the interests and enterprises of His Kingdom. This call is our men and millions. Think of it, dear friends. He who contributes a dollar next Sunday to Men and Millions, in that one act he makes a contribution and expresses his devotion and concern for all of the interests and enterprises of the Kingdom as God has seen fit to make known that Kingdom to us.

Our Men and Millions Movement is the five cardinal principles of the Christian Church expressing themselves in terms of the seven enterprises of the Church. Rightly understood one can no more object to or oppose Men and Millions than he can object to or oppose the enterprises God has given us to declare and manifest those principles to the world.

And then God's hand and power was manifested in another and still more marvelous and marked manner. In a time of plenty we made our pledges to help further the interests of His Kingdom. That time of plenty is gone. Now he is trying us to see if we have faith. We must pay those pledges not out of plenty, for that would not have tested us; but out of our need and want and poverty. That tests us and proves our faith. And so, beloved, as we show our love and loyalty and devotion to all that God has given us in our Church life, and stand the trial of our faith by meeting and paying our pledges,

there will come to us as a Church a victory we had not dreamed of, and a joy, glory and growth we have never known.

Let us be faithful, true and loyal is these testing times and God will bring great things, even the glory of His salvation to pass before our very eyes. Through men and millions we are seeking to declare to all the world that which Peter declared through revelation that, "Thou art the Christ the Son of the living God."

WITHIN OR WITHOUT GOD'S KINGDOM.

It is possible to be almost within and yet be without God's Kingdom. Jesus told the questioning scribe, "Thou art not far from the Kingdom of God," yet he was without. He knew there is one God, and he knew to love Him "with all the heart, and all the soul, and all the mind, and with all the strength," was more than to offer up burnt offerings and sacrifices. Yet there is nothing to tell us that he obeyed Jesus—"this do and thou shalt live." Woe unto that man or woman who *knows* and *does not*. Woe unto those who neglect to use their knowledge and opportunities." "How shall ye escape if ye neglect so great salvation?" How shall ye escape if ye neglect the opportunities which the Lord gives you for service, be they great or small?

In keeping with what our Lord said was the first and greatest of all the commandments, we keep all. People can refrain from lying and swearing and stealing, they can live a clean, moral life without the love of God in the heart. But no one can love God with all the heart and soul and mind and strength, and desecrate His day, or His house. One who so loves Him could not take His holy name in vain, nor could the heart be filled with covetousness toward their neighbor's possessions. Neither could they lie, or steal, or kill, or live an unclean life. They could not do it because their love for Him which is so great that it has taken possession of their whole being, would not let them do the evil deeds which He has forbidden. Their supreme desire is to "keep His commandments and do those things that are pleasing in his right." "The love of Christ constrains us,"—drives us with overpowering force to do His will. It also restrains His followers from doing the things which our Lord has forbidden.

The Lord's people are not only commanded to love Him with all their heart, soul, mind and strength, but they are also commanded to "serve Him with all thy heart and with all thy soul." The words which He has commanded they are to "teach diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Thinking upon our duty, our relation to our loving heavenly Father the last thing at night and the first thing in the morning. "Out of the abundance of the heart the mouth speaketh." If we love God with all the heart, we are going to talk much about Him and His goodness. We are also going to try to please Him. We are going to cleave fast to Him and abide with Him in faith and the practice of His will, persevering unto the end.

The true Christian is in the world but not of the world. His home is in Heaven. He is a pilgrim and stranger on earth. He is an ambassador here on business for the King. We know very well if an ambassador to England, France, or any country, would neglect our country's interests, they would be called to account. The Word very plainly tells us the King of kings is going to reckon with His servants, rewarding the faithful and casting out the unfaithful. Are you today walking in all His ways? Do you love Him with all your heart, and soul, and mind, and strength?

Or, does money, pleasure or prominence in worldly affairs, or doing your church work for the prominence it gives you, have first place in your mind? Do you know you have a place within God's kingdom? Do you know you would go to "be forever with the Lord," if He should come today? Oh, there are so many searching questions we need to ask ourselves, and we had better face them here than in the judgment. The judgment is sure, and the Judge of all the earth will do right. When He says "come ye blessed of my Father," or "depart from me," it is for all eternity. No one wants to spend eternity in "outer darkness." Have you made your "calling and election" sure by paying the price, renouncing the world to follow Jesus, that you may spend eternity with your blessed Redeemer?

MINNIE LOHR.

Mt. Vernon, Ohio.

AUBURN AND AMELIA CHURCHES.

The writer has just returned to his desk from two meetings with two of our best Country Churches in North Carolina, Auburn and Amelia. He was assisted in both meetings by Mrs. Knight, and Mr. W. B. Johnson of Raleigh, N. C., who had charge of the music through both meetings. They kept the big crowds singing, and in fine shape for the services. Brother Johnson is an all-round worker. In addition to playing and singing for the services of the meetings he tuned Pianos over the communities between the services. He endeared himself to the people. He is a second Sam Davis at the Piano, and in addition holds the crowds with his Solo work. Everybody fell in love with "Bill."

Our first meeting was with the people at Amelia. This in many respects was different from any meeting we ever held. Our Church is located in one of the greatest Church going communities I know anything about. Everybody turned out, and this was a great church meeting. Not more than five unsaved people attended a single service of the meeting. The whole community took hold of the meeting, and was greatly revived—quite a number of professions and reconsecrations. One united with the local church and two or three others will come later. This church has suffered through the division and organization of the Clayton Church, but is beginning to regain its strength. It is a great people to work with, and they are always ready to do their part.

Our next meeting was with the Church at Auburn. Here as in the case of Amelia, we have served until the people could get a pastor. Our greatest need here is room, the church being about half large enough to accommodate the crowds that came. The building was literally packed, and great numbers crowded the windows and doors—with some returning home for lack of accommodations. Two special features of this meeting were: A dedication service for young people, in which about thirty dedicated their lives to active service for Christ; and a Home Call service, in which nearly a hundred older people best year in the life of the community. The pledged themselves to make the next year the bases will be Bible study and prayer, for more pious lives everywhere. We were favored here with a visit from the "South Side Singers," a triple quartet of young men from the South Side Baptist Church of Raleigh. Their selections were great and most highly appreciated. So far there have been three additions to the church from the meeting, and others yet to come.

Since the work of the writer with the Raleigh Church will cease October 31st, both Auburn and Amelia are on the outlook for a pastor, and the man who takes either of these churches will

find a congregation of the most loyal and devoted workers in the denomination. I have never yet seen a congregation more loyal to their pastor than these two churches have been since we first met them. They are in fine working shape, and the writer is trying to help each of them secure a man who will keep the work going in fine shape. Both churches have a fine bunch of young people who are loyal to the work.

J. VINCENT WRIGHT.

Raleigh, N. C., Aug. 19, 1922.

VALLEY LETTER.

I have been too busy to write any news of my work for some time, and these few lines are a bit out of date. I held a revival meeting at Maryland in May resulting in four conversions and five additions to the church.

Immediately following the Maryland meeting I held a meeting at Timber Ridge. Here I was ably assisted by Rev. J. F. Morgan, of Winchester who did the preaching. Mrs. Morgan was with us also much of the time and rendered valuable assistance in music. The people at Timber Ridge soon became very fond of Bro. Morgan and wife. There were twelve conversions, and sixteen additions to the church.

I have held only about half my revival meetings this year, and expect to continue holding only about half of them each year as long as I have nine churches in charge. That will give each church a meeting every two years, which is not as often as they need a meeting, I know, but I must have some time and strength left for other departments of the work.

All my churches were able to report all conference apportionments paid in full at the recent session of our conference. To have this department of the work in first class shape requires much time and expense in writing and traveling. Most of this time and expense could be saved to me if church members were always as prompt and liberal as they should be. One great need of churches is that they put energy, business, forethought, and promptness in to their work equal to that which they put into the work of the world. Surely the work of the church is equal in importance to any other work in the world. Let us work at it as if we really thought so. To make the work of the church and serving the Lord a mere unimportant side issue while business and pleasure become the main things in life is to be guilty of a grievous blunder and a great sin. But how numerous are these blunders, and how common is this sin! People of the living God it ought not so to be.

A. W. ANDES.

Harrisonburg, Va., Aug. 23, 1922.

Some one thinks that the pledges of the Men and Millions Movements will not be paid in the Christian Church. Why, why not? Because some could not do it exactly when it was due? That is only what all the denominations have found to be true, but then they keep right on collecting, and of course, they will collect the larger portion of it. Yes, the Christian Church we think is not one whit behind the other churches in collecting this fund, and we hope the day may come when the most of it, if not all, will be collected. Let us persevere in every good work. Do your part and that will make you feel better.

More and more let the people of the Christian Church lay stress on Christian education—we must have that, or we prefer not to have any. Yes, we would prefer to have Christian education, or not to have any.

Present History of Haiti

By CHAPLAIN H. E. ROUNTREE, U. S. N.

NOTES: By invitation of the Editor, it gives me pleasure to supply THE SUN with a few articles on Haiti. My present plans are to give them in a series with subjects as follows:

Haiti—An Historical Sketch.
Haiti—Today.
Haiti—Her People.
Haiti—Her Agriculture.
Haiti—Her Religion.

For the facts of my information I am indebted to Mr. W. P. Davis, the President of the American Sugar Company, who has been here six years and has devoted much of his time to collecting material in preparation of an authentic history of Haiti, and he is an authority.

H. E. ROUNTREE.

HAITI—HER PRODUCTIONS.

No. 4.

From the beginning of European occupancy unto the present, Haiti has been thought to be rich. It was first thought to be rich with its gold, but aside from a little of this found in Santo Domingo, none of any consequence has been located. The French discovered rich loam of the valleys and plains and even on the hillside and believing that there was hidden there great possibilities, with the use of a great many slaves, which cost them but little, during the century of their occupation they did grow very rich.

Their produce consisted mainly of cotton, coffee, sugar cane, indigo, produce for the markets, mahogany and dye woods for the world. All their labors, it appears, were centered in the production of these things. It was said that there was not a country in the whole world more suitable for agriculture than Haiti. They thought so, but experience, though enriching, proved that they had to work for it and under great disadvantages. There is a rainy season and there is a dry season; and though the soils in the plains is loamy and rich, there is but little subsoil. Thus irrigation was necessary and this no doubt was one of their greatest tasks. But from the old signs appearing here and there, they must have spent much time, pains and money in making the scheme a success. The old dams and ditches indicate an extensive irrigation system to meet all the demands of water.

The system varied. That is, there were large estates and small ones. The large ones were situated in the plains, and the small ones, operated by the peasantry, were in the mountains. These were the chief sources of their exports and wealth.

The Peasantry grew large amounts of garden produce, some grew rice and Indian corn, but not in sufficient quantities to supply the market. But when the French disappeared and revolutions took place, everything else disappeared. The estates were left, slaves became free and hated everything that had the semblance of their former experiences. Earthquakes took place and rent things terrifically. What was once vast estates now is ruin and jungle. To this day, I am told, many will not work in the cane fields because of their prejudices. Ask them to come and work in the cane fields and many reply "Moue pas asclave" (I'm not a slave).

But things are much changed again. One of the first things attracting our attention is the Hasco Sugar Co., an American firm who owns vast tracts of land in the plain known as the Cal De Sac. Here thousands of acres of sugarcane is grown every year, and their mills, in the months of December to May are busy converting the cane into raw material, and shipping it to the northern markets. They have irrigated

and are making it a normal success. They own about one hundred miles of railroad and this is doing business enough to keep them going. There is an experimental farm near Port au Prince, in charge of a competent man, a Jamaican. Young men are given agricultural courses here with the hope of improvements. I have not heard it spoken of as very successful. Aside from this the farming is by the peasantry and limited to gardening which is of extreme primitive type.

The women do the most of the work, and as a result we see in the markets: tomatoes, sweet potatoes, (but they never grow sweet), yams, turnip, cabbage, pumpkins, squash, melons, lettuce, radish, peppers, water-kress, pine-apples, Indian corn, pistache (small peanuts), onions, rice, egg-plant, watermelons, cucumbers, muskmellons, strawberries, chickens, turkeys and eggs. Other fruits are: Mangoes, avocads (alligator pears), oranges, limes, bananas, coconuts, and plantains. There are other fruits the names of which I do not know which are of but little importance. Other more staple products are: cotton, coffee, a little tobacco, charcoal (besides wood this is the only fuel used), indigo, castor bean, rum, lime, hides, molasses, rhappadoo (brown sugar).

Of the above, very little is planted. Nearly everything grows naturally and the natives harvest that which grows itself. The coffee reproduces itself and they continue to pick the coffee berries from the semi-wild plants left by the French. Almost everywhere these may be found. The export of this product amounts to quite a nice business during the course of a year. Cotton is produced in much the same way. It grows wild. Is harvested from the bushes, which are almost trees, and used both for native purposes and for exporting. Other employments are: mahogany, dye, raising cattle, making furnitures, salt from the shore of the sea, shoes made from hides, baskets of every description made from grass, and fishing, et cetera.

There is no middle class in Haiti. There is a goodly group of shoemakers and tailors in the various towns, some carpenters, masons, and other so called skilled workmen. Since Prof. Kelsey puts this question so well, I will quote from him: "The visitor notices, however, that if he finds a little cigar factory he will discover a cuban or Dominican as its head. If he seeks to have his glasses repaired he finds a man from Jamaica or Martinique. He finds many Haitians in charge of small shops but he also finds that nearly all of the larger enterprises are in the hands of foreigners, most of whom are Europeans. Even in the higher business circles he is freely told that in days gone by all big money was made not by taking a legitimate profit on merchandise bought or sold, but by speculating in local money by dodging customs duties with the aid of dishonest officials, or by financing revolutionary and anti revolutionary movements. Any real investment in enterprises which would be of permanent value to the country, whether by natives or foreigners, has been almost non-existent. The foreigner has sought to make his money in the quickest and easiest way possible and then to get out, while the native who prospered has preferred to go to Europe to spend his accumulation. 'Why should I visit the interior of the country?' said a man to me: 'there are many more interesting places if I have the time and the money.' Has your imagination supplied the many details which I have omitted? If not, let me summarize a bit. There are two Haities, not one, though their geographical boundaries are the same. The one

is a pagan world from Africa covered by a very thin veneer of Christianity. It has lost the tribal ethics of Africa, and has not gained a concept of national life save in the sense of unity against the outsider. It has the virtues and defects of primitive man. Its critical judgments are rudimentary and its thought is really centered on the problem of existence. Boundless superstition typifies its mind. It has possibilities.

The second, upper, smaller Haiti, has reached a point described by the poet in the line:

'We are going to live in cities,
We are going to fight in wars,
We are going to eat three times a day
Without the natural cause,
We are going to wear great piles of stuff
Outside our proper skins,
We are going to have diseases:
And accomplishments; and sins.'

This group has appropriated unto itself the language and law, as well as the wine and dance of France. It has added bacon and automobiles, as well as poker and bridge from the United States. It seeks in other words to be one of us. With this desire we must be very sympathetic and yet we must not allow our sympathies to blind us to the fact that it takes a long time to change the ideals of a group. This higher class wants to build first the superstructure. It has not learned the lesson of 'Noblesse oblige'. It thinks of itself as the master of the mass. Until this upper class is ready to sacrifice itself for its country instead of seeking to secure a life of ease for itself, democracy in Haiti, will remain but a term. Outsiders may help or hinder this process, but the real change must come from within."

Notwithstanding all that Haiti isn't, understanding what it has been, and beholding what it is, we are amazed. *First*, a volcanic island, most likely, thrown up from the depths of the sea, the most of it barred rocks. *Second*, French civilization which grew to riches and power. *Third*, all of it lost and in chaos. *Fourth*, a land of fruits and a few staple products for the world, with a harbor and a port that should challenge the commerce of the world. If the French had not taken into their bosom the viper that destroyed them, no one can tell what the past century would have made of Haiti. Port au Prince, no doubt, would have been one of the greatest ports of the world. There seems to be no reason that it should have been otherwise.

What it may be in the future, no one can tell. It matters not what their natural possibilities are, unless they can be educated from the bottom, in everything, there is no hope. It matters not what they can produce, until they have money modern intelligence, at least ordinary, ways and means, irrigation for the drought and farming implements for the land, something more than a machette, with which to cultivate the soil, they are hopeless. It cannot be done without the white man engineering it. This is their hope.

THE GREAT BATTLE

Norfolk, Va., Aug. 16, 1922.

To My Fellow Men in the Great Cause of
Christ and Humanity:

I am but one in a great world of people, but I am that one, and while my ideas alone may be of little value, the knowledge of mankind is made up of little assembled together, therefore I am persuaded to add my mite to the great mass and possibly some good may be accomplished.

It seems that we have thought antagonism, talked antagonism and acted antagonism until we have developed an antagonistic spirit and feel that every man is arrayed against every other one.

Labor has talked and thought and acted as if capital was arrayed against it; likewise capital has looked upon labor as antagonistic and the public, which, by the way consists of both, considers each arrayed against them, and in the final analysis we are all arrayed against ourselves. For when labor strikes at capital, labor is hurt as much as capital and when capital presses down on labor, capital is likewise injured, for capital is merely the savings of the frugal, whether of labor or of whatsoever calling in life—The so called capitalist is simply one who assembles it together to work for all of us.

Why not, for a while at least, realize our interdependence and talk brotherhood, spreading the propaganda with that same zeal and earnestness as we spread union and association ideas. The man with money is no less human than the man with physical skill, nor is the laborer any more grasping because he is not a capitalist. The man with money invested today was only a few years ago ploughing the fields or wielding a hammer and some of those who are today toiling with brawn and sinew have been men of means or have had equal opportunities. Our nation has led the world in its great principles of equal rights for all, let us keep that place and show to the world that we still possess that heritage.

Our Declaration of Independence seems to me broad enough for all to stand upon but since there seems to be a tendency to disregard it, why not let us call another great convention of representatives of all contending factions and interests and see if it is not possible to formulate an agreement to "form a more perfect union" so that our rights to "life, liberty and the pursuit of happiness" may be better safeguarded.

Strikes and similar devices were unknown in the early days of our Nation, neither were great corporations and associations of capital and possibly our fundamental laws need revising to more clearly define our rights and duties under present conditions. I think it is a recognized fact that these devices have reached such proportions as to present an extreme danger to our people and ought to be eliminated as a relic of barbarity, when right was subservient to might—To say that there is no other means of properly redressing our wrongs or asserting our rights is a reflection upon our intelligence.

We need some of our great men to arise to the need of the hour and lead us, not into a battle of physical endurance whose ultimate end is suffering and sorrow with victory to none but to an enlightened plan which will assure to all those equal rights vouchsafed by a loving God and the fundamental laws of our land.

Won't you help us to keep this matter before our people until it shall become a fixed principle?

J. O. WIGGS.

NORFOLK, VA., AUGUST 6, 1922.

To the Representatives of the U. S. in Congress Assembled:

Greetings:

In the midst of the great holocaust of War, Mr. Wilson conceived the idea of a League of Nations; Mr. Harding following out the same idea, invited the Nations into a conference for the reduction of armament; each having the definite aim in view of conciliatory adjustment of differences among the peoples of the earth without resort to arms.

Peoples composing the nations of the earth, have, by similar co-operative effort, made it possible to live at peace with their neighbors, erect-

ing courts for the adjudicating of differences arising in the social order of existence.

In building the great constitution of our United States, all of the people were called into conference, and through their representatives, agreed upon fundamental principles which were to be the basis for their future relationship, and being parties to the instrument created by themselves it has commanded their respect.

If the Nations can agree upon principles which will minimize the hazard of war and the people of a nation likewise agree upon principles which will minimize the hazard of armed conflict, is it not possible for integral parts of the Nation to agree upon principles which will safeguard their respective rights without continuously jeopardizing the lives and liberty of the people as a whole, disturbing their peace of mind and causing untold suffering to the innocent. The constantly increasing strikes and stoppages of labor calls for heroic action. If the Nation can require its citizens as individuals to compose their differences without resort to armed conflict, is it reasonable to expect any body of its citizens to be less amendable to its laws. Shall we admit our impotence to cope with the situation now confronting us. We have tried Commissions on Arbitration and Labor Boards and they have failed. Perhaps we have failed to recognize the principle that "Governments are instituted among men, deriving their just powers from the consent of the governed." A principle which applies to the body of the people as a whole ought to apply with equal force to any smaller constituent body. True there are conflicting interests between the constituent bodies but there is an interdependence creating a vital relationship. Why not call upon the interested parties themselves (Capital and Labor) to formulate such agreement and set up their own machinery for determining the differences limiting such agreement, however, to such remedies as will determine only issues vitally effecting themselves without detriment to the interests of the public; in other words, eliminating strikes, boycotts and similar devices.

We, therefore, urge upon the Congress of the United States the immediate passage of a resolution calling together all interested parties for the purpose of formulating such an agreement and the enactment of such legislation as will give force and effect thereto.

FIRST CHRISTIAN CHURCH,

By J. O. WIGGS,
President Official Board.

Whereas, This great American Republic was founded on the principle of equal rights and justice to all and has made its way to the front ranks of the nations of the earth as an exponent of these principles,

Believing in the great principle of the brotherhood of mankind and that all men are created equal, we firmly believe that there is a common ground of justice to all which the great mass of our people are anxious to reach.

The constantly recurring strikes and threatened stoppage of labor have stifled industrial pursuits and denied to many the right to life, liberty and the pursuit of happiness vouchsafed to them by our great Declaration of Independence causing untold suffering among our people.

Our present governing bodies seem impotent to cope with the situation. Firmly believing that there is a remedy and that this remedy can be ascertained by a fair and impartial discussion of the situation.

We most earnestly urge upon the President of our Nation the calling of an immediate con-

ference of representatives of labor, of capital and all other interested parties urging a full and free discussion of their rights and duties toward each other and to the people of the nation as a whole to the ultimate end that a fair understanding may be reached and their differences composed in an orderly manner without resort to strikes and other similar devices and that we urge upon Congress the enactment of such laws as will give force and effect to such agreement as may be reached, properly safeguarding the interests of the public.

Resolved Further, That such conference be urged to provide such adjustment of present pending differences as will assure justice to all and that upon call of such conference all such employees return to their respective posts of duty and that all employers re-instate such employees pending action of such conference.

Resolved Further, That we invite all Religious, Social, Industrial, Civic and other interested organizations to join in this appeal.

With a firm reliance upon Almighty God we earnestly urge all believers to earnestly petition His over-ruling Providence in this crisis.

Adopted by the Men's United Bible Class of the First Christian Church, Norfolk, Va., this 6th day of August, 1922.

ROSE HILL CHRISTIAN CHURCH TO BECOME SELF-SUPPORTING

At a business meeting of the Rose Hill Christian Church, August 20, 1922, the following report was given by the Board of Deacons:

"It is the duty of every member to take an active part in the work of the church. We, therefore, charge you with an earnest endeavor to assist wherever possible in the work of the Church and the advancement of the Kingdom.

"Under our present pastor there has been great progress made. He is a man of progressive ideals and has commanded a place of leadership in the church as well as in the city. The movement forward has been all that could have been desired.

"This meeting has been called for the purpose of calling a pastor and to that end we will shortly call for a vote of the members present. Let us state that the suggestions we are about to make are suggestions that will insure a larger measure of success in the future than we have enjoyed in the past.

"Looking only to the success of this church we offer the following recommendations: 1. That our present pastor, Rev. R. F. Brown, be re-elected as pastor of the Rose Hill Christian Church for an indefinite period of time, with the understanding that a three months' notice shall be given if a change is desired by either the pastor or the church. 2. That steps be taken to increase the contributions to the local church budget at least \$100 annually, *looking to self-support in five years.*"

J. E. COMPTON,
Chairman Board of Deacons of the
Rose Hill Christian Church.

The meeting began at Patterson Grove on the second Sunday in August. Rev. J. M. Allred preached during the meeting.

There were four professions and seven united with the church. The church seems to be in perfect harmony and good working shape.

Brother Allred is an earnest and a devoted Bible student.

L. W. FOGLEMAN.

August 22, 1922.
Siler City, N. C., Route No. 2.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

International Uniform Sunday School Lesson for September 10th, 1922. "Teaching the Law of God."—Nehemiah 8:1-18.

GOLDEN TEXT—"Teach Me, O Jehovah, the of Thy Statutes; And I Shall Keep It Unto the End."—Ps. 119:33.

The Time: 445 B. C. *The Place:* Jerusalem

LESSON TEACHINGS:

After the task of building the wall around Jerusalem was completed, Nehemiah placed his brother, Hanani and Hananiah, governor of the castle in charge, commanding them not to open the gates until the sun was high and to keep all on guard for there were few houses, and enemies were active. The Nehemiah took a census, or made a survey of all the people and their servants and beasts as well. And the people came to live in their cities.

Then the people who had built and labored together, came "as one man" to request the reading of the Law of God. Here we see a complete demonstration of the actual methods of Bible instruction in the earliest of "Sunday Schools." Here is the record of a great open-air Bible School in Jerusalem. Ezra was the superintendent. On his right hand were six teachers who are all named, and on his left were seven more. The "School" opened with a service of true worship, when Ezra led in prayer and the people responded. The Book of the Law was read and explained to those gathered including men and women and the children who were old enough to understand. And as they heard and understood the commands of Jehovah they wept as they realized their own negligence and wandering. They were ready to confess, and so learned the great lesson which their leaders had for them "For the joy of Jehovah is your strength." And they became happy and thankful. Sorrow and confession must precede the joy of forgiveness. First must come penitence, and then peace. And the Christian life is a joyful life. "Peace on earth, good will to men" is the message Christ came to bring. The happy Christian is the true Christian as he expresses his joy in loyal service and becomes an asset to the Kingdom of God.

The people spent seven days studying God's Word. Christian statesmen, who have a vision which extends into the days before us, are coming to demand that more time be given to teaching religious truth. They recognize that teaching is the power which determines the future. As our boys and girls are learning the laws of their nation in order that they may be intelligent citizens, should they not also have the opportunity of learning the laws of the Kingdom of God, that they may be godly citizens? "Teaching the Law of God" is one of the greatest tasks facing the church today, and upon it depends much. Is your church taking that task seriously?

"Lord, give the teachers of the world
More love, and let them see
How baser metals in their store,
May be transformed to precious ore
By Love's strange alchemy.
And let them daily seek to find,
The childish heart beneath the mind."

ELLA WHEELER WILCOX.

CHRISTIAN ENDEAVOR TOPIC

(For September 10th)

God's Commands and Our Obedience.—Ps. 119:33-40.

Biblical Thoughts on the Topic—Ex. 19:5; I Sam. 5:22; James 1:22-25; Heb. 5:8; John 15:10; Luke 6:46; Jer. 26:13; Deut. 11:13,14; Isa. 1:19; Rom. 5:19; Rom. 6:17; Eph. 6:5; Col. 3:22; John 14:23; John 8:51.

James Terry White tells the story of the time when war broke out with Spain. It was necessary to deliver immediately a message to Garcia, the insurgent leader in the mountains of Cuba. Nobody knew where he was. A man named Rowan was ordered to deliver the message. It took three months of the most incredible difficulty, hardship and danger, but he delivered it. This deed has become historic. Some such situation is met in every life. Most of us have a message to deliver to some Garcia. The thing for us to decide for ourselves is whether the message will be delivered, whether we can do our duty in the face of difficulty, hardship, and perhaps danger and often discouragement. This decision is the turning point of many a life, and may mean success or failure.

"There is but one real life for men, the life of union with God and of obedience to His commandments."—Maclaren.

"Laid on Thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake;
I have no jewels to adorn thy shrine,
No far-famed sacrifice to make;
But here within my trembling hand I bring
This will of mine—a think that seemeth small,
But thou alone, O Lord, canst understand
How when I yield thee this, I yield mine all."

TO OUR WORK!

September with most of our churches is a rallying time. Vacation days are over, and we settle down to the regular every-day life. The interruptions which come so often in the summer are over, and we can adopt a definite program of work and endeavor to carry it through in all of our church organizations.

During this summer we have held five Sunday School and Christian Endeavor Conventions in our Southern Christian Convention. In all five of our conferences, there has been a gathering of the men and women most interested in our Sunday Schools and Christian Endeavor Societies to learn how to do better work in the local churches. Each of these Conventions elected a corps of officers to carry on its work until the next meeting time. Too often have such officers believed that all their work was to frame a brief report for the next Convention, and have been content with doing that, but one such officer saw farther than this, as she declared in her report last July: "I felt that if the Convention saw fit to elect such a person there must be some duties attached." There are duties attached, and if you have been honored and trusted with a position in your Sunday School and Christian Convention this year, why not write to your president, or the Field Secretary, and find out some of the things you can do in that office? Both you and your Convention will be blessed.

Furthermore, every one of these Conventions passed worthy and progressive resolutions. But

resolutions merely spread on the minutes mean little. Resolutions put into effect mean progress. Nearly every Departmental officer recommended advance steps, and it remains with the officers of the Convention and of the local churches whether these forward steps are to be taken. Our Conventions have endorsed the action of the Southern Christian Convention in making the Men and Millions Forward Movement a Forward Movement, and have pledged their support in carrying its work on to a glorious and successful conclusion. Our Sunday Schools and Christian Endeavor Societies are "honor-bound" to help in this great work and by so doing, to develop the spirit of devotion and loyalty to all the interests and enterprises of our Church. And our Teacher Training Departments have recommended more classes for training the teachers in our Sunday Schools. Other Departmental superintendents have urged for more Cradle Rolls and Home Departments, a more aggressive work among our "teen-age" young pupil. Our reports next year, should show that the resolutions of this year were passed in good faith and were put into real action in our Sunday Schools as we start in a new year of work. Your work next Sunday helps to determine your report for the next Convention. What will your report be? Your very best, we are sure.

"I will not serve my Saviour in a poor or selfish way,
Nor with a life of idleness His tender love repay.
I want to do the utmost for His glory that I may—
I want to do my very best for Jesus."

"My very best for Jesus is the least that I can do;
And into service there must go my steadfast love
and true;
And all that I can render is not half that is His due—
I want to do my very best for Jesus."
W. C. MARTIN.

The following officers have been elected in our Conventions and reported to the office of the Board of Religious Education:

The officers of the Alabama and Valley of Virginia Conventions will be given later.

EASTERN VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

President—Col. E. E. Holland, Suffolk.
First Vice-President—J. J. Pitt, Norfolk.
Second Vice-President—Rev. W. L. Wells, Portsmouth.
Recording Secretary—Rev. B. J. Earp, Newport News.
Corresponding Secretary—Rev. James H. Lightbourne, Holland.
Treasurer—J. W. Folk, Suffolk.

DEPARTMENTAL SUPERINTENDENTS:

Cradle Roll—Mrs. I. W. Johnson, Suffolk.
Elementary—Miss Jennie Willis Atkinson, Suffolk.
Teen Age—Rev. O. D. Poythress, South Norfolk.
Adult Organized Classes—Rev. W. D. Harward, Dendron.
Teacher Training—Rev. W. M. Jay, Holland.
Home Department—Mrs. J. L. Foster, Waverly.
Missions—Mrs. M. L. Bryant, Norfolk.

GEORGIA-ALABAMA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

President—Rev. R. F. Brown, Columbus.
Vice-President—Rev. H. W. Elder, Richland.
Secretary-Treasurer—Miss Aylmer Goodwin, Columbus.
General Secretary—Mrs. R. F. Brown, Columbus.
Registrar—Lee Houghton, Columbus.

DEPARTMENTAL SUPERINTENDENTS:

Cradle Roll—Mrs. S. B. Kinsey, Columbus.
Primary—Miss Francis Osborne, Lanett, Ala.
Intermediate—Mrs. J. L. Spikes, La Grange.
Adult—J. E. Compton, Columbus.
Home Department—Mrs. J. H. Abell, Richland.
Teacher Training—J. S. Stephenson, Kite, Ga.
Missions—T. J. Hollands, Ambrose, Ga.
Senior Christian Endeavor—Miss Susie Kate Houghton, Columbus.
Junior Christian Endeavor—Rev. A. H. Shepard, Columbus.
Music—Rev. H. M. Gray, Lanett, Ala.
Co-Operation—Rev. R. F. Brown, Columbus.
Organization and Expansion—Rev. H. W. Elder, Richland.

NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

President—C. H. Stephenson, Raleigh.
Vice-President—Rev. Stanley C. Harrell, Durham.
Recording Secretary—Miss Pattie Coghill, Henderson.
General Secretary—P. T. Hines, Raleigh.
Treasurer—J. Byrd Ellington, Ridgeway.

DEPARTMENTAL SUPERINTENDENTS:

Cradle Roll—Miss Emma Hart, Sanford.
Primary and Beginners—Mrs. L. L. Vaughn, Raleigh.
Juniors—Mrs. W. H. Boone, Durham.
Intermediate—Miss Susie Riddick, Durham.
Adult—S. M. Lynam, Elon College.
Home Department—Mrs. R. M. Morrow, Burlington.
Missions—Mrs. H. Russell Clem, Greensboro.
Senior Christian Endeavor—Rev. J. E. McCauley, Halifax, Va.
Junior Christian Endeavor—Miss Fleda Summers, Raleigh.
Teacher Training—Rev. T. E. White, Sanford.
Music—Geo. McCullers, McCullers.
Literature—Prof. L. L. Vaughn, Raleigh.
Co-Operation—Prof. A. L. Hook, Elon College.
Organization and Expansion—Rev. C. B. Riddle, Burlington.

ARE YOU GOING TO ELON COLLEGE?

If you are a young man or woman and a member of the Christian Church you should go.

1. Because you owe it to yourself, your church, your community and your God to make the best preparation possible for the duties and responsibilities of life. One of the essentials in this preparation is a college education.
2. Because you should get your education where the heart is educated with the head. Elon College does that and does it so well that only one graduate has gone away from its halls without having accepted Christ.
3. Because Elon College is the property of the Christian Church, and is therefore yours.
4. Because you want to get your education where you will keep in touch with your church, its leaders, its organizations and institutions, your own college, and no other can do this.
5. Because Elon College has a right to depend upon your loyalty. She must look to the Christian Church for her support.
6. Because you have the Christian Church and you want to encourage and help your church and all its enterprises.
7. Because Elon College is a standard college, offering all the advantages of the A grade colleges and at a reasonable cost.

W. T. WALTERS.

Richmond, Va.

THE LITTLE MISSIONARY.

A little girl, when her father was sick, went to the postoffice and said, "Please give me my father's letters," with a sweet childish voice.

"Who is your father?" said the postmaster.

"Don't you know my father?" she said with astonishment.

"Of course I don't," he answered. "Why should I?"

"Everybody knows my father," she answered.

"There is certainly one person that does not," he replied.

"Don't you go to meeting Sunday?" she asked.

"No, I don't go to meeting."

"What! Never go to meeting? That's why you do not know my father. He is the minister, and everybody knows him."

"If you will tell me his name, I will see if there are any letters.

She did so, and when he said there were none, she said, "Did you say you never go to meeting?"

"That's what I said," he answered, turning away. He had become worse than careless about such things. The little girl walked away, looking sad.

Next day the postmaster told her there were no letters yet, and turned away.

But she was not to be foiled in her purpose, and said, "You never saw my father, did you?"

"Not to know him," he replied.

"Everybody likes him that knows him, and they say he is a nice preacher."

The postmaster laughed and said he did not doubt it.

"Don't you ever go to meeting?"

"You would like to hear my father. Everybody does."

The question became too close for him and he again turned away.

Next day he offered her a letter directed to her father, saying, "It has come at last."

"He will be glad to have it," she said thanking him; then with earnestness continued, "I wish you knew my father; you would like him."

"I have no doubt I should if he is anything like his daughter."

"I wish you would come next Sunday and hear him preach. I know you will be pleased."

"I don't know any one there; I should feel like a stranger."

"You'll know me, and I shall be so happy to see you. You can come to our pew."

He objected again and again, but she persisted in her childish way until at last he promised to go. He did not look entirely pleased, but she ran off, pleased enough.

Sabbath morning she anxiously looked out of her window to see if the day would be fine. She was early in her pew, and turned nervously a great many times toward the door, and at last beckoned with her little hand. A tall man came awkwardly forward and entered the pew. She nestled up to his side and placed her hand in his.

She thought her father never preached better; God certainly helped him. She looked up into the gentleman's face and saw tears starting from his eyes, and then she pressed his hand in hers. He hurried out of the church, after thanking her for the seat.

The next week, however, he came to see her father and had a long talk with him. The door was shut, but there were sounds of a person in prayer. After the man went, the minister told her that she had brought a soul to Jesus, and that he had found rest and peace.—*Author Unknown.*

THIRD QUARTERLY REPORT

of Treasurers of W. H. and F. M. Societies of Eastern Virginia for quarter ending June 30, 1922.

Woman's Societies.

AMOUNTS RECEIVED:

1. Antioch	\$ 18.86
2. Berea, Nansemond	9.90
3. Cypress Chapel	11.90
4. Damascus	16.40
5. Dendron	30.89
6. Doven	10.00
7. Eures	4.00
8. First, Norfolk	5.00
9. Franklin	22.30
10. Holland	8.94
11. Holy Neck	11.85
12. Ivan	7.50
13. Liberty Springs	7.00
14. Mt. Carmel	13.40
15. Newport News	5.20
16. Oakland (two reports).....	20.40
17. Portsmouth	18.15
18. Rosemont	33.10
20. Third Norfolk	42.78
21. Waverly	29.50
22. Wakefield	8.20
23. Windsor	5.68

Total\$405.71

Young Peoples' Societies.

AMOUNT RECEIVED:

1. Berea, Nansemond	\$ 3.90
2. Burton's Grove	5.50
3. Bethlehem	25.00
4. Dendron	16.94
5. Liberty Springs	8.70
6. New Lebanon	7.30
7. Suffolk	15.30
8. Union	3.15

Total\$ 85.79

Willing Workers.

AMOUNT RECEIVED:

1. Antioch	\$ 4.80
2. Berea, Nansemond	3.73
3. Franklin	15.35
4. Holy Neck	7.53
5. Mt. Carmel	1.30
6. Rosemont	17.36
7. Spring Hill	1.00
8. Third, Norfolk	4.33

Total\$ 55.40

Rally Day Collections\$ 5.60

TOTALS:

Woman's Societies	\$405.71
Young Peoples' Society	85.79
Willing Workers	55.40
Rally Day Collection	5.00

Grand Total\$551.90

MRS. M. L. BRYANT, Treas.,
 41 Poplar Ave., Norfolk, Va.

This report should have appeared July 15th, but I was out of town attending summer school. I want to urge every secretary to get their final report ready by September 30th, so the treasurers' report can be printed in time for our annual meeting at Berea, Nansemond, October 6th.

Very truly,
 MRS. M. L. BRYANT.

Christian Orphanage

DEAR FRIENDS:

Our friends could help us very much by giving us things that go to waste on their farms. Some days ago our good friend Mr. Robert Fitch wrote to us if we could come for them he would give us some apples to can.

We borrowed a truck and went over and he carried us to his orchard where the ground was covered with apples and told us to help ourselves and get all on the ground that we could use. He was busy and went back to his tobacco patch and left us to help ourselves. We picked up all we could get and started for home and on our way another good friend who lives just on the other side of Union church gave us five bushels and we reached home about two o'clock and got our canning force to work and before noon the next day we had canned more than a hundred and twenty-five gallons of apples. We are well fixed to can fruit and if we could get the fruit we could take our little folks here and put up lots of apples.

I often think so much fruit goes to waste on farms where fruit is abundant and people don't realize how glad we would be to have it to can. It would be such a blessing to us and the little children. Nothing is better for children than good fruit. To have apples to make pies in the winter is an untold blessing to us. It would be so easy to carry a few bushels of apples to the railway station when passing that way and ship to us. It would not cost the party who ships them much but it would be a blessing to us.

Our good and faithful friend Rev. P. T. Klapp gave us a barrel of flour to help us in our work.

Circle No. 7, Mrs. S. A. Horne superintendent, of the Burlington Christian church, filled us 28 half-gallon cans of fruit and twenty-two jars of jelly. This will make the little fellows smile. I truly hope that many of our good friends will fill us many cans of fruit to use this winter. We now have eighty-five children in all and several will come in within the next two weeks. Forty little folks are in the baby home. They are fine little fellows and we are proud of them.

CHAS. D. JOHNSTON, *Supt.*

Elon College, N. C.

REPORT FOR AUGUST 31, 1922.

Amount brought forward.....\$ 11,759.15

SUNDAY SCHOOL MONTHLY OFFERINGS.

North Carolina Conference.

Shallow Well	\$ 1.98
Oak Level	2.00
Mt. Auburn Church	6.92
Hanks Chapel	3.00
New Lebanon	1.00
Baracca Class	1.00
Christian Chapel Church	1.25
Palm St. S. S.....	2.15
Liberty Vance	6.81
Pleasant Cross Church	5.12
Pleasant Grove, Va.	6.25

Eastern Virginia Conference.

Bethlehem

Alabama Conference.

Rock Spring	\$ 1.40
Lineville	1.70

Valley Virginia Conference.

Mrs. W. P. Wrinker.....	\$ 1.00	
Mr. W. P. Wrinker.....	1.00	
Miss Edith McInturff.....	.75	\$51.00

SPECIAL OFFERINGS.

Mr. F. H. Cookes.....	\$ 25.00	
R. O. Smith.....	15.00	
W. H. Thomas (on support of children)	25.00	
R. W. Thompson	10.00	\$75.00
Total for week.....		\$ 126.00

Grand Total

CHAS. D. JOHNSTON, *Supt.*

Elon College, N. C.

The work in this pastorate has been moving along nicely this year. We have had our trials, our joys and our sadness.

Our revival meetings began on the fourth Sunday in July at Apple's Chapel, where Brother J. G. Truitt, of News Ferry, Va., preached his first great sermon there, to a large audience. In this first sermon Brother Truitt won his way to the hearts of his congregation by preaching in such a way that all could understand it, as well as enjoy it.

There were two services for each day ending the fifth Sunday in July. As the result of this meeting the church was much revived, and lives were dedicated anew to the Lord. And thirteen were added to the church.

Our meeting began at Hines Chapel the first Sunday in August, when Brother Truitt preached again to a very large audience twice Sunday, and there were two services daily though our attendance was not as large as we had expected because of sickness and other unavoidable causes, but, the interest was fine. Many rededicated their lives to God, the church was much revived and seven added to the church.

The meeting began at Monticello the second Sunday in August and closed on Thursday night following. The attendance here was large, attention fine and the interest very good indeed.

Brother Truitt preached simple though powerful sermons here to a good acceptance. As a result of this meeting there were six added to the church, and the church was much revived.

We were very glad to have Brother Truitt come to our work and every one who heard him is anxious to have him come again. May God bless him as he continues in the work.

C. E. GERRINGER, *Pastor.*

The late Jas. J. Hill, one of the greatest railroad men this country has produced, in this or any other age, has said some things which the church may afford to appreciate. He presents his view of the denominational college in a rather striking way, when he says: "There is something about a denominational college that appeals to me. It is a character builder. I believe in keeping the boy in the religious paths of his ancestors. Too many young men are sent to the non-sectarian school. No one is by to guide them, and they gather a great many ideas that lead them astray. In the denominational college they stay by the old precepts, and the foundations which were laid in the home are builded upon to the great benefit of the student." Mr. Hill's ideas do not harmonize with many of the teachers of this day, who claim to believe that the best thing to do is to throw a great thought, or a great book, out to the student and tell him

to think for himself, but Mr. Hill is right, for the student to whom this privilege is given, goes out without the guiding hand of a matured mind to revel in the thought of some erratic one, and does he think for himself? Ah, no. He has been given a book which is by no means safe and told to read it and think for himself. He reads for himself, but the author he is reading is doing the thinking for that boy and then when he is turned loose, he is full of these erroneous ideas, put out by this erratic teacher. So the boy thus turned loose with the thought of the day does not think for himself. He lets the author he is reading think for himself, the other man is thinking for him, and shaping his life and thought according to other ideals, and bad ideals at that. We believe the youth of the land ought to be helped to do their thinking in right paths till they are more mature, and to this end the professor to whose care a devoted father and mother committed their boy, had better help that boy to do his thinking, following him as he goes through the book, to error as well as truth, always throwing out the error. Many a boy would be saved to truth and the church, if they were only guarded carefully through their reading and thinking, instead of being urged to do his own thinking in that critical moment. His teacher can better help him than that erratic one.

Some great things are taking place in the world, and as yet we cannot forecast the outcome of many of these things. For instance, the Dead Sea is 1,300 feet below the Mediterranean Sea, and now it is planned to have a sluice way between the Mediterranean and the Dead Sea, filling the Dead Sea with water from the Mediterranean, and so giving that wonderful sheet of water the life which nature has denied it for all of its history of the past. Then another company has planned to harness the River Jordan, which empties into the Dead Sea, and make of it one of the great water powers of the world. Verily most unexpected things are coming to pass and we know not what to expect next. We are living in one of the most wonderful periods of the world's history, and in many respect a new day is dawning. The people who may be living in the second half of the twentieth century will behold wonders, as the result of the genius of man under the permissive power of God. The Lord is at the head of this world, but man, His servant, is doing some wonderful things in the realm of nature.

Henry Ford.

One of the most remarkable men in public life in the United States, and may be in the world, is Henry Ford. He is at once a mystery to the average financier. Whatever he undertakes is a success financially, and men stand and look on and say, How does he do it? He is the owner of many millions as the result of building Ford automobiles, and it is said that he pays his cheapest hands each \$5.00 a day—nothing less than that is offered to any person who works for Mr. Ford. Then he has offered to take what is known as the Muscle Shoals property in Alabama and make it serve the interest of the farmers of the country, and quite a number opposes his having the opportunity. Now he is asking for the privilege of going to Mexico with factories and giving the Mexicans something to do, as a means of stopping them from continual warring among themselves. If he can do that, do give the chance and let him bless old Mexico by giving her a right appreciation of industry as a means of making the people of that war ridden country live in peace and get to making a living. Henry Ford is a Financial wonder and a blessing to the people.

Called Home

ALSTON.

Caroline Matilda Alston, daughter of Dr. Robert E. and Virginia Kearney Williams, was born at Myrtle Lawn (the ancestral home) Warren county, N. C., June 20, 1854, and died at her home in Vance county, N. C., August 6, 1922.

She was converted when young and joined Shady Grove M. E. Church. About ten years ago her membership was transferred to Liberty Christian Church, near her home.

On December 19, 1877, she married Dr. Bennett Perry Alston, of Warren county. To them were born ten children. Two of these died in infancy. The surviving children are: Mrs. B. L. Bell, Macon, N. C.; Mrs. George Macon, Epsom, N. C.; Mrs. William G. Anderson, Hughes, S. C.; Bessie Lee and Margaret, of Epsom, Bennett Perry, Richmond, Va.; and Walter J., Epsom, N. C. Dr. Alston, her husband, died October 31, 1908.

The funeral was conducted by the writer, assisted by Rev. Mr. Mitchiner, of the Baptist Church, from Liberty Christian Church on the afternoon of August 7th, and the burial was by the side of her husband in the Church cemetery.

Sister Alston was in my estimation one of earth's noblest women, possessing all of the finer qualities of a great soul. The home has lost its dearest treasure, the community feels a great loss and the church a true communicant. My heart beats in sympathy for the children that mother is with them no more in the home and at the same time there is thankfulness in the consciousness that the influence of such a life as hers will ever be a benediction to them.

C. E. NEWMAN.

DIED.

At his home, Suffolk, Va., on Tuesday, August 8, 1922, James Shepherd Rountree, aged 67 years, five months and twenty-four days. He was for years a faithful member of Cypress Chapel Christian Church. He moved to Suffolk a few years ago and united with the Suffolk Christian Church. He was a good man and did about what he could. He was an uncle of Rev. H. E. Rountree, Chaplain of U. S. N., at Haiti. He leaves a devoted wife, one daughter, Mrs. Thomas Smith, of Portsmouth, Va., one step-daughter, Miss Emma Skeffington, one sister, Mrs. Parker Mitchell, of Suffolk, Va.; one brother, Mr. J. T. Rountree, father of Rev. H. E. Rountree, of Cypress Chapel, Va.; three grandchildren, many relatives and friends. Funeral services were conducted at his home and his remains were laid to rest in the Church Cemetery at Bethlehem Christian Church, the Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

DIED.

Mrs. Samantha Zirkle died at her home in Timberville, August 5, 1922. Sister Zirkle's maiden name was White, and she was born March 8, 1857. At the time of her death, therefore, she was 65 years, four months, and twenty-seven days old. Sister Zirkle was a consistent and faithful member of Concord Christian Church. She was a woman of splendid Christian character, and well thought of by all who knew her.

Funeral services were conducted at the Reformed Church in Timberville, August 6, 1922. A large congregation of relatives and friends attended the services, thus showing the high esteem in which sister Zirkle was held.

A. W. ANDES.

DIED.

Jeremiah F. Lineweaver was born December 24, 1848, and died August 16, 1922, making his age, therefore, 73 years, 7 months, and 22 days. Brother Lineweaver was a member of Antioch church for many years prior to his death, and, although living too far from his church to attend often, remained faithful to the end. He is survived by his widow, one son, and three daughters. Funeral services were held at the home near Cross Keys, August 18, 1922, and the body taken to Antioch for burial. Brother Lineweaver was a good man, and was held in the highest esteem by all who knew him. May God comfort the bereaved.

A. W. ANDES.

DIED.

At her home, Nurney, Va., August 9, 1922, Mrs. Sussie Ann Parker, widow of the late Joseph S. Parker, aged 62 years, one month and 24 days. She was a member of Cypress Chapel Christian Church for many years. She was the mother of fourteen children, nine living, she leaves one brother, Mr. W. W. Smith, of Nurney, Va., and many relatives and friends.

Her funeral services were conducted at her home and her remains were laid to rest in Cedar Wood Cemetery to await the second coming of her Lord. May the Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

FROM ALABAMA.

Lineville, August 22, 1922.

If you will allow me a little space in *The Christian Sun*, I will try to give in brief an account of our meeting at New Home. The meeting began Saturday, August 1st, and continued for seven days, until the night of the 17th. The Holy Spirit was with us in great power. The power of God was manifested in such force that even some who did not attend the meeting were forced to get up out of bed at mid-night and spend a while in prayer and praise to God. The preaching was done by the writer with some help by local preachers in the community.

We had four accessions to the church, and the church greatly revived. We believe this meeting will result in much good to the local church and it will not be so hard for us to raise a little money for the Orphanage and for the cause of the church in every good work. We desire the prayers of the church at large that the good work now beginning in this church and community may continue.

And may the Lord be praised for it all.

S. R. WALDROP.

AN APPEAL TO YOUNG PEOPLE

It is time when boys and girls are thinking of going to an academy, college or university. Some hesitate and are impatient to get into business or other form of active life. Some have no vision of the value of education. Some have not thought about it seriously. Many do not appreciate how important education is to any high achievement. I would beg the

boys and girls who read this page to consider the following things:

One day a great opportunity for service and success will come to you. An education will fit you to meet that opportunity. Every boy and girl should pray this prayer: "O God, make me equal to my opportunity."

One day a great crisis will come in your affairs when wisdom and strength will be required. Education will give you the intelligence to meet the crisis. Many a man goes down in defeat because he cannot meet the crises of life.

One day a great testing time will come to your character. Temptation will assail you. False views of life will be presented to you. Alluring prospects will be held out to you. You will need the intelligence and strength which training will give to prepare you for such a testing time.

One day you will suddenly awaken to the fact that you are competing in the battle of life with other educated men and women, and that you are at a great disadvantage unless you have an education. You will see others well trained outstripping you.

One day you will be looking back upon your youth with the wisdom of age. Today you are looking forward to age with the unwisdom of youth. When you look back you will regret that you did not fit yourself for everything which life might bring to you. If you neglect the opportunity today, it will be too late then. Your life is God's. Make the most of it for Him.

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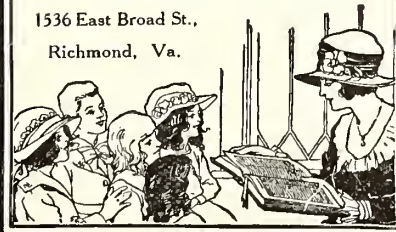
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PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

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REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

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Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner' gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy?
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie Johnson Flint, in *Watchman-Examiner*.

THE SEASON'S CALL

*To every Trustee of Elon College
To every Minister of the Christian Church
To every Graduate and Former Student*

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Her Interest is Our Interest
Our Boys and Our Girls Should
Attend Our College*

TITHING THE MINT, ANISE, AND CUMMIN

In thus obeying the law of the tithe the Pharisees were doing nothing deserving censure, and our Lord does not mean to censure them. He really commends their faithfulness. "These ought ye to have done," He said. What He did censure was their being content with these acts of obedience, and forgetting the greater and more serious part of their duty.

There is some danger of our earnest men falling into this same disregard of proportions in judging their Christian duty.

The different clubs organized by the famous Billy Sunday for the purpose of personal work among men are to be

commended, and we give them all praise. They are a rebuke to those who are at ease in Zion, and we would to God that their number could be multiplied. There is something inspiring in the men of the pew at work in the highways and hedges, compelling men to come in. There is danger, however, to guard against which every care should be taken. These clubs as means of Christian work are good, but it should always be borne in mind that they cannot take the place of the church.

One is designed by man, and can claim no divine commission except upon the ground that it is a part of the church, trying to do the work of the church. The church was founded by God. She

works under a divine commission, such as no other institution enjoys. Because of the weakness and frailty of those who constitute the church, her work has not been what it should have been, and men have therefore been tempted to substitute some human machinery for the church. Let us remember that the legally constituted church is God's plan for saving men, and that no work can stand the test by fire that does not recognize this truth.

Have as many human agencies as you please, but let them be subordinate to the church. In these days we need to recognize as never before the divine origin of the church and the fact that God dwells in her, even as He dwelt in the Holy of Holies.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER 7, 1922.

NUMBER 36

THE SUN'S OBSERVATORY

Germany and Prohibition.—

Even in Germany the straws are showing the wind as blowing in favor of Prohibition. It will be a new day for Germany when she gets her people under prohibition laws. If Germany had been a prohibition country before the war, we doubt that we should have had the late world war, and Germany and all the rest of us would have been so much better off. Let Germany fall into line and then a new day will dawn, we believe.

The Irish Free State.—

Ireland is still in trouble. After the concessions England made to her a few months ago, unrest grew worse, if possible, and the fight since then has been between Irishmen and Irishmen. There has been no let up in the struggle and the outlook for poor Ireland has been most discouraging. Now it is reported that the end of the republican insurrection seems to be near. The Free State Troops have recently captured Cork and the beginning of peace for Ireland seems to be near at hand. In Cork before the irregulars fled they blew many valuable buildings and did much other damage—may the day of Ireland's peace soon come, or Ireland is ruined.

Big Protestant Gains.—

The various churches in the United States are reported as making great gains in membership during the last year. Dr. Chas. L. Goodell, General Secretary of the Commission of Evangelism of the Federal Church of Christ in America tells us that the following churches made great gains during last year as follows: Congregationalists, 78,355; the Disciples of Christ, 125,000; Methodist Episcopal, 92,301; Northern Baptists, 90,000; Northern Presbyterian, 169,788; Southern Presbyterian, 42,258; United Presbyterian, 22,892; Protestant Episcopal, 59,706; Reformed, 24,542; United Brethren, 41,104; Friends, 424; Moravians, 1,718. That is a most gratifying report in so far as it is correct.

More Good News.—

It was a little less than startling to read in the press dispatches that Germany is turning over and it looks as if it is going at no distant day to roll itself into the dry column, but the news is yet more startling, for the press dispatches now tell us that India is going to step over into the dry column. We are further told that were it not for the "wet propaganda" and influence coming from England, India would soon be "dry." Alas, and has it come to this, that a Christian country will step in and stand in the way of a heathen country giving up strong drink? What must be the doom of such a Christian country? We would

rather take the place of the heathen country in making efforts to deliver itself from the curse of strong drink than to have a place in the Christian country that is so using its powers and influences to pull down a heathen country, and all for the sake of money-making. We believe the great influence of the United States will stand with India in such a crisis, and it is a crisis of no ordinary magnitude. How England can take such an attitude toward a heathen people is surpassingly strange. God pity England in this deplorable situation.

A Great Disaster in China.—

Swatow, China, has been visited by a terrible tidal wave which swept many people to their death. It occurred early in August and resulted in the death of many thousands of the people. At first it was reported that 5,000 people were drowned. Later the report came from the Swatow Chamber of Commerce to the effect that 28,000 people had perished in the awful disaster. About half the entire population went down to death in the disaster, leaving the city a heap of ruins. The survivors were scarcely enough to bury the dead. The tidal wave came dashing in great fury and swept over the city almost before anything could be done to afford any relief. Everything in the way of food was swept out and famine followed the destruction of the tidal wave. God pity the poor Chinese and hasten the day of relief for the thousands of sufferers.

A Remarkable Record.—

Islam (the Mohammedans) number about 250,000,000 persons and they are strongly entrenched on three continents. They have held their own for more than 1,300 years. It is said that the near neighbors of the east estimate the different nations after this manner: Two Jews are equal to one Greek; two Greeks are equal to one Armenian. This is considered as indicating that one Armenian is equal to four Jews. Do you ask, what is Islam? Sir T. Morison in his book, *England and Islam*, tells us what Islam is, when he says: "The truth is that Islam is more than a creed, it is a complete social system; it is a civilization with a philosophy and culture, and an art of its own; in its long struggle against the rival civilization of Christendom it has become an organic unit, conscious of itself." Some one has declared that "Islam stands as a challenge to the Protestant church. Christendom can never overcome Islam by means of the sword, but it can be influenced by a purer faith which expresses itself in noble deeds. There is no danger that Islam will ever become Greek, or Roman in faith. Islam's challenge should therefore be met by the best there is in Christendom."

The "Drys" Win in Ohio.—

The most desperate and protracted battle ever witnessed in this country is now taking place. The men and women on both sides are determined to win or die in the effort. Of course we refer to the battle now being fought between the "Drys" and the "Wets." They have just made a determined onslaught in Ohio. In the choice of a candidate for Governor the fight seemed to be between the candidates for Governor. Mr. C. Homer Durand was the candidate for the "wets" and Mr. Carmi A. Thompson, who polled 100,000 more votes for Governor than did the closest of his rivals, was the candidate for the "Drys." Ex-Congressman Simon D. Fess, strongly endorsed the Anti-Saloon League, polled more votes for United States Senator than did all three of the candidates who were opposing him. That looks as if Ohio is going to stand by prohibition. The liquor men are dying hard and will hold on and fight just as long as they can wiggle, but Prohibition is here to stay.

The Crops of 1922.—

It may be that in some places the crops for the year 1922 will be short, but taking the whole country, we are told that this will be regarded as a "bumper crop year." The Government's August report, recently issued speaks in strong terms for the general prosperity:

For the fourth time in the history of farming in the United States it is predicted that we shall have a 3,000,000,000 bushel crop.

The total wheat crop is forecast at 805,000,000 bushels, 542,000,000 winter and 263,000,000 spring.

A record crop of hay estimated at 93,100,000 tons, is being harvested, surpassing the record made in 1919 by 1,300,000 tons.

The second largest crop of white potatoes ever grown was reported in prospect, the total production being forecast at 440,000,000 bushels, or 2,000,000 bushels less than the record crop of 1917.

Sweet potato production this year will probably make another record, according to the August forecast, which equals the record crop of 1920.

The fourth largest crop of tobacco ever grown is forecast, with a total production of 1,425,000,000 pounds.

Peaches are a plentiful crop, with a total production this year second only to the record year of 1915.

The great corn crop made vast improvement during July in the leading producing States, the improvement in Kansas having been 30,000,000 bushels over the July forecast; Missouri, 25,000,000 bushels; Illinois, 26,000,000, and Nebraska, 17,000,000.

NOTES - PERSONALS

R. F. Brown, Columbus, Ga., we understand is likely to remain another year with the Rose Hill Christian church in that city

Windsor, Va., Mount Carmel and Bethlehem, two excellent near by churches are still without a pastor, or were the last we heard from them.

Our work in Porto Rico is doing well, only we have not enough force there to man the field, so as to do work there which needs to be done.

The Chautauqua at Elon opened Monday evening, August 28th, and continued throughout the week. The report in this issue shows that it was a success. Read it.

Brother John King, Suffolk, Va., is in Europe attending as a representative of Virginia a great conference made up of commissioners from several different countries. We shall hope to hear from him in letters to *The Sun*.

Yesterday we had a hundred and forty-four in Sunday school and about 100 persons in our evening service—*Rev. D. P. Barrett, Ponce Porto Rico, under date of August 21, 1922.* That is good news from Porto Rico. Let it come often as good as that.

Rev. J. G. Truitt, News Ferry, Va., believes that our church in Danville, Va., under the labors of Rev. P. T. Klapp, is doing well and has a fine outlook for the future. Brother Klapp has done a good work there in the few months that he has served that church as pastor. He continues another year.

Rev. H. Russell Clem, pastor of our Greensboro First church, with his family is spending a vacation at the Blue Ridge Springs, N. C. Brother Clem was reported in these columns a few weeks ago as in the hospital, but he has recovered we take and is now recuperating in the mountains, drinking good water.

Our young brother, Rev. Jesse H. Dollar, Box 284, West Point, Ga., has been very active in the work of the church during the summer as an evangelist, and we trust he has had much success in soul-winning. We hope he may return to Elon College next week for the further pursuit of his studies as a minister of the gospel.

Hon. E. E. Holland, Suffolk, Va., is now in south America, representing Virginia if we mistake not, in some governmental function. What a fine opportunity he has now to write and tell his friends of what he sees by sending his letters to *The Christian Sun*. Send them along, Colonel, we will put them up for you in good shape, or we will try.

Rev. P. H. Fleming, D. D., Burlington, N. C., was in Reidsville last week and gave *The Sun's* editor a call, which was much appreciated. He is looking well, but carrying a heavy load in the Welfare Work of Alamance county. He is doing almost double work in preaching and serving as Welfare officer. You may think his work as Welfare officer is very light, but it is far from it.

Rev. J. V. Knight has tendered his resignation as pastor of the Christian church at Raleigh, N. C. We do not know his plans, but we trust he may be kept in the pastorate by some of our churches which may be in need of a pastor. His address for the present is Raleigh, N. C.

Rev. P. T. Klapp declines to serve the church at Pleasant Ridge in Guilford county, N. C., for the coming conference year. We understand he is to give his entire time to the work at Danville and Meban. These two churches are very promising in good fruitage for the future.

Referring to his vacation season in Porto Rico, Rev. D. P. Barrett, says: "We have just had nearly a month in the hills of Porto Rico—got back to the work August 16th. We found it to be a great treat to be away from the work these hot days. The church kept along nicely while we were gone. The weather is more bearable these days since we are having occasional showers. We are hoping the fall work may open up as good as we could expect it to do—present indications intimate as much."

We regret to hear of the death of Brother Jas. H. Bridger, who was for some years superintendent of the Sunday school at Antioch Christian church, in Isle of Wight county, Virginia. He was for many years a teacher in that Sunday school. He was a very peaceable and quiet citizen and active in the work of the church at Antioch. His death was very sudden, due to the breaking of a blood vessel. He leaves a family and many friends who mourn his early and sudden death.

I wish the Convention at Burlington may be a great success and a blessing to the cause we all love and for which we labor. I have never attended a session of the Quadrennial Convention. I did very much wish to do so this year, and for various reasons, but it does not seem possible to do so, so I must stay by the work here. There will be many friends and acquaintances there I should be so glad to meet. My vacation came just at the wrong time to make it possible for me to go.—*Rev. D. P. Barrett, Ponce, Porto Rico.*

Brother Chas. D. Johnston has quite a fine report of the Orphanage in this week. A Burlington friend, of another denomination, has done a good thing in making the orphanage a present of a most valuable character. Brother George R. Maynard, who passed away a few weeks ago, left the Orphanage a gift of one thousand dollars in money. That was like his life—devoted to doing good. And this gift was especially timely, not only for the good of the Orphanage, but also a splendid example for our whole church, as its members may be able to leave a part of their estate to the Orphanage.

The first of June report blanks and receipt books were sent to all ministers of the Southern Christian Convention, with requests to solicit for the "Sun." About 12 per cent. have reported, and if the remaining 88 per cent. had approximated like results the goal would not be far distant. To supplement this 88 per cent. this campaign which is named the "Layman's Subscription Campaign" for new subscribers is announced in this issue of the "Sun." Ministers are requested to name persons from their churches who can do this work. The Convention and Publishers of the "Sun" are alike committed to the work of circulating the paper.

Rev. W. W. Staley, D. D., Suffolk, Va., has been taking his vacation in the mountains in Virginia and North Carolina. He spent the last ten days or so, at Moores Springs, not far from Winston-Salem. He says that in the last day or two of his vacation in North Carolina he discovered what he had never seen before in any state or any other place. Would you like to know what it was? Well, when you meet him ask him to tell you what it was.

We met in Greensboro a few days ago Rev. B. J. Earp, pastor of our church at Newport News, Va. He is closing his first year's work with them and is expecting to remain another year, as the church has already given him a call to do so. It is a real pleasure to see a pastor and people get along so well together that they like to remain together. That is as it should be, though it is often otherwise. It is a pity that pastors and people generally cannot stay together working in harmony for years, as no preacher can do his best work in the first year, neither can he do much for permanent progress in a short pastorate. Take the hint, and keep your pastor as long as you can, if he is any account, for being well acquainted with the people, he can do more for the church than most new men can do. Do not change pastors often. We give this advice in the interest of the churches. The church is the suffering party usually in any change of the pastor. There may be exceptions, but as rule this is true.

We ran over to Elon on the day of the opening of the Chautauqua, but we were disappointed. The Chautauqua we had supposed began in the morning, but it did not begin till evening, and as we could not remain, we had to miss the opening. We ran in to see Dr. Harper as President for a few minutes. And what do you suppose we found him doing? Guess. He was at work. We also ran into see Dr. J. W. Wellons also. He is looking very well we think for a man of his age and just as much interested in his church as ever. He has been serving as Chaplain in the Old People's Home in Greensboro of late and very much enjoyed the work. He expects to go back to Greensboro, now and then, and give the venerable friends in that home some assistance in trying to live right, but he says he cannot go to live there regularly, as he cannot give up Elon. The other side of that question is true, too, Elon does not wish to give him up, and we think they will not have to do so. Dr. Harper says he has done the hardest work of his life this summer. He has been seeking to intensify the relation between Elon and our people. He wants us all to feel like we and Elon belong to each other, and that is the right view to take of it.

NOTICE OF BOARD MEETING.

The Mission Board of the Southern Christian Convention is called to meet in annual session at Suffolk, Va., 9 A. M., September 13th. All matters to be presented to this Board should be sent in writing to the Secretary by September 10th.

The members of the Board as elected at the last session of the Southern Christian Convention are:

Lieut.-Governor J. E. West, Chairman, Suffolk, Va.; J. M. Darden, Suffolk, Va.; W. W. Staley, D. D., Suffolk, Va.; K. B. Johnson, Cardenas, N. C.; Rev. W. H. Elder, Richland, Ga.; C. H. Rowland, D. D., Franklin, Va.; G. O. Lankford, D. D., Burlington, N. C.; Mrs. W. H. Carroll, Burlington, N. C.; Mrs. W. A. Harper, Elon College, N. C.

Respectfully,

J. E. WEST, *Chairman, Suffolk, Va.*
J. O. ATKINSON, *Secretary, Elon College, N. C.*

WHAT A MISTAKE.

Some people do not like Christianity. What a mistake! There are many features in Christianity which are of such a high and holy value that we would like to live the life of sacrifice which it requires, if only one feature were all there is in it for us. For instance, a few days ago we read of the comfort the blessed hope had been to a grandfather on the occasion of the death of a grandchild. There were two little girls—twins. Both were beautiful and lovely, but one day little Alice was taken ill, and she was called away to her eternal home. Then the grandfather wrote to his church paper after this manner: "They were beautiful little girls, looking so much alike that even the members of the family could scarcely distinguish them. Dear little Alice, your parents, your sisters, and your grandparents, and other kindred hated to give you back to God so soon. Your vacancy has left a vacancy that can not be filled, but He who called you doeth all things well, and by His grace, and by the merits of Christ, we will see you again in that great city, where there is no sickness, no sorrow, and no more parting." How beautiful is the Christian life! If there were nothing else in the Christian life but just the comfort for such an occasion as the one given above, we should like to make all the sacrifice it requires that we might receive the comfort it can give in such time. We pity the man or woman who can see nothing of value in Christianity, when in fact it is a blessing to us through every day we possess it, and then it gives us untold and unmeasured blessings for the life which awaits us on the other shore.

CONTINUANCE IN SERVICE.

If we are professing to follow the Lord, we ought to be known as servants of the living God. Our lives and service ought to be such that they inspire those about us with confidence in the God we serve. It was the continuous, unbroken, faithful service of Daniel, which inspired king Darius with confidence in Daniel's God, so he could say: "Thy God whom thou servest continually, he will deliver thee." How much there is in that one word, "continually." It tells the whole story. It is continuous, unbroken, faithful service which insures God's continuous, unfailing protection and deliverance in every trial. He can do nothing for the wavering, unfaithful man or woman. "He that waveth is like a wave of the sea, driven with the wind and tossed." "Let not that man think that he shall receive anything of the Lord." That is God's own word for it.

God is always ready to forgive and receive His erring, wayward children when they repent and return to Him. But it is the faithful ones who serve continually that He is able to deliver in times of severe trial. It is the "continuers" who hear His "well done," and receive the rewards for service. All through the Bible we are warned that if our hearts turn back, if our steps decline from His way and turn aside to crooked ways, if we break with Him and wickedly depart from Him if we forget the name of our God and His works, or stretch out our hands to a strange God; "shalt not God search this out?" Never have I been impressed with the solemn warnings of the Lord to His people, and the judgments visited upon them for disobedience, as during this year while reading through my Bible day by day. Be careful, for God does not lie. Punishment for evil doing is just as certain as reward for faithfulness and obedience.

On the other hand how the promises do pile up and up, bigger and bigger, better and better, for those who "keep his law continually," those who "seek the Lord and his strength," those who "seek his face continually," those who "wait on the Lord, and keep his way" are the ones He exalts. Eternal life is promised for patient con-

tinuance in well doing. As we read through His blessed Word, noting the faithfulness of the Lord in caring for those who have trusted and obeyed, we are led to exclaim in the words of the Psalmist: "Oh, how great is thy goodness, which thou hast laid up for them that fear thee; which thou has wrought for them that trust in thee before the sons of men." His eyes are ever upon His own. His ears are ever open to their cry. In the time of trouble He is their strength, none of them that trust in Him are ever left desolate. We could not possibly enumerate the many promises which He has given to the faithful and obedient, but we do know they are always sure of His presence, His care and protection anywhere, every day and hour until they go to be forever with the Lord. Then comes the crowns—symbols of rewards earned through faithfulness in ministry, faithfulness under trial and faithfulness under suffering. The Rewarder is just, and He never forgets our labor of love.

King Darius knew Daniel as a "servant of the living God." Oh, that those about us might know us as such! Oh, that we might be sure of Divine protection in the testing times as was Daniel, "because he believed in his God." That is the secret of power with him. Believing "that he is, and that he is a rewarder of those who diligently seek him." Oh, that we, too, might be so faithful that even our enemies might not be able to find either fault or error in us! Let us continue in the faith, grounded and settled. Let us stand fast in the Lord. Let us hold fast the profession of our faith without wavering. Let us run with patience the race that is set before us, remembering that if we do His commandments, then may we have "right to the tree of life," and enter through the gates into the city."

MINNIE LOHR.

Mt. Vernon, O.

THE LEVEL-HEADED BRETHREN—WHAT COULD WE DO WITHOUT THEM?

Thank God for the level-headed brigade! It is all right to have plenty of "pep," but sometimes "pep" doesn't work well except in single harness. It is all right to be a "live wire," but sometime one gets a terrible shock from these "live wires." It is nice to watch the rockets which tear their way into the heavens and finish with a magnificent shower of sparks; but rockets don't plough a field well. Quite a proportion of even sanctified humanity is of the excitable type, easily moved and easily discouraged. And whenever a new scheme is broached and some good brother proposes to build a railway to the moon, or tells us that no one should eat more than one meal a day, or proceeds to show us how all the ages have blundered and everything has gone wrong prior to his arrival, but now the earth is to be rejuvenated; it is a great relief to know that though all the giddy-pated, shallow-thinking, non-reasoning part of the crowd may go trooping off after the new evangel, there will always be left a solid substratum of sober, level-headed men who can always be depended upon not to be carried off their feet by any new-fangled movement or idea, and who can be equally depend upon to stand loyally by every movement which fully appeals to their reason and common sense.

This contingent of well-balanced humanity is really the chief dependence of the race. If it were not for them the world would be continually chasing all kinds of will-of-the-wisps, and socially, economically, politically, and religiously, we should never be out of the bog. There never was a fanatic so crazy but he could get a following; there never was a wild-goose chase so helpless but men would undertake it; there never was a delusion so transparent but thousands would grasp at it; and it needs, and will always need,

the level-headed members of society to keep us from rushing into all kinds of extravagances and folly.

And yet often the level-headed fellow is not very greatly admired. The men who are peddling moonbeams have no use for him. He is an "obstructionist," a "reactionary," a "stick-in-the-mud," an "old fossil," an enemy of all progress and a drag upon the community. And it often happens that the visionaries are good talkers, even orators, and the level-headed fellow has no great gift of speech.

And the crowd, charmed by the silver-tongue, look but coldly upon the man of slow speech, and led away by the vividness of the orator's language they are mostly ready to tear to pieces this slow-spoken fellow who dares to suggest that the orator is wholly and utterly mistaken. The level-headed fellow surely has his hard days, when everybody looks askance at him and mutters, "old crank."

But invariably "wisdom is justified of her children," and when the bright visions have faded and the dreams of sudden wealth and miraculous prosperity have been rudely shattered, men turn slowly back to the man whose words of warning they had despised and at whose wisdom they had openly scoffed. And he does not fail them. He formerly told them they were unduly confident; now he tells them they are unduly depressed. Before, he warned them that things were not nearly so bright as they believed; now he comforts them with the assurance that things are not nearly so dark as they had feared.

And as the years pass men slowly learn to respect and to trust these quiet fellows with the level heads, who are not so easily swayed by emotional appeals nor carried away by glowing promises as the rest of us, but who keep their heads even in times of wildest excitement, and who are the sheet anchor of church and state in periods of supremest unrest. Thank God for the men and women who are able to use their sober reason even when the whole community is seething with excitement. They are surely God's gift to the world.—*Christian Guardian*.

We had a pleasant visit to the church at Mt. Bethel in Rockingham county, on Sunday, August 20th. It revived the memories of the long ago. About twenty-two years ago we were there and aided in a meeting in which there was much interest manifested. Several came up to greet me, after several years absence, but their faces were shining and they said it was due to what they then received as a gift from God and that it was still holding, and it did look like it, for they were very happy in the hope they have in Jesus. The glory that comes from God holds and when men and women seek gifts from God, He does not disappoint their faith, but he still keeps them in the midst of life's burden. How many of the Mt. Bethel friends are still true to the profession they then made, we do not know, but we saw a number of bright and happy faces. One Sister, now the wife of a minister, declared that her husband got his start in the divine life in that meeting, and she said from that her husband entered the ministry, and that she herself had been led out from that same meeting to give her life to the cause of Christ—they have a happy home, not because of their earthly possessions but because of the Christ life they have been able to live. We met a number of old friends who still remember the meeting. Brother Price came to Reidsville and took us out on his most comfortable Buick. We had dinner with Brother and Sister Simpson. It was an occasion, as we trust of blessing not merely to the preacher of that occasion, but we hope the people of the church were blessed.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

DID YOU EVER GET THE WINDOWS OF HEAVEN OPEN?

Perhaps you recall the fact that in Mal. 3:10, God promised to open the windows of Heaven. Did you ever stop and wonder why God did not open the windows, according to His promise? And did you give it up as a mystery, unexplained and unexplainable?

You prayed for the windows to be opened and they were not. Of course, the windows were locked and unless you would use the key that God has given for unlocking the windows, then you could but expect the windows would remain closed. God made the window, placed it there and then gave you the key to unlock it. Now if you did not use the key, how could you expect the window to be opened?

You say God promised to open the windows and so you were disappointed, because the windows did not open when you prayed, asking Him to open them. Yes, God did promise to pour you out such a blessing as there should not be room to receive it, but He also gave you the key to the lock which opens the window, and His promise was to open the window, as soon as you would unlock it, and pour you out a blessing till there should not be room enough to receive it. Now the question is did you unlock the window before you prayed. If you expected an answer, you ought to have done so, for then you might have seen the answer to your prayer in the shape of great blessings from Heaven, filling your life till there would not have been room enough to receive the abundance of God's gifts.

If we understand the proposition God made He did not promise to unlock the window. He told you how to unlock the window and when the window was unlocked, then he would open the window and do as He said he would do by pouring out a blessing more than there was room to receive it. Every now and then we hear some one get almost wild in prayer, asking God to open the windows of Heaven and pour out a blessings upon the prayer who was pleading and upon His associates, but the blessings did not come, and as best we could understand, the reason no answer was given was because the person praying would not unlock the window so that the Lord would open the window and give that for which he had been asking. The man had the key to that window in Heaven, but he did not use it, and not using it, the window was not opened and the promised blessing did not come.

Now Who was to Blame for This Failure?

Was it the Lord, or was it the man who was praying, to whom the Lord had given the key, so that he might have a blessing whenever he chose. The man had the key but he did not use it. He might have had Heaven's great cornucopia opened and emptied, if he had only unlocked the window so that it could have been opened. Many such prayers have been offered, but the promised gifts were not poured out. The Lord is ready and has been for a long time to bestow the gifts, if the person who was praying would only have used the key and unlocked the window. But those prayers will never be poured out until the window is unlocked. You see God gave you the key and so He must wait until you would unlock the window. He does not ask that you will open the window He only asks that you will unlock it, so that He may open it, and at

once pour out the blessing, but before you would use the key He gave you, you chose to stand still and so miss the blessings He meant to give you.

Did you say: I know nothing of such a key for unlocking the windows of Heaven? Yes, but you are mistaken, for when He told you to offer such a prayer, in the same verse He gave to you the key that would unlock that window. You chose to offer the prayer, but refused to use the key to unlock it. Now why did you use one part of God's plan and not the other part? You say you did not see any key. That may be true, but if so, it was not because the key was not there, for it was and is there yet.

Would you like to see that key?

Indeed, I would.

But if I should show it to you, would you use it hereafter?

Well, I think I would—I think I would be glad to do so.

All right then—get your Bible and turn to Mal. 3:10, and read and you will see the key with which you might have unlocked the windows of Heaven and so have received the blessings God has promised you.

That passage reads:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

Do you see the key now? What did the Lord say you should do before he would open the windows of Heaven and pour out a blessing, so large and full that you would not be able to receive it?

Well, I can't say that I do exactly.

Look again, and let me show you the key.

The very first thing in the sentence is the key—bring all the tithes (the tenth of your income) into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room to receive it.

Now it is plain enough. You bring all the tithes into God's storehouse, the tenth of all your income and give it to the cause of God, and that unlocks the windows of Heaven and then He will pour out the blessing in great abundance, till you will not have room enough for it.

Oh, brother, sister, do not close your eyes and refuse to see the key with which you are to unlock Heaven's windows in order that God may pour out such a blessing as your little life shall not be able to receive it. That is the secret of these great gifts from God—do as He has told you and the blessings will come in great abundance. Try it in your own home life and see if He does not keep His promise and then your life will be flooded with His precious gifts, and the joy of the Lord will become your strength. Are you willing to use the key? You can see the key now, for it fairly shines in that text. Indeed it is the first thing in the text, and God says if you will use that key properly, that then He will give as He has promised to do, but if you will not use it, then you must not expect any answer to your prayer for opening the windows of Heaven.

OUR BAPTIST BRETHREN ARE "GOING FORWARD."

In what respect, did you say? Well, in many ways, but in some of their practices. For instance, we see it announced in the press that the Fayetteville Baptist church at Syracuse, N. Y., has decided to admit members to its fellowship without requiring them to be immersed. The same was but recently decided by a two-thirds

vote of the membership in its annual meeting. We are told that this is the first time that a Baptist church in that section of our country has modified the rule which insists on immersion as the sole method of baptism.

That is a long step away from their ancient rules. To say the least of it, it is significant. A baptist church in a great center like Syracuse, N. Y., giving into such a liberal idea seems almost unbelievable, and yet the statement has been given to the public, and so far we have seen no contradiction of the fact. We therefore take it for granted that the report is true, and if so, it marks the beginning of an innovation, and what will come to pass as the outcome of such a step is far from certain.

Another innovation comes from another extreme point of our country, viz; San Jose, California, where the First Baptist church has ordained a woman to preach the gospel, by name, Mrs. Aimee Semple McPherson. She had been a lay preacher in one of the smaller denominations and had gained some prominence as such. Then she claimed that her views had changed so as to put her in accord with the Baptist denomination. She joined the church and applied for ordination and her application was accepted and she was ordained. The action of that one local church is final, so far as this day's ordination is concerned. If such an innovation had been accomplished in almost any other church, it would have been subjected to review by higher church authorities, but with the Baptist Brotherhood there is no higher authority than the local Baptist church, and so it may be said that Baptist usage sanctions the ordination of women preachers and along with it, Baptist usage authorizes the reception of members without immersion. That is so and it must so stand, since it is authorized by the highest authority in the Baptist denomination—the local church.

Indeed our Baptist brethren are getting ahead in their new departures. Such things as these were unknown in the denomination even five years ago, but now they have gotten a start in the direction of liberalism there is no telling where they may land. As likely as not they will get to sprinkling for baptism in the not very distant future, and we say so because they now cease to require immersion as a condition of membership and then allow the ordination of women to the Baptist ministry. Brethren, your fence is down and we see no chance to put it up. The start having been made it will spread. Of course, there is an element among our Baptist brethren which will seriously object to such innovations, but what can they do since the highest authority in the Baptist denominations has authorized these things. They can do nothing, as we see it, but to fall in line and do likewise, for no Baptist church would think of pulling down the work of the highest authority in that denomination.

We confess that this departure is coming away ahead of what we expected, but it has come, and we dare to believe it has come to stay. But what will our conservative Baptist brethren do about it? They must fight their own brethren, or they must surrender to the new way of doing things—which shall it be, brethren?

A GREAT MIXUP IN CHINA AND—ELSE- WHERE.

Most likely there has not been a time since the beginning of the Christian Era when so many unexpected things turn up and so unexpectedly. For more than one hundred years the churches of this and other countries have been sending missionaries to the heathenlands, such as China, India, Japan, the Islands of the Sea, etc. Now just as we are getting started we are turning on what we have been teaching through these hundred years and in a way destroying the foun-

dations we have been laying, and the end is not yet. Our Modernists are trying to introduce evolution, materialism and the new theology in the lands of darkness. This is especially true of China and our Presbyterian brethren are seemingly bearing the brunt of the battle so far. They find their work greatly hindered in China by the introduction of the Modernists ways of thinking and believing. So much of their teaching is directly opposed to the conservative way of teaching that not a little trouble is brewing. Indeed, they are having considerable storms already, and what the outlook is to be none of us can tell as yet. To give our readers a fair presentation of the matter, we quote from a writer in the *Presbyterian of The South*, as follows:

Have a Heart; Do.

Or to express it in better words, esteem the brethren "very highly in love for their work's sake." These brethren in China are jealous for the Lord our God, working heartily to preserve His holy Word intact. They are comparatively few among the millions who know not a thing of the Gospel. It is hard enough to get them to believe anything they tell them, how much harder then to get them not to believe error, but to believe the Truth.

In the "Report of the Standing Committee on Foreign Missions" we read, "While we are confident of the doctrinal soundness of our own missionaries and of the majority of all the missionaries on the foreign field, and while we make allowance for some exaggeration on this subject," etc. This is an unfortunate statement. Some reading this may really think there has been exaggeration and some may check their efforts to assist in this great work of giving the Gospel to the heathen in all its purity and entirety.

Consider the subject. For one thing we are told that Jesus was not born of a virgin. Can too much be said about such a rank error? They say it flat-footed, how can it be exaggerated? Trying to cut out the mystery of our Saviour's birth and make Him a mere man, thus denying God manifest in the flesh! We wonder why some missionaries are sent to China, when as teachers, Bible in hand, they deny its reading. If we see some people snapping strand after strand of a cable at sea, on which the lives of all on board depend, because they think them worthless, should we not protest vehemently and continue to do as long as they keep up their suicidal policy? In justice to them, we say, "It was enough to make all panic stricken," even though those snapping the strands are only an insignificant minority of radicals and free thinkers."

In the *Presbyterian of the South* of July 12th, "Orthodoxy in China" has these words—"Creating an impression in the Church at home that things are so much worse than they really are."

A strange statement for the writer, seeing he takes Mr. White to task for making mention of things when he is so far away from what has occurred!

These people that pick the Bible to pieces also deny atonement and the miracles of Jesus and they exist in at least three different denominations in China. It looks as if this evil business is spreading, does it not? Now can anything be worse?

Consumption of rice nourishes the body, but when it has been polished, a most necessary element is withdrawn (the vitamin) producing ill nourishment and fatal disease. In like manner polish the Word of God with your intellectual ideas (higher criticism, etc.), and you withdraw the spiritual vitamin and the result is the soul languishes and dies. No work of the devil against our Lord and His Word can be 'exaggerated' nor worse than it really is; it speaks for itself, it is appalling. Read what a Baptist

brother wrote on this subject in the N. Y. Times a short time ago:

"By all means let the Church at home know the heinousness of the sin in China, where some missionaries are rejecting part of the Bible they are sent to preach and let us line up with the brethren, realize fully existing errors and help them combat and remove them. Deal generously with them in our prayers, our sympathy, encouragement and means and may the Lord bless us all and help us, whatever we do, to hold on to the whole World of God and live it."

A SERIOUS DEFECT IN OUR MODERN CHRISTIAN EXPERIENCE.

The defect is of course on the human side, but that only makes it, if possible, the more serious. Many have come to believe that religion is more of the head than of the heart, resulting in a joyless and a powerless sort of Christian life. To such lengths has this sort of life gone that many believe that Christianity is of the head rather than the heart. Taking this view, many have come to regard all emotion as having no place in the Christian life. Indeed, many speak of emotion as a most hurtful factor in the Christian life. As we understand the matter God never meant the Faith of the Christian should rest only on the head or wholly on the heart. He meant it should find a lodging place both in the mind and the heart, thus making the Christian life to gain support on the human side from both the head and the heart. That is the natural way and it is the spiritual way also.

We cannot conceive why any man wishes to make his religion a purely intellectual matter rather than to have the blessings of both the head and the heart working in the life. Religion without the head would have some serious defects, but it is just as true that a religion without the heart life in it, would be a failure also.

The truth is God undoubtedly meant that both the head and the heart should be working factors in the Christian life and experience, and whoever undertakes to eliminate the one, does so at the expense of the other. It takes heat and water to make steam, and so I think it takes both the head and heart, thoroughly consecrated to God, to make the Christian life a real power for God and for humanity.

The religion which has all head and no heart in it can not be of any great value, but rather a curse, and for the reason that it leaves out the real power which is to move and control the head. The head can devise many things, but it takes the heart-power to execute the plans of the head.

If you leave their execution to the head you will soon find out that the head is helpless and powerless, and it is so because the head and the heart are complementary—the one supplying the lack of the other. The head gives intellectual power to Christian thought, but the heart supplies the steam by which the life is brought to real life and active usefulness. The head is the machine and the heart is the steam to make the head go and go right.

Almost all phases of religion which is dominated by the head only goes astray, while almost all phases of religion which is dominated only by the heart are liable to lose the balance wheel and go off at a tangent, but when head and heart both dominate the life, then you will see the power of God as He gave it to man for the preservation of the spiritual equilibrium, and then you get a Christian life that means a power for good, and not for evil. It amazes us to see men try to do away with the heart power in religion. You may possibly do away with it, but the results will invariably be that you will have only the religion of a weakling, and therefore it will be of no great force in the world.

If the joy of the Lord is the strength of His people, then we must have very little joy, since we show but little strength in our daily life and service. Let us get more joy to serve as steam for the heart in the work of winning the world to Christ. We have no account of any very active soul-winning when the head alone is in control, but when the emotions of the heart are in full swing, but directed by the head under the leadership of the Holy Spirit, then we expect to see a display of power from above, and whenever that is the case, we shall see men and women yielding to the call of God and dedicating their lives to the cause of Christ. For one we stand for the head and heart uniting in the service we seek to render unto God, the Father of us all. We are not afraid of the vaporings of the head, when the heart is working with the heart, neither are we afraid of the work of the heart when the head is given the right of way to co-operate with the Spirit of God in winning souls to Christ and in the establishment of the church as a divine institution among men, and for their development in the life which God gives. The one is a balance wheel to the other, and so both are needed to bring the Christian life to its best. Dear reader, if you cannot find anything better to do than to believe either the work of the mind or the work of the heart, through the emotions, we must say in all kindness, you had better quit the field till you can get yourself to stand in right relations with God. Which will you do? Shall it be the one or the other, and if so, which shall it be? Will you work with both the head and the heart and so find the way of truth and power in doing the Lord's work? How can you hope for good results, if you eliminate either the head or the heart, when God gave them both, the one to direct and the other to make effective in service.

It is reported that on one occasion a brilliant lawyer spoke to a prominent minister, asking him if he really believed that Jesus Christ actually rose from the dead. The minister then replied that he did, and asked the privilege of presenting the proof to the lawyer. The lawyer took the material offered in proof away and studied it. After a while he returned the proof to the minister and said: "I am convinced that Jesus really did rise from the dead." Then he added: "But I am no nearer being a Christian now than I was before. I thought the difficulty was with my head, but now I find it is really with my heart." Alas, when the head and heart get right with God, then there is no difficulty in becoming a Christian. When the head and heart get right with God then the life will be right with Him also.

Some one has said that the belief which is merely intellectual conviction has never saved a man yet, but the belief which means the surrender of the whole life to Christ is the belief which brings life and salvation. Two boys stood on the edge of a frozen pond. One of them said to the other: "Billy, I believe it will bear." "Do you?" said the other. "Yes." Then you get on." "No, said he: no, I don't want to." Then said the other, "You do not believe it will bear." He was right. If a man stands outside the finished work of Christ and says: "I believe that, I believe its philosophy: I believe that is enough to save a man, that man is never saved."

No doubt Paul was right when he said: "With the heart man believeth unto righteousness." The head and the heart are both needed in the matter of saving the soul of a sinner. With the head he *understands* and with the heart he *believes* unto salvation. Now if the head only acts, then the man is not saved, for it is with the heart that man believes unto salvation. Let the head understand and the heart believe truly and the work of salvation is an accomplished fact.

CONTRIBUTIONS

ELON LETTER.

There is a new attitude abroad among the denominations respecting their schools and colleges. Ten years ago the denominations were content to leave the creation of sentiment for and support of their schools as well as their active administration with their respective boards of trustees. Naturally the membership was glad when reports of prosperity were circulated, but they did not feel themselves personally charged with the duty of seeking that such reports were forthcoming.

All this is changed now and the denominations have assumed toward their institutions of learning an attitude of aggressive support and likewise of duty to create sentiment therefore. The boards of the Church, not simply the Board of Education, but all the boards, feel a community of interest in the cause of Christian Education. The wonder is that the denominations were so long in arriving at this sensible conclusion. The Christian College is basic in its relationship to all the departments of the Church work. Not only are the trained lay-leaders in local congregations supplied by the denominational colleges, but the ministers, the missionaries, the college professors, the board secretaries also must be recruited from the output of the denominational schools. The future of each denomination is mirrored in its schools today. The past and the present demonstrate this.

Elon is a typical illustration in this regard. Our lay-leaders have been wonderfully visioned for service by having studied here and our ministerial workers have been given a solid preparation for their labors in the Church. The first are eloquent in their testimony on the matter. In 1889 we had two college graduates among our ministers. We now have fifty-eight. In 1889 no licentiate in our Church held a college degree, now two do. Our general Church benevolences have grown from \$1,609.35 in 1889 to \$169,280.47 in 1921. The salaries paid our ministers in the same period have increased from \$10,338.71 to \$74,224.19, and should be twice that amount now. You can never pay a minister what he is worth. That is no excuse however for stingy laymen to withhold a liberal support from the Lord's servant.

Right in line with this new attitude toward her colleges on the part of the Church is the fine work being done by the Board of Education of the American Christian Convention, Rev. W. G. Sargent, D. D., Secretary. His advertisements in our Herald of Gospel Liberty are classics. And now comes a poster, beautiful by an impressive picture of Defiance College and handsomely printed in large type and ready for posting in our churches.

I wish to quote this poster in full. It is a masterpiece. It is entitled:

"WHAT WILL WE DO WITH OUR COLLEGES?"

Before us are three possibilities.

First. *We can fail to support them.* The unquestioned result will be the death of our church. That church will grow most rapidly that provides the best equipped leadership in pulpit and pew. It is a question of divine power in human life—that is the one unchangeable factor in the building of the Kingdom.

Second. *We can support them half-heartedly.* Small doles will not suffice for success. Meagerly supported schools and colleges will produce indifferent results.

Third. *We can support our schools and colleges enthusiastically and adequately.* Every aggressive Protestant church is doing that now. Hence, their increasing growth. The Christian church is competent to provide for her Educational Institutions if she will.

Which of these possibilities will we accept?
W. G. SARGENT, Secretary."

W. A. HARPER.

IMPRESSIONS OF THE NEW ORIENT.

BY ROBERT E. SPEER, D. D.

(Extracts from an address delivered at a dinner given by the Federal Council of the churches to Dr. Speer, as its President, upon his recent return from the Orient.)

We have been gone nearly a year and most of that time we spent in India and in Persia. We had also glimpses of other parts of Asia as well. Perhaps I can use best this opportunity by speaking briefly about each of the lands through which we have gone and saying a short word about the conditions each of the peoples face today in their relationship to the great human movement which is central to our thought and our life.

Each time I have visited Japan before I have felt, first, the rigidity and bondage of the thought of the Japanese people, and second, the sense of an almost boundless physical vitality. This time both of these impressions were reversed. The last time, six years ago, it seemed like passing into a stifling atmosphere in coming from the Philippines into Japan. Out of their perfect liberty and freedom of thought and action, one plunged into the rigid institutions and stereotyped spirit of the Japanese nation. But now in this new day one has a feeling of moving among great and free thoughts. Indeed in Japan today this is the common word—"thoughts" of all kinds—and thoughts are very dangerous to a governing class which does not like anything that tends to a full freedom of the people. One does not see in Japan now the same strength of the old institutions binding like strait-jackets the minds of men. But now in Japan, as everywhere else around the world, one does find the deep feelings that are stirring the spirit of all mankind.

The other impression also of which I spoke,—that of boundless physical vitality,—is now overturned. One has the feeling of looking into a sick face in Japan today, and the Japanese are beginning to feel it too. They realize what influences are sapping the vitality of their people. Their educational systems are solid, competing intellectually with the best educational systems of the world. They are raising the standards that they may meet any other nation. But the effort and strain have weakened the vitality of the nation. Twenty per cent. of the young women, sucked up in the great maelstrom which streams everywhere out of the village life of Japan into the large industrial centers, entering the great industries, go back marked with tuberculosis. School teachers complain about the health of their school children and urge the impossibility of their meeting the mental strain of the physical conditions under which they have to live and work.

There is much to see in Japan of the old days—the ancient shrines and temples testifying still to the power of the great ideas which have shaped, Japan side by side with the incoming of the fresh

forces which are to control Japanese life. A symbol of this one finds in Tokoyo in the new Imperial Shrine. One would have thought it had been built for thousands of years. Engineered into a place of patriotic preeminence in defiance of modern tendencies, it seemed to be the rallying cry of the old Shinto conceptions, intended to buttress the ideals upon which Japan has tried to build the security of her national life. And not far from this Imperial Shrine are the buildings of the new Women's Christian College—the beginning of the new day next to the receding echo of the days gone by. Side by side with the great effort of dying ideals comes in this symbol of the mightiest force in the world. I mean the force of what woman's life can mean, has meant, in the whole life of the world. The greatest undeveloped resource is the capacity of the still unemancipated womanhood of Asia, and the great force releasing woman and preparing her for the leadership.

We had a little more opportunity to see the drift of the great changes which are under way in China. Many who look at China today are despondent, seeing no hope for China as a continuing political unit. But such despondency forgets the deep and indestructible unity of the Chinese people and it forgets the good purposes of God. I found on my desk on returning home a letter from Miss Gollock, one of the editors of the International Review of Missions. There was a sentence in it I could not make much out of. It read, "Mr. Oldham is now on his way to China which, in spite of all the physical evidence to the contrary,—is en route for home." Obviously the stenographer had left out some words but ordinarily omissions do not work out so happily—"China in spite of all physical evidence to the contrary is en route for home." I believe that indeed it is, and that the home of humanity is incomplete until the Chinese people at last push their massive way into it.

But it will be a hard and painful road. Each time we have gone back to China, I have gone to see the great industrial mills. I went back this time to see some of the same mills I had before to note whether conditions were changed. One still sees hundreds and hundreds of little children stoop-shouldered and hollow-chested, stooping over steaming pots of water in the silk filatures or before the bobbins in the cotton mills; hundreds of women toiling heavy-eyed at too heavy tasks; and one realizes that there is a long hard road of industrial struggle still ahead of China before she at last pulls through to the goals beyond. The old days are drawing to an end; and new days and new experiences lie before, days and experiences like our own in the West, full of confusion and pain.

For three happy, fascinating months, we traveled the length and breadth of India, from Colombo to Landlour and from Calcutta to Goa and Bombay, visiting all the main provinces, the great cities and, best of all, the country villages and the great masses of the outcaste people and all kinds of folk from government officials to peasant, from the high-caste to the sweeper. India is a fascinating country today in a fascinating period, a period of political life which Great Britain has been making inevitable ever since she took hold of this great mass of races, never bound together by a common religion, with no unity even of language with which to discuss their wrongs save the language imposed upon them by the supposed oppressors; and putting forth ideas such as never crossed their dreams until those ideas were brought to them by those against whose influence they now make complaint. The difficulty in India today is that its problems of national personality are as complex as those of individual personalities. How much more simple if Great Britain were one personality and India one personality! They could

then work out their problems with patience and sympathy and understanding. With so many personalities each counteracts the influence of the other. One group of Englishmen treat and deal with the people on the highest and worthiest plane; another group speaks of the people as "niggers." If the problem could be left with the high-minded Englishmen it would be worked out as well as any such mixed human problem can be. But in dealing with India England is divided. And India is divided in the demands and in the spirit with which she meets Great Britain. Some Englishmen are in favor of saying to India, "by December 31, 1926, every Englishman will have left your shores." Others believe that no such policy would be either possible or just, that a situation which has grown up organically can only slowly be resolved into something better. Meanwhile it will be painful business for Englishmen who remain; but many must remain to see India through the difficult times, through which Great Britain recognizes that India must be helped forward on her way.

The problem is complicated on the other side by the type of leadership offered to India. There are radicals and moderates of many different types. People are divided in their allegiance to Gandhi. To some he is a saint or more and they constantly compare him with Christ. Others regard him as a wild man. And still others think that he is a saint in personal character but a wild man in his economic ideas. There were many in India who thought Mr. Gandhi should have been dealt with long before but they were afraid that his influence had grown so great, and that the Movement had penetrated so deep, that the Government would not dare put its hands on him. Others thought that it would be sacrilege and tyranny to interfere with him. But people who knew, if anyone could know, dismissed the idea of the probability of a violent revolution as a result. The Ali brothers, with whom Mr. Gandhi had been associated, men of very different character from him, had been arrested in the fall and all through India anxiety as to the outcome was felt, but these men were arrested, tried and convicted, and India went quietly on its way.

There has been great growth in the Christian Church in India, both in numbers and in nationalistic temper. It was there, in the church, that we spent most of our time watching the effects of the Gospel on the highest and lowest levels of human life; seeing here just what the Gospel can do. If I had never believed in the Resurrection before I should believe in it now. It is the greatest living power in the world. We saw this power which raised Christ from the dead operating today. There must be reality back of that; realities in history, in the moral facts of the world.

We went on from India at Christmas time to Mesopotamia and then into Persia. I have been in my mission stations which made a strong appeal, but never one that made a stronger appeal than Mosul in Upper Mesopotamia. No one can deny that it will be a difficult field. Here Arab and Turk and Kurd and Christian meet.

It is one of the great border cities of humanity. I can not imagine any place in the world which presents a more appealing challenge to the hearts of the young men who have something to give, who like the spice of dangerous and difficult work and who want to serve their fellow men and God.

In two respects Persia is a very different land from the one which Mrs. Speer and I visited twenty-six years ago. It was poor then. It seems to be poorer still today. There is a great deal of poverty all over Asia in the lands where we have been; but poverty in the tropics is one thing and poverty in the cold and snow of winter is another thing. The collapse of Russia wiped out most of Persia's trade and no replacing industry

has been developed inside the country. But the nation's currency is sound silver money. It has great natural resources still undeveloped. It is eager for help from America. If it is poor it is full of friendliness and of desire for assistance in conquering its poverty. This new spirit of kindness and hospitality and tolerance is the second thing we noted everywhere. I never believed a Mohammedan land could be as free as Persia has become. There is ample tolerance and liberality. One half the boys studying in Mission schools are from Mohammedan homes and nearly a third of the girls. Converted Mollahs and men and women, Mohammedan converts, from homes high and low, openly preach Christ. Persia wants our help both in education and in trade and industry. And the door is open also for our religious sympathy and help.

On the eleventh of April we left Persia, going from Tabriz through the three Soviet governments of trans-Caucasia. If anybody wants to down what has been established before he is sure that he can put something better in its place, let him go into the Caucasus. If anybody thinks that the dissipation of a nation's accumulated wealth is a desirable thing, let him go over to the Caucasus and see for himself some of the consequences—and the pitiful efforts of the people to rebuild their shattered economic and industrial life.

Of the Turkish situation we saw just a little. I venture to say that we found not one of the Americans whom we met sympathetic with a settlement of the Turkish problem on the basis which had been proposed for the armistice between Turkey and Greece. To reestablish Turkey without checks or control seemed to them the certain end of the Christian races, of the movement of education and enlightenment and of the hope of good government and progress even for the Turkish people themselves. The men who knew the Near East best did not believe that it was conceivable that such a settlement could be admitted by the world. They believed that at least four limitations were inevitable: (1) the international control of the Bosphorus, (2) such control of the foreign financing of Turkey, including the debt and all future loans, (3) the limitations of Turkey's military establishment and (4) the continuance of the capitulations. With these limitations they believe foreign help to Turkey would still be possible and life in Turkey be still a conceivable thing.

Looking back over the year one outstanding impression is the hope of the peoples of the world in the good will and help of America. It makes an American almost ashamed to see the way so many of the Asiatic people have idealized his country; how they have pinned their hopes and expectations to it. He wonders whether even part of these hopes of theirs will be fulfilled. One cannot go where we have been, if he is an American, without having people high and low gather around him for sympathy and hope. If I could but tell you of the groups with whom we talked all over Asia, back in the remote corners and in distant cities—all hoping that somehow America was not going to fail the rest of the world at this time. They cannot understand how we can sit here in comfort and plenty so far away and not lift our hands to help them in their poverty and need. They are thankful for what we have done for starving babies. But, as said some young men in Mosul, "Our minds and hearts are starving too."

Another vivid impression is the need of more and fuller co-operative action by our churches. I wish we could unite ourselves in wise and more efficient ways to accomplish the great task. We ought to try to help one another more in our territorial allotments of missionary responsibility. For instance, in Southeastern Asia I believe that

the Methodist can care for the problem of Singapore and the lower Straits Settlements. If others of us have the power or inclination to share the burden let us discharge our sense of responsibility by working with and through the agencies of our Methodist brethren. Likewise, in Southwestern Asia, in Arabia and Mesopotamia the Reformed and Presbyterian churches can handle the problem if we will all support and work with them. It is a huge task we have before us and there is a rich brotherly spirit among us in its doing. Let us give that spirit ample room for practical and trustful action.

One other great impression with which we have come home is the impression of renewed confidence and hope. There are difficulties enough and the chariot wheels drag heavily but any one who takes the long view can see more than the difficulties and the hindrances. He can see the sure and steady gains, the strengthening of the energies of Christianity throughout the world, the weakening of the resistant forces, the seepage of the ideas of freedom and justice through the thoughts of men, the ever clearer recognition of our Lord Jesus Christ as the supreme moral judgment and the only adequate Savior of mankind.

The Editor of *The Christian Advocate*, Nashville, Tenn., in issue for August 18, 1922, says: "We do not take much stock in the poll taken by *The Literary Digest*. It cannot mean much unless it be known whether the bulk of the voters live in the large cities or in the smaller cities, and rural sections, or whether the voters are predominantly Catholic or Protestant. It must be remembered that the wet sentiment is stronger almost to predominance in the larger cities and among the Catholic population. The surest "straw" showing which way the wind blows is the fact that only a comparatively few members of Congress, who, above all men, know the sentiment of the country, can be mustered against the Eighteenth Amendment or the Volstead Act. Do not pin your faith to any poll in which the voters are unknown." To all of which *The Christian Sun* says heartily, Amen!

You are not to let your right hand know what your left hand does, but that does not mean such secrecy as will not do the thing at all. You are not to parade your charity before men, but that does not mean that you should not do it at all. Rather, it would seem to say, but be sure and do it.

Let us make up our minds to stand true to the Bible everywhere and all the way. Let no insinuation, not threat, let nothing keep you from standing true to the Bible. It is God's revealed will to man. If you give up the Bible you have nothing else to take its place, and what would man be in this world, if left without a guide, given by higher authority than man. Indeed, if you have no Bible, what are you going to do for information, you need and must have, giving you the Way, the Truth and the Life said in John 14:6, that He is all of these in one. Keep the Bible, revere its teachings, yield to its authority and obey its commands.

Too much talking is dangerous to the spiritual life of the individual—you can destroy all you have gained by talking too much in a very short time. Hold on to the truth, but do not say more than is needful.

You know if you talk too much, you will be apt to say some foolish thing and that always hurts. Be slow to speak and that will save you from a multitude of troubles. Let us be wise and slow of speech rather than rapid talkers in foolish conversation. If you speak rapidly in ordinary conversation, you will almost surely say too much, and saying too much always leaves the talker weaker than when he begun.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

WHAT IS A REVIVAL.

We talk much of revivals, as if we knew what a revival may be. Before you read further stop and tell yourself just what you think a revival is, and then read what Rev. Chas. G. Finney said is a revival, and then compare your thoughts with his and see wherein you missed the true idea of a revival. We dare to admit that Chas. G. Finney knew as much, and may be more, of a true revival as any other person of his day. He says in his book on *Revival Lectures*, published by Revell Company, New York, this in telling what a revival is:

"It is the revival of the first love of Christians, resulting in the awakening and conversion of sinners to God. In the popular sense, a revival of religion in a community is the arousing, quickening, and reclaiming of more or less backslidden church and the more or less general awakening of all classes, and insuring attention to the claims of God."

"It presupposes that the church is sunk down to a backslidden state, and a revival consists in the return of a church from her backslidings, and in the conversion of sinners."

1. "A revival always includes conviction of sin on the part of the church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searchings of heart. The fountains of sin need to be broken up. In a true revival, Christians are always brought under such convictions; they see their sins in such a light, that often they find it impossible to maintain a hope of their acceptance with God. It does not always go to that extent; but there are always, in a genuine revival, deep convictions of sin, and often cases of abandoning all hope."

2. "Backslidden Christians will be brought to repentance. A revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility and forsaking of sin."

3. "Christians will have their faith renewed. While they are in their backslidden state they are blind to the state of sinners. Their hearts are as hard as marble. The Ruths of the Bible only appear like a dream. They admit it to be all true; their conscience and their judgment assent to it; but their faith does not see it standing out in bold relief, in all the burning realities of eternity. But when they enter into a revival, they no longer see men as trees walking, but they see things in that strong light which will renew the love of God in their hearts. This will lead them zealously to bring others to Him. They will feel grieved that others do not love God, when they love Him so much. And they will set themselves feelingly to persuade their neighbors to give Him their hearts. So their love to men will be renewed. They will be filled with a tender and burning love for souls. They will have a long-ling desire for the salvation of the whole world. They will be in an agony for individuals whom they want to have saved—their friends, relations, enemies. They will not only be urging them to give their hearts to God, but they will carry them to God in the arms of faith, and with strong crying and tears beseech God to have mercy on them and save their souls from endless burnings."

4. "A revival breaks the power of the world and of sin over Christians. It brings them to such vantage ground that they get a fresh im-

pulse toward Heaven. They have a new foretaste of Heaven, and new desires after union with God; and the charm of the world is broken and the power of sin overcome."

"When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance and reformation. Their hearts will be broken down and changed. Very often the most abandoned profligates are among the subjects. Harlots, and drunkards, and infidels, and all sorts of abandoned characters, are awakened and converted. The worst among human beings are softened, and reclaimed, and made to appear as lovely specimens of the beauty of holiness."

Now that is what the greatest revivalist of his day said is a revival of real religion. If he was right in this view, as he most likely was, then will you write out your convictions and tell us if your church has had such a real revival in the last ten years. What say you? We are in earnest—we wish to know which if any our churches have had a revival, which will honestly come within the limits of what Mr. Finney has laid down as his conception of a real revival of true religion. Do not be harsh in your judgment of what your church has had in the way of such a revival in the last ten years, but just tell us if you think your church has had such a revival, a revival in which the fruits of a revival, as laid down by Mr. Finney, have appeared?

No doubt many of our churches have had such a revival in appearance, but have the genuine fruits remained. When a revival goes away almost as quickly as the fog of an August morning, you may be sure that it was not a revival, but just an imitation of a revival, and the fewer of these imitation revivals our churches have, the better it will be for the cause of Christ in the community of your church.

We recall at this moment a revival of which we had knowledge several years ago, in which there were almost one hundred professions of faith. When we again went to this church just four weeks later, it looked almost as if a cyclone had passed over that community, sweeping away every vestige of a revival. We stood amazed as it seemed to be all gone. Now to the extent that it was all gone, we may safely say that that revival was only one in appearance, and therefore not a genuine revival. In answering our request above, we wish you would tell us how the after affects stayed with your church following the season of awakening. We wish some one competent in each church, the pastor or some member thereof, will tell us the plain truth, as to how it seems now that your revival is over and gone—has it gone in fact, or does its influence and power remain, giving blessings to the church and to the community. When you send in what you have to say along this line, you must furnish the editor your name that he may know who does the writing, but you need not give your name to the public unless you choose to do so. However, you must be willing to give your name to any one who objects to what you say and on that account wishes to know who was the author of what was said of the revival which you describe. We ask but one thing of the writer and that is: Be careful to tell the truth and nothing but the truth.

Every man or woman, young or old, who can be induced to become a reader of the "Sun" will receive benefit as well as aid a church enterprise.

THE CHAUTAUQUA AND SCHOOL OF METHODS OF THE SOUTHERN CHRISTIAN CONVENTION FOR 1922.

The Southern Christian Convention in its regular session at Suffolk, Virginia, in May, 1922, gave the responsibility of providing for the Chautauqua and School of Methods over to the Board of Religious Education. This Board of Religious Education, of which Rev. Dr. W. F. Walters, Richmond, Virginia, is chairman, has for its Field Secretary, Miss Lucy M. Eldredge, also of Richmond. It was decided to hold the 1922 session of the Chautauqua and School of Methods at Elon College. Since the College plant is the property of the Southern Christian Convention and is not in use during the summer vacation, it was thought by the Board of Religious Education wise to make use of the plant for holding the Chautauqua here. Since the Chautauqua had not been held at the College before, it was somewhat of an experiment and the Board together with other interested persons of the church, were anxious to know how the experiment would result. The Chautauqua covered the dates August 28th to September 3rd.

The Board of Religious Education provided a plan of work that if carried out would result in benefit to the entire church. This program was found to be workable in almost all of its details and was successfully carried out. It was essentially as follows:

The Chautauqua started the day with morning worship from 9 to 9:15. Following this fifteen minutes, was a period of forty-five minutes devoted to devotional Bible Study under the leadership of Rev. Dr. J. U. Newnman, and was held in the college auditorium, and included all members of the Chautauqua and visitors. The writer of these notes heard more than one very complimentary comment on these sessions. At least one person, who had come from some distance, was heard to say if he got nothing else from the Chautauqua he regarded these devotional Bible study hours worth the time and expense the Chautauqua had been to him. There was one regular class hour. This was from 10 to 11. Four regular classes were conducted throughout the period of the Chautauqua. The pastors' class was under the direction of Rev. W. W. Staley, D. D., Professor A. L. Hook, head of the Department of Physics in Elon College, who is also an efficient Sunday school man, conducted a class in Sunday School Organization and Administration. There was a class for adult workers which was conducted by W. P. Lawrence. The class in Elementary Work was under the direction of Mrs. Fred E. Bullock, Field Secretary of the Sunday School Board of the American Christian Convention. These classes all did regular work which seemed to be regarded by members as helpful in many instances at least. Following this recitation hour was the Conference Hour from 11 to 12. The Pastors' Conferences were presided over by the following ministers and were exceedingly interesting: Rev. G. O. Lankford, D. D.; Rev. C. B. Riddle and Rev. J. H. Lightbourne. The Sunday School Conferences dealt with the following subjects: First day, Building and Maintaining a Membership, under the leadership of Rev. W. T. Walters, President of the Chautauqua; Second day, Making the School a Spiritual Force, leader, Dr. T. C. Amick, head of the Department of Mathematics of Elon College; Third day, Teaching Missions and Benevolence in the Sunday school, led by W. M. Brown, superintendent of the First Christian Sunday School of Burlington, N. C. Two general conferences were conducted, one on "The Whole Church at Work" by Dr. Atkinson, and one on "The Real Church School, led by Rev. S. M. Lynam, a ministerial student at Elon. Attention was paid to missions

in a mission study hour that came from 12 to 1 each day. The theme for this hour was "The Bible A Missionary Message," Dr. J. O. Atkinson, being the leader.

One of the most valuable parts of the Chautauqua and School of Methods was the Daily Vacation Bible School from 11 to 1 each day. No fewer than fifty children attended each of these sessions which were highly inspirational and instructive. Some of those who helped to make these meetings the success that they were, were the young lady members of the music faculty of Elon College, Misses Kirkland and Braxton. The following ladies each taught daily Bible classes, Misses Minnie Edge, Fannie Pearl Dawson, Mary Swanson and Mrs. C. M. Cannon. Handwork or object formation work was very well directed by Miss Essie Cotten. In these meetings Miss Lucy M. Eldredge was the leader in very inspirational devotional services for the young folks, and Mrs. F. E. Bullock who is an artist in story telling contributed also very materially.

Lunch hour came from 1 to 2 in which all took part and from all evidences enjoyed. The afternoons were given over largely to recreation, rest, and social enjoyment.

The music hour was under the leadership of Rev. J. F. Morgan, of Winchester, Virginia, with Miss Mildred Kirkland, of the College music faculty at the piano. Brother Morgan is one of the best song leaders I have ever seen in action.

The first evening of the Chautauqua was given over to a brief song and devotional service, followed by a "Get-Acquainted Hour." Tuesday night was "Radio Night." The big amplifier that the Department of Physics had just installed failed to amplify, so the big audience that had gathered to hear the Pittsburgh musical program of the evening failed to connect with Pittsburgh through that amplifier, but did not fail of high appreciation and no end of laughter for Dr. W. W. Staley's impromptu jokes and ever rich and rare philosophy when he was called to the platform and told to entertain the audience until the radio machine should put him out of business.

We must not forget the fact in these notes that among the most enjoyable contributions to these evening programs were the following three features. One evening the Young People's Missionary Society of the First Christian Church of Burlington presented a very enjoyable program which might be entitled "Flashes of Missionary Truth and Teachings." On another evening the Junior choir from the First Christian church of Greensboro lent inspiration and life to the Chautauqua by its highly inspirational and devotional music. At the close of their program Rev. J. F. Morgan told them that if they would come to his Winchester church he would allow them to sing with his adult choir. Then there was a very excellent program of songs and recitations rendered by the children of the Christian Orphanage, under the direction of Mrs. L. M. Cannon. Mrs. Cannon is herself a gifted and trained leader and was called for at the end of the program. She responded with some very enjoyable selections.

The Sunday services were under the direction of the college pastor, Rev. N. G. Newman, D. D., At the morning hour, Rev. W. T. Walters, D. D., spoke on "The Fruits of the Reformation," or "The Progress of Christianity," while Mrs. Bullock spoke at the evening service on the theme "As The Twig Is Bent."

Briefly, I have given some facts of the 1922 Chautauqua. We had gone only a little way in this session until it was evident that it would be wise to continue it as an annual affair at the college, so it was decided that it should be held annually, beginning each year on the Monday evening following the last Sunday of July, and close the first Sunday evening in August. One determining fact connected with this Chautauqua was the financial question. My under-

standing is that financially it was successful enough to warrant its repetition as an annual affair. My understanding is that the officers of the Chautauqua, Miss Eldredge and Dr. Walters, will not have to call on the Board of Religious Education for any funds whatever.

I am of the opinion that this Chautauqua will develop into one of the most helpful means of touching all parts of the Convention known to our church, and it is nothing but wisdom, it seems to me, for every pastor and working layman, or prospective working laymen or pastor to begin now to plan to attend the next Chautauqua. If we can successfully finance any enterprise in our church, and at the same time help each other as this Chautauqua is destined to do, it is hardly short of our privilege and our duty to take advantage of what the Board of Religious Education is able through this medium to offer us.

W. P. LAWRENCE.

Elon College, N. C.

VALLEY LETTER

The Virginia Valley Central Christian Conference met with the church at Joppa, Shenandoah County, Va., August 17-19. The opening devotional service was conducted by the President, Dr. W. T. Walters of Richmond, Va. The pastor of the church, Rev. A. W. Andes, welcomed the delegates and visitors, and Rev. J. F. Morgan of Winchester, Va., responded.

The subject "Conference Problems and their Solution" was discussed in a practical way by several of the delegates present.

Dr. A. B. Kendall was elected to deliver the Annual Address this year, but as he was not present at the conference the Annual Address was delivered by his alternate, Rev. R. P. Crumpler, and it was a splendid address too.

Prof. P. J. Kernodle, the publisher and managing editor of the Christian Sun attended the conference, and made several talks and addresses of a very practical and helpful nature.

Bro. C. D. Johnston, Superintendent of the Christian Orphanage, made two fine addresses concerning the Orphanage. At the close of each address an offering was taken for the Orphanage amounting in all to \$43.72.

All regretted very much the absence of Dr. J. O. Atkinson, which absence was caused by the illness in his family. However, Dr. Atkinson wrote an excellent address on "Our Greatest Missionary Movement" and sent it to the Conference, and it was read by Dr. W. A. Harper. Dr. Harper also made a splendid address of his own upon the same subject.

Rev. J. F. Morgan was elected to deliver the Annual Address next year with Dr. W. T. Walters as alternate.

Bro. Wm. M. Clem, a recent graduate from Elon College, and a member of Dry Run Christian Church has been preaching for several churches in the conference since his graduation, but will not continue with them longer as he expects to enter Yale University soon and further prepare himself for the ministry.

Rev. D. B. Seal, an ordained minister of the Regular Baptist Church requested to be admitted into the Conference. Owing to our limited acquaintance with Bro. Seal, and his limited education he was received on probation for six months, during which time he is given the privilege of preaching for any of our churches that may call him. At the end of the six months the Executive Committee is to decide as to the next step.

Dr. W. A. Harper addressed the Conference in his characteristic eloquence and scholarly manner upon the subject, "Some Mistakes or Misconceptions of Education."

The Friday night session was given over to the Woman's Missionary Board, which rendered an inspiring program consisting of reports, a solo

by Rev. J. F. Morgan, addresses by Rev. J. F. Morgan and Rev. W. C. Hook. The Board raised last year, \$322.57. This, however, was far from the goal, which was \$750. Their goal for this year is the same as last.

The Conference Missionary Association turned over to the Conference Treasurer \$155.25, which had been collected in membership fees.

The committee to select place for next session reported Timber Ridge as the place selected.

The time for the meeting of Conference was changed so that hereafter we will convene Tuesday, Wednesday, and Thursday before the third Sunday in August.

The following officers were elected for the coming year: *President*, Dr. W. T. Walters; *Vice President*, Rev. J. F. Morgan; *Secretary*, Rev. A. W. Andes; *Assistant Secretary*, Rev. R. P. Crumpler; *Treasurer*, Samuel Earman. Officers for the Woman's Board: *President*, Mrs. B. R. Richards; *Vice President*, Miss Ora Scott; *Secretary*, Mrs. B. F. Frank; *Treasurer*, Mrs. R. A. Larrick; *Superintendent of Young People's Work*, Mrs. A. W. Andes; *Superintendent of Literature and Mite Boxes*, Miss Ella Pickering; *Superintendent of Cradle Roll*, Mrs. R. P. Crumpler; *Superintendent of Woman's Work*, Mrs. N. M. Hasler.

Rev. J. F. Morgan, the new pastor at Winchester, made a very favorable impression upon the Conference by his sermon on Thursday night, and addresses and talks during the session.

The Treasurer's report showed \$1,184.58 collected on conference apportionments from all the churches. The apportionment upon the churches was \$1,700. We lacked \$515.42 of paying up our full apportionment this year. The apportionment for this coming year is practically the same as last. The following churches paid up their full apportionment, and are therefore, banner churches: Bethlehem, Concord Dry Run, East Liberty, High Point, Joppa, Mayland, Mt. Olivet (G), Palmyra, St. Peter's, Whistler's Chapel, Winchester, Wood's Chapel.

The ministerial reports show 62 conversions, and 71 members received into churches of the conference during the year.

Rev. W. M. Clem preached on Saturday night Dr. W. T. Walters and Bro. C. D. Johnston filled the pulpit Sunday morning, and Rev. R. P. Crumpler Sunday afternoon.

Let us work and pray for a good session at Timber Ridge next year.

A. W. ANDES.

Harrisonburg, Va.

THE WORK IN ALABAMA.

Wadeley, Ala., August 29 1922.

I will take a little time this lovely morning to write a few lines for *The Sun*: This is the first attempt since you became Editor. I desire to express my appreciation for the Sun, I pray the Lord to bless the Editor and the Business Manager with heaven's richest blessings—you are giving us a great paper.

I began my revival work at New Hope church on Saturday before the fourth Sunday in July. Brother Jesse Dallar came on Sunday P. M., and took charge of the music for us. Our people were glad to have him with us—he preached for us at one service—Rev. R. F. Brown was with us and did the preaching after Tuesday night. Brother Brown gave us some good sermons and everybody enjoyed having him with us; we had a good meeting, ten members were received to fellowship and the church was greatly revived.

The week following, fifth Sunday, I worshipped with the Baptist church at home where we had a good meeting. First Saturday in August our meeting began at Beulah church. Brother W. T. Meacham was with us and did some good preaching. We were glad to have him with us. Broth-

er Meacham is one of our young men in the ministry with a bright future before him.

We had a great meeting at Beulah, our people were very much interested from the first service and eleven new members were added to our roll. I am now rounding out my thirty-first year with this church. And have been living in the community twenty years truly the Lord has been good to me.

Our meeting began at Antioch, second Sunday in August, Rev. H. W. Elder came Monday, and did the preaching for the remainder of the meeting—which was well done and a great meeting was the result. Ten members received to fellowship and the whole community moved toward heaven and duty.

This meeting was a great inspiration to all who attended. My last meeting was at McGuires chapel church—Rev. J. H. Hughes assisting. This old church has been somewhat handicapped for some years, many of its best members moved away and some have died—but the power of God came upon us during the meeting and great rejoicing among God's people—souls were converted and seventeen joined the church. Our hearts were rejoiced at each service and it was no trouble for men and women to praise God.

We now turn our faces toward our Conference. And may we be just as joyful in the Conference meeting as we are in the revival season.

In many localities our people are very much out of heart on account of the drouth and poor crops, but brethren let us trust God and push forward—do the best you can and God will bless and provide.

G. D. HUNT.

GOOD NEWS FROM DANVILLE, VA.

Some things one sees are worth passing on to others. The work I saw at our Christian church on the out-shirts of North Danville, Va., was encouraging and inspiring. Brother P. T. Klapp came to that field a little less than a year ago and found it badly broken to pieces. He found former friends cross with each other and church officials bitter in their denunciations of their own colleagues. He entered vigorously upon a program of plain, convicting, Gospel preaching. Being led by the Holy Spirit he played no favoritism and the Word did the work. When I was there for a few days meeting in May I found a church united, victorious happy. I found a people eager for Gospel messages and a church working earnestly to lead its community to God. Although it rained most of the time the meeting was in progress the audiences were large, the singing was fine and the leaders were faithful. Fathers and Mothers, and sons and daughters came weeping to the altar for prayer. More than forty made professions of Christ and twenty-two of them were happily received into the local church. Good reports continue to come out of that community. Different organizations of the church are holding wide awake prayer-meetings out of which conversions come. A band of young men have covenanted together to win a soul each to Christ before the next evangelistic campaign. The pastor is happy and his people loyal to him and faithful to Christ, are a real power for good. I feel sure the Conference which met with this people last fall will rejoice to know of this happy solution of a difficult problem.

JOHN G. TRUITT.

News Ferry, Va.

Send in your name and address on a card, and subscription report blanks and receipt books will be forwarded.

TURNER'S CHAPEL.

We have just closed a very interesting meeting at this church. Rev. J. D. Wicker organized it and had served as its pastor for many years. He still holds his membership here, and was present at every service during the meeting. It is a real pleasure to serve such a willing people. This church is ready with its finances to go to the Annual Conference, and I think will pay its pledges to our Men and Millions Movement. There were three accessions.

T. E. WHITE.

Sanford, N. C., 8-28-22.

QUEER BIRDS ARE GETTING TOGETHER.

This is a day of the happening of unusual things. The truth is you do not know what is to happen next. The Harvard University Divinity School is known to be highly Unitarian while the Andover Theological Seminary is equally highly Trinitarian. Now these two schools have been combined, and they are going to undertake to teach both lines of thought from the same school. We do not expect to see any good come from it, as water and fire will not mix, except in destroying each other, and that is about all we think can be expected from the combining of these two schools into one. If the people have any convictions as to truth, they cannot stand it to see their own thought so ruthlessly butchered and destroyed. We do not expect anything much, unless it be evil, to come of this movement, as neither one side nor the other can be satisfied with such an arrangement, unless they have lost all conviction as to Unitarian and Trinitarian teaching. But let us wait and see.

SUNDAY A PERPLEXITY.

With many people the disposition of Sunday is a perplexity. They do not know just how far to go in their amusements and recreations on that day. They are frequently confronted by the question, What should a man do on the Sabbath day? What should he permit himself to enjoy? How far should he go in his pleasure on that day? Many men seem to think that the day belongs to them. Consequently they act as though they felt they were justified in doing anything that promotes their own recreational interest. There is a day of let-down, of loosening up, of changing the course of life and of recuperation. It is expected on that day that a man will so restore his lost energy that he can go back the next day to his business a new man. Anything that will contribute to this end is justifiable. For the average modern man thinks that Sunday belongs to him. But does it? Whose day is the Sabbath day? It is the Lord's day. Is it man's day? Not if we understand ourselves. Not if we properly interpret it. Just how to give God his day and just how to get as much out of it for ourselves as possible that we may better serve him is our perplexity.

Recently a commercial man questioned, his minister replied: "Would you play golf on Tuesday?" That was Exchange Day in the city, and one of the most important of which the man would never think of absenting himself from the gathering to which his business interests were vitally related. The man drew back in horror. "Play golf on Tuesday? My friends would think me mad should I do that." The minister answered: "The business of the exchange is all in all to you. If Christ were all in all to you, would you not keep the Lord's day for him?"—*Western Christian Advocate*.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name table indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

AN APPRECIATION OF "FATHER"*

All honor to "Mother's Day" for a mother is the noblest thing on earth except father, that is if he is a father after God's own heart.

He should be honored the same as mother for they are "no more twain but one."

Why wait until your loved ones are gone to send the flowers or speak of their good qualities?

My father had a great longing to be a christian when but a lad, but an ungodly father kept him from the protracted meetings and in those days people only had an opportunity once a year to publicly profess Jesus Christ.

But father promised himself when he became of age he would go to church and there seek for the "Pearl of Great Price," and in the summer after he was 21, he heard that a big meeting was in progress at the little country church.

And in imagination I go back to that day while he and an older brother were pulling fodder in the hot sunshine, he remembered that he had promised himself to go to the first meeting after he became of age.

But in those days work was not so easy to get and he knew what it would mean to him to incur the displeasure of his father by professing Christ. But he said, "Brother let's go to meeting today and get religion."

"Now, Dan, you know our "Daddy" would never let us come home again if we got religion."

But the words kept ringing in the lad's ears. "He that forsaketh father and mother for my sake," etc. After a little while he says again, "But brother, we ought to make our peace with God. I can't be satisfied until I am saved." "Well you go on, lad, and I'll finish the work and then I'll come."

"But I don't want to leave you, brother come go with me now, maybe he will not be so likely to hold out against two of us."

But after much persuading the older boy agreed to go and after the service was over he returned home and never went again, but the younger in bidding him good bye told him that he wouldn't be back until he had the blessed assurance that God had forgiven his sins and with a sorrowful heart he saw his brother depart, still unsaved. And in the neighborhood of this little country church he stayed until he sought and found pardon full and free. Then he decided to go home and tell the wonderful news to his christian mother and see if his father would be angry at him, and see if he would still give him employment on the farm.

It rejoiced the mother's heart to know her boy was saved, but she knew the stern father would not let him remain at home and that made her sad.

The lad spoke to his father but got no reply but he still hoped he would forgive him.

But after a day and night of silence toward the boy the father bade him leave, leave the only home he had, leave the dear mother who bore him and yearned for him. With a heavy heart he bundled up his scanty wardrobe and kissing his mother farewell, he turned his back on home and started out into the world penniless and alone. Alone did I say? No, not alone, for "He that forsaketh father and mother for my sake," etc." was ringing in his ears and we think he heard a still small voice say "Lo, I am with you always." No he was not alone for all the angels in Heaven watched the lonely lad as he stumbled down the rough country road with eyes blinded with tears and they comforted him.

In fancy I can see the heartbroken mother as she stands on the porch and with sobs uncontrolled she shades her eyes to feast them on her boy as he goes slowly out of sight.

And I can see her clasp her hands and her lips move and I can hear her whisper, "Father, watch over my boy, keep his young feet in the right road, keep him faithful to thee. Be a father and mother to him for Jesus sake."

And the Father in Heaven comforted her. The young boy finds work with a neighbor farmer and was kindly treated. But soon the great civil war broke out and he enlisted to fight for his country and through eleven big battles he went through and came out without a serious wound. The Heavenly Father was watching over and protecting him. At the close of the war, without anything to start on in a devastated South, he won and married a noble girl, and they side by side began the struggle of making a home (a home I said, not a house).

They bargained for a farm and by hard work and economy paid for it.

The boy now grown to a handsome young man (The very best looking in the community, so my mother always said) felt as Paul did, "Woe is me if I preach not the Gospel."

And with the sympathy and encouragement of his young wife, he entered the Ministry.

Leaving her to manage the farm (which she did well) God wonderfully blessed his ministry for he was instrumental in leading hundreds of souls to Jesus Christ. He organized and built more than a dozen churches, here in North Carolina, and has held most of the most important offices in the Eastern North Carolina Christian Conference:

In his gentle, sympathetic manner, he stood by the death beds of his flocks and comforted the bereaved ones. He married their young sons, daughters and hundreds of young people today, all over North Carolina, lovingly call him "Uncle Wicker." For over 40 years he has preached every sabbath, usually twice, and rarely missed an appointment. He is the devoted father of 9 living children, two having passed to the beyond. He learned early to "rejoice in the Lord."

For if he had troubles, no one knew of them, for he was always of a cheerful happy disposition.

Always rejoicing in our joy, grieving with us in our sorrows, always gentle as a woman with us when we were little, and as we grew up, when we were sick, he ministered to us and bathed our fevered brows and held us so gently in his arms and soothed our troubled sleep, waiting on us and watching over us, so mother could rest, always lovingly rebuking us when we did naughty and praising and encouraging us when we did well.

When night came he got down the much worn Bible and would gather us around his knees and read and pray with us.

We always were sure fathers prayers reached the throne of Grace, for we knew, as no one else did, the life he lived and knew that Christ dwelt in him, and today as his step's get more feeble, his hold on God grows stronger.

Almost home at last.

"He has fought a good fight, he has kept the faith," and won a crown there. We will not wait as do others to send the flowers when he is gone, but send them today. For we have a Prince among men living here in Sanford.

A man who never did a mean or immoral act in his life, always paid his debts, owes no man a dollar, always cheerful and full of fun, always sympathetic and loving.

If you honor a good clean up-right christian gentleman, you will always find him by the bedside of his helpless wife, patiently uncomplainingly caring for her every day.

So friends of his, send the flowers today for the time grows near when we will miss him, for like

Enoch who walked with God, we will say—"He is not, God took him."

He has been with us 82 years and has 88 direct descendants, and we hope God will spare him to us many more.

A LOVING DAUGHTER.

*A tribute to Rev. J. D. Wicker, Sanford, N. C. who has long been a true and faithful watchman on Zion's Walls, giving always to all coming his way. God bless the dear man and keep him happy and useful to the end of his earthly race.—EDITOR.

FIRST CHRISTIAN CHURCH,
Portsmouth, Va.

This article will give *Sun* readers some idea of how our Portsmouth church is organized and its financial condition.

The financial report of our various organizations at our last quarterly meeting of the church showed signs of progress. The report in part was given as follows:

Report of Church treasurer for the quarter ending June 30th.

Total amount received during quarter \$772.35; amount paid out \$736.10; balance in treasury, June 30th, \$36.25.

Report of Mission treasurer ending June 30th. Total amount received during quarter \$59.59; total amount in treasury, June 30th, \$163.50.

Report of Charity Fund treasurer for quarter ending June 30th. Amount in treasury, April 1st, \$35.48; received during quarter \$10.38; paid out \$20.00; balance in treasury, June 30th, \$26.22.

Report of Building Fund treasurer. Amount in treasury April 1st, \$1,030.88; amount received during quarter \$103.65; paid out \$1,035.52; balance in treasury, June 30th, \$99.01.

Report of Sunday School treasurer for quarter ending June 30th. Amount in treasury April 1st \$90.16; received during quarter \$158.70; paid out \$209.97; balance in treasury, June 30th, \$38.89.

Report of treasurer of Ladies Aid Society. Amount in treasury April 1st, \$65.37; amount received during quarter \$92.55; total \$157.92; paid out during quarter \$125.40; balance in treasury, June 30th, \$32.52.

Report of treasurer of the Womans' Home and Foreign Missionary Society for quarter ending June 30th. Amount on hand April 1st \$1.85; received during quarter \$19.83; paid out \$18.15; balance in treasury June 30th \$3.53.

Report of treasurer of Junior Christian Endeavor Society. Amount in treasury April 1st \$8.45. Received during quarter \$1.94; paid out \$.75; balance in treasury June 30th, \$9.64.

Report of treasurer of Reliable Bible Class. Amount in treasury April 1st \$2.28; received during quarter \$54.55; total \$56.83; paid out \$44.75; balance in treasury June 30th \$12.08.

Report of treasurer of Ladies Bible Class. Amount received during quarter ending June 30th \$22.34; paid out \$22.34.

Report of treasurer of Loyal Helpers Bible Class. Amount in treasury April 1st \$2.70; received during quarter \$12.31; paid out \$7.01; balance in treasury June 30th, \$8.00.

Total amount received by all the treasurers of the various organizations of the church during quarter ending June 30th, \$1,308.19; total amount paid out by all the treasurers during quarter \$2,119.89; balance in all the treasuries of church organizations for quarter ending June 30th, \$429.74.

The financial conditions of our work is not the only encouraging feature, we will write about other marks of progress later.

W. L. WELLS.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 17, 1922.

The Message Of Malachi. Mal. 3: 1-4: 3.

GOLDEN TEXT: "Return unto me, and I will return unto you, saith Jehovah of hosts." Mal. 3: 7.

The Time: 520 B. C. The Place: Jerusalem.

LESSON TEACHINGS:

"The subject of greatest importance dealt with in this last book of the Bible is the subject of offerings unto the Lord. It runs throughout Malachi's message. God's people had grievously failed in this. They had robbed him, bringing polluted bread, and blind, lame, sick and blemished offerings to the altar. In short, they had not met their obligations to God in the right spirit. A fit closing message indeed! The prophet waxes truly eloquent as he speaks of bringing the "whole tithe into the store-house," and the opening of "the windows of heaven." Surely it is an unforgettable message. God forbid that any of us should bring a broken or blemished offering!"—*Edgar Whitaker Work in "The Westminster Teacher."*

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

"Earn all you can; save all you can; give all you can."—JOHN WESLEY.

CHRISTIAN ENDEAVOR TOPIC.

For September 17th.

Getting An Education. Proverbs 9: 1-11.

"Education is the knowledge of how to use the whole of oneself."—HENRY WARD BEECHER.

"Education is not a question alone of preparing great men for great things; but of preparing even little men for greater things than would otherwise be possible."—LUCY E. KEELER.

"You cannot travel on yesterday's steamer or last year's information. When you exhaust your knowledge you exhaust your usefulness."

—HERBERT KAUFMAN.

"If a man empties his purse into his head no man can take it away from him. An investment in knowledge pays the best interest."
—*Benjamin Franklin.*

"The soul of all education is the education of the soul."—*Bushnell.*

In the broadest sense, your Christian Endeavor Society is an organization for Christian education. Every prayer meeting, every business session, every social gathering should help to develop your powers, mentally, spiritually and socially and every one should teach you something worth practicing in your life. Education is growth. The supreme aim of Christian Endeavor is to promote the Christian life of the youth of the church and community and prepare them for more efficient service for the church and the world.

"Happy is the man that findeth wisdom
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold."

—*Proverbs 3: 13, 14.*

CHAUTAQUA AND SCHOOL OF METHODS.

The first Elon Chautauqua and School of Methods had a good beginning Monday night, August 28th. After an informal program in the college chapel, the guests were entertained delightfully by the Junior Christian Endeavor Society, under the direction of Mrs. C. M. Cannon, their efficient superintendent. Regular class work began Tuesday morning and much interest is being expressed in all of the work. The children's Daily Vacation Bible School opened the same morning with a splendid attendance and much enthusiasm. While it is too early to give the record of the week the beginning assures that the week will not be one spent in vain, but a week whose work will be felt in many of our churches for weeks and months to come. Fourteen pastors attended the first pastor's class, and others are coming in. Sunday school workers and Christian Endeavorers are studying the principles and methods of their work. Elon has welcomed the Chautauqua in true Elon-style.

WHAT IS YOUR CHURCH DOING FOR ITS YOUNG PEOPLE.

We have just closed the regular revival meeting season among our churches. Numbers of young people have joined the church and placed themselves under our care. What has the church to offer them? Is she prepared to give them the means of spiritual development and if so in what way?

The parents to whom God entrusts the little babe, feel that they are placed under the obligation of caring for the physical and mental development of the child.

Can the church receive the child without assuming a spiritual obligation? The child must have the opportunity for normal spiritual growth.

The young people's Society of Christian Endeavor provides this opportunity. Now is a good season to start this organization in your church. Give your young people a chance to develop into future workers for your church.

W. T. WALTERS.

108 N. Stafford Ave., Richmond, Va

BOOKS FOR SUNDAY SCHOOL FOLKS.

Field Secretary of Sunday Schools of the American Christian Convention, Dayton, Ohio, Mrs. Fred E. Bullock has very kindly furnished us the following book reviews, which suggest many books and supplies which will be helpful to your workers.

"*Story Telling for Teachers of Beginners and Primary Children*," by Katherine Dunlap Cather. Story Telling is coming more and more to be accepted as one of the greatest ways of teaching a remarkable truth, a fact long ago discovered, but seemingly forgotten in the years when printing made it easier to read for one's self. Miss Cather's book will be found helpful, not only to the beginner but to the more experienced teller of stories. Published by the Caxton Press for sixty cents.

"*A Study of the Little Child*," by Mary Theodora Whitley. The Pilgrim Elementary Teacher says of this Beginners Child Study Book, "It is a fascinating introduction to little children by one who sees them as they are, who understands what has made them so, and who possesses many

a secret to insure their well being." It is a book to recommend to fathers and mothers as well as teachers of little children.

Presbyterian Board of Publication, Price 60 cents.

"*The Training of Children in the Christian Family*," L. A. Weigle. If you are looking for an elective course for your adult class or a book to recommend to parents, this will meet your need. Professor Weigle has built the thirteen chapters of his book around the thirteen topics prepared and released by the International Sunday School Lesson Committee under the title of "Hints on Child Training" as one of its elective courses for adult classes. The "Modern Home," "The Christian Family," "The Home's Atmosphere," are understandingly discussed, while chapters on the child "At Play," "At Work," and "At Study," "With His Friends," lead up naturally to chapters on "Doing for Others," "Training the Devotional Life," and "The Child and the Church."

Published by the Pilgrim Press, \$1.50 net, postage ten cents.

"*A Little Kit of Teacher's Tools*," by Phillip E. Howard. One might suppose that this book was a list of materials with which the teacher is to work, but it is really the 'tools' which the teacher has in his own mind and the minds of his pupils. The following list of chapter heads will give some idea of the scope and purpose of the book.

1. How to prepare a lesson for teaching;
2. How to study your pupils;
3. The fine art of getting attention;
4. Regaining lost attention;
5. Finding and using illustrations.
6. The neglected art of asking good questions;
7. How to secure the pupil's co-work;
8. Can a review be made interesting?;
9. What is real discipline in teaching?;
10. Leading your pupils to Christ.

Sunday School Times Company. Price 75 cents.

"*The Church and the Immigrant*," Georgia E. Harkness. Miss Harkness is an instructor in Boston University School of Religious Education and Social Service, a graduate herself of two universities. She has had personal and practical experience with the immigrant problem. Her book is practical and clear. We recommend it to every pastor and social worker in every community where there are immigrant problems, and this is everywhere in America today. George H. Doran Co., Price cloth \$1.00, paper \$.60.

Talking of a low motive, we heard the other day, or rather we read the other day of a very poor motive. A woman entered a book store and told the clerk that she wished a book. Well, said the polite clerk, what kind of a book do you wish. "Well," she said, "just anything to kill time." What a motive for a woman made for high and holy ends. Anything to kill time. Well such a book would come nearer to killing all that is good in the woman than otherwise. Why do you wish to kill time? Oh, no doubt the lady fancied she had nothing to do, and so as she thought time was hanging heavy on her hands. Change your motto a bit. Instead of killing time, get something to read which will teach you how to use your time for high and holy ends.

Vacation is about over. Now for getting home and back to hard work. The vacation period is a most important part of the year's work, for it said that all work and no play makes Jack a dull boy. Well, the same is true of a minister. If he works all the time and takes no vacation, he will soon come to be a broken down and worn out old horse.

CHILD'S HOUR

PETER THE POLITE.

On the day that Peter Oliver was six years old his big brother William was going to drive up to Kipton for farm supplies, and the family decided that Peter should go with him. Kipton was twenty-five miles away, and as Peter had never been there he jumped for joy.

It was a bright spring morning, and they started very early.

"Now hold on tight, Peter," his mother called from the door.

"Yes'm," Peter answered.

"And mind William."

"Yes'm." The horses were pawing and eager to go.

"And be polite," mother said, as she waved her hand.

"Yes'm," said Peter, and the wagon went rumbling off.

All the way to town Peter was thinking about one thing; he fully expected to buy a watch; in fact, he had gone so far as to tell his younger brother, Thomas, that he would be allowed to wear the watch for ten minutes when the travelers returned.

Still he thought he had better make perfectly sure. "William," he said, looking at the big bright quarter in his hand, "twenty-five will buy a watch all right, won't it?"

Now, William's mind was on fertilizer, and he thought that "twenty-five" meant twenty-five dollars. So he said, "Of course it will," and went on whistling under his breath.

That settled it; Peter leaned back in his seat quite satisfied and clutched the coin closer than ever. There were a great many people passing on foot and in vehicles, and Peter, remembering his promise, bowed pleasantly to each one. Most of them were friends and neighbors, and they looked pleased to see Peter Oliver going to Kipton for the first time.

As the wagon drew nearer to town, however, more and more people passed, and a great many of them seemed to be strangers. But Peter kept on bowing courteously; he wondered why William had stopped bowing. He wondered, too, why some of the people looked at him curiously, and why very few of them returned his greeting. He had no way of knowing that town customs differ from country customs, and that he was not supposed to speak to every one now. He went right on bowing and smiling, just as he had done on the country road.

"Sleepy, Peter?" asked William, presently.

"Thought you seemed to be nid-nodding," replied William.

"I wasn't either!" Peter said indignantly. "Me nid-nodding!" What could William be thinking of?

Fifteen minutes later Peter was marching down Main Street in Kipton by himself, with his hands in his pockets. He had promised William that he would not turn a corner. "There'll be plenty to see on one street," William had said.

Peter knew well enough what he wanted to see. He walked slowly, keeping a sharp lookout for a window with watches in it. As he went along he wished with all his heart that there were not so many people in Kipton. It was hard to have good manners and at the same time to attend to the important business of buying a watch. But Peter was faithful; every time he caught a passer's eye he bowed. He did not stop even when a rough little boy called out rudely, "Hey, there, rubberneck!"

At one crossing an old gentleman on crutches passed him. Peter nodded pleasantly; and the old gentleman, after halting just a minute, hobbled on with a surprised expression under his bushy eyebrows.

Peter decided that the jewelers' windows must be on the other side; so he crossed the street and started back toward the place where he had left William. "Maybe there are not so many folks on this side," he said to himself. But there were and they did not seem any more polite than the people on the other side. All at once Peter came to a window full of watches. He turned his back on the crowd and stood very still for a long while, staring at the beautiful things with all his eyes. While he was trying to make his choice among them he heard a tap-tap behind him, and there was the lame old gentleman again. Peter looked up and bowed to him courteously.

The crutches stopped. "I don't believe I remember your name, exactly," said the stranger. "No, sir," said Peter politely. "You don't remember it at all. You never heard it." Then he told his name and what he was busy about. All the while they talked, Peter was managing somehow to bow to all the passers-by.

The stranger watched Peter narrowly with his keen, bright eyes. "You seem to know nearly every one in Kipton," he said.

"Oh, no sir!" was Peter's answer I was never here before in my life. Will you excuse me a moment, sir, while I go in and buy that watch with the dog's-head fob?"

Again the old man looked surprised. "How do you know you can buy it?" he said.

For answer Peter held up the bright quarter. Then he stepped briskly into the store. Three minutes later he came out looking very red. His face was sober, but he held his chin well up. The lame old gentleman was waiting.

"He says I made a big mistake about the price of watches. He says"—Peter's voice shook a little and he blinked so hard that he entirely missed bowing to three ladies in succession. "I think my brother must be looking for me," he said suddenly. "Good-bye, sir." He gave his new friend a handshake. Then he walked off with his head still high, bowing right and left. The old man, after watching him out of sight, turned and went into the store himself.

Peter was glad when the long dismal drive came to an end late that evening. To be sure, it was hard to face Thomas, who had sat up two hours past bedtime waiting to wear the watch ten minutes.

"I didn't get it," whispered Peter hoarsely and hurried to bed in silence. He felt tired and very stiff.

"William," said Mrs. Oliver the next day, "what in the world did you let that child do yesterday in Kipton? His neck is so stiff this morning that he can't turn his head."

"I didn't let him do anything," answered William. "There was something the matter with his head all the way up there. He never kept it still a minute."

When the mail was brought in at noon, some one called out that there was a package for Peter. Poor Peter was sitting in a rocking-chair by the window with a hot mustard plaster on the back of his neck, trying not to mind the pain. The only way he could look to right or to left was by rolling his eyes. He rolled them now at the package.

In was addressed delightfully to Peter Oliver, Esq., and when Peter had torn off the wrapping a little square white box tumbled out. On the back of the box was written, "For Peter the Polite." Inside, ticking away for dear life, lay a bright silver watch with a dog's head fob.

Peter forgot his mustard plaster. He rose

from the rocking chair and gave three leaps into the air and three cheers.

"But who sent it? And what does that funny name mean?" Asked the family in chorus.

Peter was too excited to remember anything. He compared the watch with the mantel clock; then he slipped it into his pocket. "Does any one want to know what time it is?" he asked.

And to this day the Oliver family often puzzle over the question where the watch came from, and why it came, and what can be the meaning of that peculiar name, Peter the Polite.—*Nancy Byrd Turner, in The Youth's Companion.*

PAULINE TO THE RESCUE.

Little June was unhappy, more unhappy than she had thought it possible for any little girl to be. Now she sat by the window and looked listlessly out at the sun pouring a rich glory over the world outside, a book dropped in her lap.

"June dear," said mother, anxiously, "are you not well? Surely my little girl does not want to stay in on such a beautiful day; see, here are Bessie and Pauline coming for you." She smiled pleasantly at the eager little girls. "Yes, June may go with you. June dear, run and get your hat." But June did not move. Her face flushed. "I—I got a—my head aches." This was true; her head did ache.

Mrs. Dickinson laid her hand on June's hot brow. "Rest here, dear," she said; "perhaps, it is the spring weather. I will get you a glass of nice, cool milk, and you will feel better." She pulled down the shade, shutting the light from June's eyes, and left the room.

The little girl looked after her miserably. No, she didn't deserve the nice milk; she didn't deserve her mother's love any more. It was true her head ached, but not from any bodily ailment. It seemed as if the hurt of her conscience had divided itself between her head and heart. It had all started that morning with the dime in the little brown jug on the kitchen shelf, but, no, further back than that it had started with the stick of red candy in the window of the drug store around the corner. It was like tracing one's sin back to Adam. June had wanted the red stick, but mother had forbidden it. "No, June, that candy is painted and unwholesome; it will make my little girl sick. Mother will buy you a cake of milk chocolate."

But June had refused the chocolate. She wanted the red stick of candy and not all of the milk chocolate in the world could make up for it. She knew that once mother said no, she meant no and further appeal would be in vain; yet how the thought of the red candy stuck and stuck and stuck. Then that morning, while her mother was tying up her lunch she had caught sight of the brown jug. She wondered if it still held the dime, and then everything seemed to happen at once; her mother left the room for an instant, and in that instant she had climbed the chair, thrust her small hand into the jug and secured the dime. She hadn't actually meant to steal—she couldn't tell now exactly what motive prompted the deed. She was really an unusually good little girl, but that was because, perhaps, she had never been tempted in just this way before. Kissing her mother a hasty and guilty good-bye, she left the house, and somehow, when she had finally arrived at school, the red stick was in her pocket and the dime gone. She was a thief; she had stolen her mother's money, and had been disobedient as well, for had not mother forbidden her to have the candy? The coveted stick no longer appeared tempting and inviting; she did not even try it with a lick of her tongue. Mother had said it would make her sick, and mother was always right. Oh, why had she bought it? She didn't want it, she did-

n't! She wished it was back in the window and the dime safe again in the brown jug. At lunch she threw the red stick under the school's porch steps and when school was over went soberly and miserably home.

"Mother! I—I think I will go out, anyway, and," she added breathlessly, "I'd better not drink the milk, perhaps—it might scramble inside of me jumping and playing about."

Mother smiled at the quaint idea, and set back the milk. "You shall have it for supper, then, dear," she said. "And, June, as you are going out stop by the drug store and get mother five two-cent stamps; there are several letters I must mail tonight." June anticipating her mother, sprang upon the chair and seized the brown jug. "I'll get—" she mumbled.

"Yes, dear, the dime will just pay for the stamps. Tell Mr. Willis I want a dime's worth of stamps; it will be easier for you to remember, and now, little girl, run out and play. I won't need the stamps until this evening. You can get them on your way back."

Outside of the house June hesitated, and then, turning rushed off to the deserted school lot. She wanted to get away from every one. She wanted to be alone with her misery. Oh, how one sin had led to another. She had pretended to mother to take the dime from the jug when she had known it was not there. She was surprised and somewhat disconcerted to find Pauline in the school yard. "I left my pencil-box on the steps," explained the little girl. "Has the headache gone? Did you leave something, too? Why, June, how funny you look! Are you—scared?" June's white face sent a funny little shiver up and down her spine.

June's reply was a husky whisper: "Pauline, you won't want ever to play with me again. I am a—thief."

Pauline was so startled that she let her pencil-box fall and didn't even notice that her cherished pencils were scattered upon the ground. It wasn't nice of June to upset her so. What could she mean?

"Yes, Pauline," insisted June, as Pauline only stared, "I stole—from mother!" Then the overburdened little heart gave way, and June flung herself on the grass, sobbing frantically.

And, coaxing and soothing, Pauline drew the story of the red stick and the dime in the brown jug from June. She couldn't understand how June could have done it, but June's grief and repentance, so sincere and overwhelming, took away from the awfulness of the deed and drew her closer to her little friend.

"Don't cry, June," she repeated. "You are sorry and threw the candy away. Let me wipe your face; it is all streaked and dirty; and, June, you must go straight home and tell your mother everything, how sorry you are and how you are never going to do it again, never, never!"

June shivered. "Mother won't love me any more," she cried. "I—I am afraid to tell her; oh, Pauline, she might not love me any more!"

Pauline was indignant. "June Dickinson," she exclaimed, "mothers aren't like that. They are like God you know. They forgive anything and keep on loving you just the same. Why, June, you know mothers are like God!"

"Pauline," whispered June, holding her very tight, "will you go with me, will you?"

Pauline couldn't understand either how June could hesitate to tell her mother, but June was so evidently in need of her support that she could not refuse it.

"Yes, June, I will go with you. Bessie will wonder what has become of me, but that won't matter." She gathered up her pencils and restored them to the box, and together the little girls returned to Mrs. Dickinson.

She was busy in the sitting-room writing the

letters she had mentioned, when Pauline and June walked straight up to her.

"Here is June, Mrs. Dickinson," she said. "She has been a very, oh, a very bad girl and she wants to tell you about it, but she is afraid you won't love her anymore if you know." She gave June a nudge, but June did not move, her eyes fixed breathlessly upon her mother's face, and Pauline continued earnestly. "But you will love her just the same, won't you, Mrs. Dickinson, even if she has done something wicked?"

"My little girl," exclaimed Mrs. Dickinson, snatching June to her heart, "my own, precious darling! How could you doubt it! Mother will always love you just the same, always and always, no matter what you have done—no matter what you do, always and always; tell mother, darling, what has happened; mother will forgive you!" And, for the second time June sobbed out the story of her wrong-doing, and her mother held her tight and wiped the tears and kissed away the shame and the hurt of the wicked deed, until the old peace stole back again. She felt that Pauline was right. Mother were like God, forgiving and loving you just the same, and that never, never, again would she be afraid to tell her anything.—*Amanda Cordes, in Richmond Christian Advocate.*

HOW WALL STREET GOT ITS NAME.

If there had not been war between Holland and England there is no telling what would have been the name of Wall street, New York. The financial center of America might have borne any other name and have been just as powerful as it is.

The wall that gave to it its name was put up by Peter Stuyvesant. The old peg-legged autocrat had his own intelligence service and he became convinced that the New England and Connecticut colonies were going to attack him. His town north of the fort was unprotected and he threw a wooden wall from the East to the North rivers. It was built of logs that were used as palisades, with the upper ends spiked.

It was not a wonderful defense, as we look at things now, but against an assault by men armed with blunderbusses it would have taken some sacrifice on the part of the attackers to have carried it.

But the old wooden wall stood for a half-century and cramped the growth of the town. There was a ditch alongside it, and at night the gate was closed and bolted and guarded. When you got outside the wall you were in the suburbs of New Amsterdam with no commutation service to kick about. It, however, named the street that ran a side it and which is, perhaps, the best known thoroughfare in the United States.—*Selected.*

BELOW THE SURFACE.

"Tom's a good boy all right," remarked an old man, evidently a seaman, to his friend. "He's as good a boy as ever there was, if I do say it. But he's something like that there little craft of mine out there that I've been overhauling. She's bright an' clean an' spick an' span to look at, but she'll never budge an inch as she is. Why? No propeller."

We wonder if the reason many apparently attractive and promising lives do not forge to the front very rapidly is not found in a lack of the same thing—a propeller. Most of us are so constituted that when we fail to have some definite goal or purpose to strive for we find ourselves drifting helplessly with every current of popularity or pleasure or selfishness we encounter. The propeller does not have to appear upon the surface, its presence need not be announced or proclaimed, but it is none the less necessary for all that.—*Forward.*

Christian Orphanage

DEAR FRIENDS:

When our income runs low and far less than our expense account, we sometimes feel discouraged: We have eighty-five little children looking us in the face expecting us to see that they get three meals per day and clothes to keep their little bodies warm. But this week has been more encouraging to us—one of our Burlington friends came to see us last week and we took him through the "Baby Home" and let him see the children. He asked me what did we need more than anything else. I told him we needed a table, chairs, and drugget for the front room. When he got home he sent us five nice rocking chairs, a library table, and a nice drugget. It is a wonderful addition to the looks of our front room. This man is not a member of our denomination. We have a thousand dollars' item to report in our financial report this week. Mr. Geo. R. Maynard, who was one of the best citizens in Alamance county, died a few weeks ago and left the thousand dollars to be used for the uses of the Institution. We are glad Mr. Maynard made this investment to help give the helpless a home and training. It was no more than we expected he would do; because all through his noble life he had much sympathy for the poor and was always glad to lend a helping hand. We hope many will remember us when they write their last will and testament. It is a good way to build a monument in little human beings.

CHAS. D. JOHNSTON, Supt.

Elon College, N. C.

REPORT FOR SEPTEMBER 7, 1922.

SUNDAY SCHOOL MONTHLY OFFERING.

Amount brought forward.....\$ 11,885.15

North Carolina Conference.

Wentworth	\$ 4.15
Pleasant Ridge	1.10
Rethlehem	4.50
Reidsville	1.00
First Christian church, Greensboro.	35.75
Henderson	6.02
Shallow Ford	1.55

Eastern Virginia Conference.

Windsor Christian	\$ 4.06
New Hope	3.00

Valley Virginia Conference.

Woods Chapel	\$ 1.00
Mayland	1.17
Leakesville	1.39

Alabama Conference.

Bethany Christian S. S.	\$ 2.00	\$71.69
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SPECIAL OFFERING.

Mr. Roberts, for Hunter children....	\$ 5.00	
Miss Minnie Andrews.....	5.00	
Children's Day Offering—First Christian S. S., Lincoln Kans.....	3.00	
George R. Maynard, estate (willed)	\$1,000.00	\$1,013.00

Total for week.....\$ 1,084.69

Grand total\$ 12,969.84

McCauley-Lewis.

Clinton, N. C., August 15th.

A quiet but beautiful wedding took place at the residence of the bride's parents, Mr. and Mrs. Frank Lewis, when their daughter, Bessie Allene, became the bride of Rev. Joseph Early McCauley. Rev. George Matthews, pastor of the bride's mother performed the ceremony in the presence of a few relatives and most intimate friends.

Prior to the service, "O Promise Me," was sung by Miss Varo Hairr.

To the strains of the wedding march from Lohengrin rendered by Miss Thelma Peterson at the piano and accompanied by Miss Vivian Hairr with the violin; Rev. Matthews entered and stood in front of the artistically arranged arch entwined in ivy, asparagus and bamboo, lighted by candles placed in candle holders that were used at the wedding of the bride's grandmother, Mrs. Laura Butler, of Clinton. The shaded lights seem to cast a soft glow over the entire occasion, carrying out the color scheme of pink and green.

The groom entered with his best man, Mr. Harold Lewis, awaiting at the altar for the bride accompanied by maid of honor, Miss Lela Floy Butler, attired in a lovely canton crepe dress embroidered with the steel cut trimming wearing a black picture hat, while the bride was beautifully dressed in a three-piece navy-blue pairt will combined with periwinkle embroidery of contrasting colors. Her hat, gloves and accessories carried out the color note of her costume, an artistic corsage of bride's roses completed the effect of youth and beauty. The only ornament she wore was the wedding ring of her grandmother Lewis.

The groom and best man wore suits of conventional black.

During the impressive ceremony Traumeri was softly played, after which Mr. and Mrs. McCauley left amid showers of rice by way of automobile to the western part of the state, where they will spend their honey moon.

The bride is a most lovable and attractive young woman. She received her education at Elon College, after which she taught in the Shady Grove High school, where she became a very popular teacher.

The groom is a son of Mr. and Mrs. Andrew McCauley, of Chapel Hill, and a descendant of Mr. C. M. T. McCauley, one of the donors of the State University. He is a member of the 1922 class of Elon College also a very promising young minister.

The bride and groom received many useful and attractive presents of cut glass, silver, etc.

L. I. B.

IN MEMORY OF MRS. JNO. A. MILLS.

"Sunset and evening Star,
And one clear call for me;
And may there be no moaning of the bar,
When I put out to sea."

This call came to Mrs. Jno. A. Mills. of Raleigh,, the night of August 10th, at 10:30 o'clock. Peacefully and unafraid, the gentle spirit, loosed from its moorings, set sail o'er the unknown sea to the un-

known shore; back to the God who gave it.

Mrs. Mills had been seriously ill for several weeks; faithful loved ones had watched with unabated interest—skilled physicians had worked untiringly but the frail and tired body failed to respond to the heroic treatment and so her death came, not unexpected.

Reared in a country home in Wake County by Godly parents, she was taught early in life to have implicit faith in a higher power, her young life was so impressed with noble thoughts and ambitious that her ideals were always of a lofty nature. That simple child-like faith that God heareth and answereth prayer, clung to her through life, and never more manifested its self than during her last illness when she realized she was nearing the end. She frequently assured us of her willingness to go, and as expressed in her own words, "None could be more reconciled than I." She spoke of passing away as she would of taking a pleasure trip when well and showed no fear or dread for the life beyond.

Those who watched for the last flicker of her pulse and leaned nearer to catch the last faint whisper could instinctively feel that white robed angels were gently bearing her spirit away, and that loved ones gone before were watching and waiting to give her the glad hand of welcome as she entered the pearly gates. Having lost a son and daughter some years ago, the grief was too much for her already frail body, and she never fully recovered from the shock.

Being an invalid for years, she was kept close in the home and only her most intimate friends knew of her wonderful intellect and abundant knowledge in many lines. She was a close student and kept in touch with all the leading issues of the day. Her clear insight into human nature, and far sightedness in business matters qualified her as a business woman of unusual ability, a woman of much energy but of a timid and retiring nature consequently she was not always understood. Her usefulness was known and most appreciated by those who knew her best. Mrs. Mills has gone, but the influence of her upright life will live on and be an inspiration to her friends, and a sign board on the highway of life so that her noble sons may steer straight for the city eternal. To the ever faithful and devoted husband and loving sons we extend deep sympathy.

A FRIEND.

JESUS WAITING FOR YOU

In a recent service our young preacher dropped a thought that has been in my mind considerable since that time, and I want to pass it on to you. It is this: "Jesus Christ died for all the world, and then told His disciples to 'go into all the world and preach the gospel to every creature,' and while there is one person who has not heard it, He is waiting for someone of His disciples to go and tell that person."

It took hold of my heart and I wanted you to thing of it also. How anxious Jesus must be for someone to go and tell those who have never yet heard that He died for them and has opened a way into Heaven for them all if they only knew it. How sad to think that one soul

may be lost when it is not at all necessary, and the whole reason and responsibility rests upon the fact that one of His disciples who has heard the good news and enjoys the blessed hope of salvation has not thought of the other one who has not heard and does not know anything about it. Could you picture the dark despair and the horrible blackness of a soul without the least ray of hope in Jesus and no opportunity of finding the light, I think you would do something desperate to get the wonderful good news to that soul.

Jesus is waiting for you to go and tell someone about His great love that caused Him to die for that one. Perhaps someone you know, one of your neighbors, is still without the knowledge of the Saviour. Have you thought to tell him, or have you thought of it and have neglected to do such a kind deed to one in darkness and despair? What will be your excuse at the judgment for having let one be lost for the lack of the help you might give?

Jesus is waiting! Waiting for you! Oh, the yearning of His heart touched with compassion for the thousands who have not heard of His love! And oh, the blackness and despair of those without the light! They are hungry and thirsty and blind and hopeless. Their hearts are sad and dark, the burden is too heavy to bear, and Jesus is waiting for you to tell them of a Friend who will make their hearts glad by taking away their darkness and sorrow, their sadness and gloom. Oh, will you tell them?

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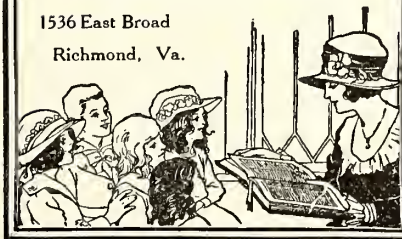
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PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

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REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

and truth is, that the soul that sinneth shall die. Death, then, is God's just appointment to man in consequence of sin. The only way, therefore, of putting away sin was by death; and that no sinful man could die for another is evident, because he must die for himself. The Son of God, on whom death had no claim, was able to die for others; and He in matchless Grace died for us, the Just for the unjust, and thus a perfect and eternal salvation has been completed for man.

It is the Blood which justifies, Rom. 5:9; which sanctifies, Heb. 9:13,14; and glorifies, Rev. 1:5,6; and it will be the theme of the redeemed in heaven to the glory of the Savior's precious name forever.

Still with Thee, O my God,
I would desire to be,
By day, by night, at home, abroad
I would be still with Thee.
With Thee when dawn comes in
And calls me back to care,
Each day returning to begin
With Thee, my God, in prayer.
With Thee amid the crowd
That throngs the busy mart,
To hear Thy voice, when time is loud,
Speak softly to my heart.

—James D. Burns.

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"IT IS THE BLOOD THAT SAVES"

Recently a young man of singularly attractive appearance was called to die after a lingering illness. He had been reared almost wholly without the knowledge of the Gospel; but when its precious invitations and assurances were first read to him he listened with the most intense interest. In a very little while the Spirit of God led him to trust in Jesus for salvation with a childlike confidence and a cloudless hope seldom equalled.

From the moment until the hour of his departure he never once wavered, but with increasing joy and eagerness awaited the summons to be absent from the body and to be present with the Lord.

During the three or four weeks that elapsed before he fell asleep the truth of God's Word, or the certainty of his salvation as already accomplished, did not present itself to his mind for a single moment in the form of a doubt; and he frequently gave utterance to expressions that seemed at times to fall from the lips of one who had been caught up into paradise, and had heard unspeakable words.

On a certain occasion his father, who had not attended a place of worship for many years, was standing at the foot of the bed, watching the smiles that played like sunshine on the pale face of the sufferer, and listening to the wonderful testimony that was borne to the loveliness

of Christ. At length the strong man bowed his head, and with streaming tears exclaimed, "Oh, if I were as happy as that boy, I too would wish to die." "Father," said the dying youth, "it is the Blood that saves;" and then with tender exhortations he urged those who were so dear to him to trust in Jesus, to trust Him only, to trust Him wholly.

Yes, it is Blood alone that saves; and there is no sin man has ever been guilty of however enormous in magnitude, or however painful in remembrance, but the Blood of Christ can cleanse away.

The salvation of sinners has always been connected with blood-shedding and death. The reason is obvious, "For sin's wages is death." The law of holiness

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER 14, 1922.

NUMBER 37

THE SUN'S OBSERVATORY

A Most Regrettable condition in Germany.—

The conquered country finds it most difficult to recover itself from the financial shock of war. They are unable to keep their finances in a stable condition. Recently the German mark fell from 1,432 to 1,950 to the dollar within the limits of twenty-four hours, causing the closing of many shops, and came near to producing a panic in which men and women tried to convert their money into something more tangible and safe.

Quite a Complex Question.—

Secretary Mellon of the United States Treasury declares that the finding of the \$4,135,000,000 war debt owed by the British government to the United States, has no relation to war loans made by the United States government to Great Britain and other governments, or to questions arising in connection with reparations payment of the former Central Powers. No doubt the settlement of this matter will have to go further than to the Secretary of the Treasury.

Quite a Debt, Indeed!—

We are told that the state governments of the United States have a total bonded indebtedness of \$1,071,506,981. That is equal to \$10.18 per capita. New York has the largest individual State debt, while Kansas, Kentucky, Nebraska, and Wisconsin have no bonded indebtedness. If to this should be added the debt of the United States government, then we should see what would stagger most of us, for few could take in the idea of the extent of this indebtedness, and yet no one seems to be uneasy about losses. However, debt is an eating burden, continually growing into larger figures, and therefore, it should be paid at the earliest moment possible.

Fresh Milk Always.—

A report comes from London to the effect that a way to keep milk fresh has been discovered. It was accomplished by the Jules Neilsen system of pasteurization in South Africa. As a proof of the fact a ten-gallon can of fresh milk has been sent from that country to England, and when it arrived, after a searching chemical examination and also a bacteriological examination, the milk was declared to be equal in flavor to the best English milk, being free from any trace of bacterial danger. Exhaustive tests proved that the fat content rose in the cream in a thoroughly normal manner, and that the keeping qualities not only of the milk, but also of the cream were not affected after seventy-two hours exposure to the heat and atmosphere of London. This looks as if the world is moving, certainly in the way of new discoveries. If the process is not too expensive this find will prove a boon to the human family.

A Generous Offer.—

Our people, as a country, are getting much interested in the cure of tuberculosis, pneumonia, cancer, epilepsy, or demontia praecox. As an evidence of this fact the United States Congress has offered as reward \$1,000,000 for a remedy to cure those diseases. Let us hope in behalf of suffering humanity that some one may receive that one million dollars by finding a real remedy for the diseases named.

The Episcopal Convention.—

The Episcopal Church in the United States is to hold their Convention in October in Portland, Oregon. The revision of their Prayer book seems to be the one absorbing theme of interest among them, judging by the discussions now going on in their church papers, especially *The Southern Churchman*, Richmond, Va. They speak of it as the *World's Conference on Faith and Order*. The Prayer book in the Episcopal church is a great part of their worship, or rather the instrument through which they give expression to their worship.

A New Day for Catholic Priests in Spain.—

The report reaches this country that in France a new organization has been formed whose purpose is to allow Roman Catholic Priests to marry. Its president, a young ecclesiastic, has recently married. It looks like the hinges of the world are breaking loose. It has been said that the Roman Catholic church never changes, but this report, if true, will show that the Church of Rome can no longer boast of this fact. They are now saying in justification of this departure that the priests in the Latin Church had a right to marry. They say that celibacy is not based on Bible teaching, dogma or tradition. It is, they claim, simply a disciplinary regulation. Well, if it is gone, we say let it go in peace and never be brought back.

A New Day Dawns in Ireland.—

Yes the locks and hinges of human regulations are breaking loose and doors long since closed are opening to this new day. Not long since the Protestant ministers and the Roman Catholic priests met in Belfast, Ireland, and agreed on a pronouncement in favor of peace to be made in all churches and chapels. They mutually agreed to discourage discriminations and misrepresentations and to admit the guilt of offending parties, no matter to what side they belonged. This step is a basis of fair play and justice in a most encouraging degree for troubled Ireland. Evidently a new day is dawning for the Emerald Isle. Let us hope that peace between the churches may be the herald of the coming of a new day of peace and prosperity for that people.

Too Many Mercantile Establishments.—

It is stated in the public prints of recent date that the United States have entirely too many merchant—we have one merchant for every twenty-two families. It is also stated that we have twenty-eight gainfully employed persons for every store, that is, an average of twenty-eight persons to the store. That is to say that of our 105,000,000 population one and one-fourth persons from every family in this country are employed in the mercantile business. These are nonproducers. They simply handle what others produce. Of course, there must be many failures in the mercantile business, as long as this state of the business exists. The thing we seem so much to need is a reduction by half of the stores now trying to do business.

Viscount Northcliff.—

Only two or three weeks ago the death of Viscount Northcliff was announced in England. He was regarded at one time, and if we mistake not, till the time of his death, as the most influential man in all England. Even Lloyd George, England's Prime Minister, did not feel very safe, if Viscount Northcliff were against him. He was only fifty-seven years old when he died. He was great as a journalist. It is claimed for him that he had done a work in journalism which had affected journalism for good throughout the whole world, and at the same time he had reconstructed journalism. That is quite enough for one short life to have done, and he has gone to his reward while his sun was yet in the meridian of life. He was a great sufferer in his last days, but it is said that he bore up bravely in the last great struggle of his life.

A Shameful Assassination.—

On August 22, 1922, Michael Collins, the commander in chief of the Free State forces in Ireland and provisional head of the Free State Government and financial minister of the Dail Eireann, was assassinated. Again and again attempts have been made upon the leader of the Irish Free State, but till this time, without success. The last attempt on his life before the one that was fatal, resulted in the death of his chauffeur, who was sitting by his side. Mr. Collins was a man of high character and of great ability to serve his country in such a time as the present. He was one of the organizers of the Sinn Fein movement, and it was he that forced England to adopt a course which meant really the complete autonomy for Ireland, thus bringing to pass the practical independence of Ireland, the dream of the Irish people for centuries. This work of assassination as a means of getting people out of the way ought to be punished in the most fearless manner, as a means of breaking up any such course in the political world toward one's political enemies.

NOTES - PERSONALS

Is the fast young man ever a real success? If not, why not?

What are you doing to build up the circulation of *The Christian Sun*?

The Father who spoils his son by over indulgence is cruel to himself.

Are you trying to live a prayerless life and be a Christian? It cannot be done.

Rev. P. H. Fleming, D. D., Burlington, N. C.; reports having had fine meetings at Haw River and at Old Union recently.

Are you trying to live a Christian life, while you could, but do not read your Bible? Then one thing is certain—you will fail.

Here is a wonderful thought. God never places you where His grace cannot keep you. Live on that statement and so be ready for whatever may come.

Learn contentment. Paul did not come to his best till he learned to be content in whatever state he was. This is graduation in the primary school of Christ.

Do not seek to learn just simply that you may know, but learn that you may be able to point your fellow men to the way of life. Then knowledge will be power indeed.

The Bible is man's guide-post to point him to the right way. Heed it at every turn in the road. You need divine guidance in so important a matter as living for Eternity.

Canon Farrar is quoted as having once said: "No soul can preserve the bloom and delicacy of its existence without silent prayer," and you cannot live the Christian life at all without prayer.

The wisest Man the Church has ever had in its work has said, "I am the way, the truth and the life." Then certainly we ought by all means to follow Him even unto the end of the journey of life.

Writing from Elams, N. C., Dr. D. A. Long says: "Closed the meeting at Antioch, August 30th. There were ten converts, and ten united with the church. I will begin a protracted meeting at Bethlehem next Sunday."

Can you manage yourself when under trial? If you can, you have reached a high and most excellent achievement. If you cannot, and most likely you cannot then your only help and your only hope is to turn to Christ and beg Him to manage you for His glory.

Rev. Jas. H. Lightbourne, pastor of the Holland Christian church attended the Chautauqua at Elon recently. He took with him a couple of young men from the church and gave them the advantages of attending the Chautauqua; a good example.

Rev. Jno. G. Truitt, of News Ferry, Va., will soon return to his studies in Princeton Theological Seminary, where, if we mistake not, he will graduate in the spring of next year. He has done a good work this summer in protracted

meeting work among the churches. We wish him great success.

The rank of virtue is not measured. The free man does not crave to do what his passing whim may suggest. Such a man is anarchist, and anarchy is the despair of liberty, its antithesis. The truly free man craves to do, not what he may want, but what he ought.—*President W. A. Harper, LL. D., in Southern Churchman.*

The great Scripture commentator, Matthew Henry is quoted as having once said: "It is an excellent thing when men's religion makes them generous, free-hearted and open-handed, scorning to do a thing that is paltry or sneaking." That is truth is a nut-shell. Keep it and use it when ever you have a chance, and that will likely be often.

Rev. W. W. Staley, D. D., gave a course of lectures at the recent Chautauqua to pastors. No doubt it is well worth while for our pastors to have attended these lectures. We should like the same to be published in a pamphlet form, or if that is impracticable, then in the columns of *The Sun*. We need more literature along that line, and Dr. Staley is the man to furnish it, if he will.

We begin in this issue a series of papers on the late reunion of the Helfenstein Family in the west. Squin (Rev. S. Q. Helfenstein, D. D.,) is well known to many of our Southern people through our Sunday school literature of which he has been editor now for almost sixteen years. It will be interesting to read of his family his brothers and sisters and their families.

It does some people good, physically, to work hard. When Dr. L. E. Smith was only a pastor, now and then his friends were afraid of a breakdown but now, though he is still serving as a pastor of a large congregation, he is also building the handsomest church building in our denomination, North or South, and is also serving the Southern Christian Convention as its President, he is gaining physically, weighing now 174 pounds. Work of the right kind and a plenty of it contributes its part to good health and Dr. Smith is a living example of this fact.

Dr. D. A. Long informs us through a clipping from a local paper that Mr. S. C. Vann has donated to Franklinton, N. C. one hundred thousand dollars to build a fine school house for the public school work in that city. That is a handsome gift. We see Dr. Long had the honor of presenting resolutions at a public meeting in Franklinton, thanking Mr. Vann for his noble generosity in making such a gift. Dr. Long expects to begin a series of meetings in Franklinton the third Sunday in September. We wish he may have a meeting of blessed fruitage and accomplish much in the building up of the cause in the name of the Lord. Let the good work go on everywhere.

When you see a man of 75 or 80 years of age, toiling to preach the gospel on a salary of five or six hundred dollars a year, why do you not call attention to it, just as you do when you hear of some minister who is enjoying a fine salary and preaching the gospel. There are many men who are toiling to do the Master's bidding when they are old and decrepit, nearing the grave, but still busy in the Lord's vineyard. I say, why is it that you do not make any remark of commendation in a case of that sort, while you are sure to say some pretty uncharitable words of the man who is preaching on a fat salary? Let us give up uncharitable words, for even if

they are deserved, we cannot mend matters by talking against it—let us leave it all in the hands of the Masters, while we go along doing our best to serve Him.

Bishop Warren A. Candler is quoted as having put in a new setting that Scriptural passage which says: "My house is a house of prayer, but ye have made it a den of thieves." Bishop Candler says: "God's house is a house of prayer, and not a cheap lunch counter. How true! A lunch counter in the house of God indicates that the people are so near to starving as to reflect on the preaching of the pastor. Christians need something far better than a lunch counter.

We are among those who mourn the death of the late Geo. R. Maynard, of Alamance and one of the leading members of the Old Union church. We met him only a few times some twenty-five years ago, but the friendship formed in these few meetings lasts till now and will be continued as we trust on the other shore. It is not fulsome praise to say that George R. Maynard was a true and noble man. God bless his memory.

Here is an item from *The Southern Churchman* which is so applicable to most of us. Read it an see if it suit your case. If so, profit by it.

"If you feel moved to criticise a person, suppose you see him first. Talk over the matter in question, and discover his point of view. Probably it is a different angle from that which presented itself to you. Perhaps, after all, it is the right angle and you may be spared the ignominy of doing him an injustice. Perhaps he can tell you things you did not know. On the other hand, perhaps you can enlighten him and lead him to see the error of his way."

We have received from Brother Franklin Babb, Lost Creek, Ohio, a copy of song from his pen. It is called *Longing For Mother*. The music is by Luther A. Clark. We are not a judge of the music, but the words have merit. Babb calls it *A Song From the Heart*. That is the sub-head, and we have no doubt that it is from the heart, and as such, it beautifully expresses the emotion of the heart when we sing of mother. It is what we call sheet music and it very nicely gotten up. Price is 25 cents. Address, Franklin Babb, Lost Creek, Ohio. To this editor Brother Babb is an old friend of other days. We are glad that he is still busy trying to get others to go right and to do right. This song is fine for the home, and it will suit well for this day or next year.

Prof. Amos R. Wells is quoted as saying: "I believe that recreation is a Christian duty, and that all Christian duties fall within the province of the Church." Well now that does look reasonable, and it might be all right, were it not for the fact that human weakness tends to over do the thing which being classed as a Christian duty, is yet of the flesh, for the flesh is opposed to the Spirit. Keep the flesh under, but are you pitying the world today because of its unrest? Well, that is kindly and sympathetic, but the thing most needed today on the part of the world is to be taught how to rest, and that cannot be done in such a time as this except as we have Christ within. It was He who said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." He is the source of true rest and there is no other.

Found.—A valuable stick pin was found at the Chautauqua, Elon College, September 3rd. The owner can get the same by writing, W. T. Walters, 108 North Stafford Avenue, Richmond, Va., and giving a description of the pin.

Are you getting ready to attend the American Christian Convention which is to meet at Burlington, N. C., October 17th? It is a rare opportunity to have a meeting come so near to the homes of the people of North Carolina, thus giving them a fine opportunity to attend and to enjoy in its varied programme. When the Convention met at Norfolk, Va., in October, 1902, we had about seven hundred people come from a distance to attend. To take care of such a body was a Herculean task, but it was accomplished with comparative success and so far as we know the people went away pleased with a Southern reception. The Burlington church will do a fine piece of work in entertaining that body, we believe, and the people from the east, north and west, will go back to their homes with a higher appreciation of the South than they have had because of the royal entertainment they will receive and of the larger conception they will have of Southern people, morally, socially and spiritually. Burlington will give them a welcome of the right kind.

One thing that often cause trouble in a church and often results in driving the pastor out is the "church boss." Now the "church boss" may have his place, but that place is certainly not in the business meeting of the church, and for the reason that he wishes to carry every question as it may please him, no matter whether other people are pleased or not. That is not the way for the work of the church—the whole church needs to be present and the vote of every man and woman should count. The "church boss" can tear the church to pieces and wreck the usefulness of the church. We have known of cases of that sort, but we have rarely known a church to prosper under the rule of a "church boss"—no, a "church boss" may know how to run politics, but he does not know how to run a church. God pity the poor preacher whose lot has fallen at the displeasure of a "church boss." It is too bad that any church should have to labor under such a person. The Christian Church is not in favor of the one man rule—in the Christian Church the majority rules. Let it be so, and let all men and women govern themselves accordingly, and the work will go better.

IN PRAISE OF DREAMERS.

A practical and matter-of-fact age is not likely to give them due appreciation, and yet what would any age be without them! Even the great inventions of a day like this are the products, not of the "practical" people, but of the dreamers. Would we have any literature at all worthy of the name if it were not for the people who think long thoughts, who see visions and dream dreams! Are not the great benefactors of our race the people who have commerce in thoughts and ideas and ideals rather than in mere things! Has not the man who has created a great poem done more for human progress and happiness than the man who has built a great city or founded an empire! These creations of the mind—we speak slightingly of them sometimes—but are they not after all the things that endure, the things that are vital and creative and all-prevailing! In all ages men have slighted and despised and killed the dreamers, but at a later day have worshipped at their shrine and rejoiced in the vision which they cherished. Can we say too much in praise of the people who insist that there is more in life than appears upon the surface and that the things that can be seen and handled are not the great things; who will persist in shutting their eyes and looking far away to distant days and deep into the heart of things! What each age does with the dreamers will decide its destiny.—*Christian Guardian.*

DIMINISH NOT A WORD.

The Lord and one weak man fully yielded to the will of God, will still cause people to be amazed at the mighty power of God. When Jeremiah received his call to service, he remonstrated, saying, "I am a child." But what did the Lord say? "Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Then comes one of His many promises, "for I am with thee." Our Lord never has, never will, send one of His faithful servants into a hard place to declare His truths without a "be not afraid," and an "I am with thee." The same Lord who said "all power is given unto me in heaven and in earth," said, "I give unto you power over all the power of the enemy and nothing shall by any means hurt thee." Why is it men let the fear of man take possession of them? Is it because they do not know the Scriptures or the power of God?

After the Lord had commanded Jeremiah to "speak unto them all that I command thee," what a promise of strength was given him: "Behold I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against priests thereof, and against the people of the land." Kings, princes, priests and people on one side, fighting against one weak man on the other side, but unable to prevail against him, because "I am with thee," saith the Lord, to deliver thee." He is with every messenger He sends forth who speaks all the Lord commands: Kings, princes, priests and people may fight against them, but they cannot prevail until that has been accomplished which the Lord as sent them forth to do.

The Lord strengthened His command to Jeremiah by telling him to "stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words I command thee to speak unto them: diminish not a word." The diminishing of God's word today is the secret of so much sin, even within the church. This is set aside, and that is left out, and people are allowed to fix up their own code of morals until we wonder sometimes that they do as well as they do. Oh that the diminishing of God's word might cease, and that all the words which the Lord has commanded might be taught in the Lord's house, so they who are professing to follow Him might know the way more perfectly. The Pauline epistles are filled with instructions for the church, its order, its discipline and what its officials shall be. But how many pastors instruct the church in business session in regard to what is required of its officials, as to character, before nominations are made. Or, how many churches today deal with disorderly members at all? At our conferences every year, the divorce question is discussed and resolutions are passed, but how many preachers and Christian workers have the courage to face the people and teach them that our Lord allows just one cause for divorce, and nowhere does His word give permission for either to remarry while the other lives. Or, how many have the courage to refuse to officiate at the marriage of divorced people?

Failure to declare the whole truth, to teach all He has commanded is to diminish His word, just as much as to set aside the story of Jonah, the Flood, the miracle, or any of the fundamental truths of the Bible. May the Lord forgive us if we have been guilty of diminishing His word by shunning to declare the whole counsel of God. May the fear of the Lord take possession of us so completely that the fear of man is all taken away. May we ever remember that though they fight against us, they shall not prevail, "for I

am with thee, saith the Lord, to deliver thee." May we remember God not only stands back of His word but He stands by His faithful messengers who speak all that He has commanded, who "diminish not a word." If only we would take Him at His word and let Him fill our mouths with His words, once again all might be amazed at the mighty power of God.

MINNIE LOHR.

Mt. Vernon, Ohio.

ALABAMA.

On Saturday morning, August 19th, this writer, with Brother Mearham started to North Alabama with Brother C. H. Russell and his family in Brother Russel's Ford.

We intended reaching our destination Saturday night but owing to some car trouble and being thrown off of our road a time or two, we reached Brother F. L. Jeane, at Liberty Grove Church in Cullman county, Sunday at one o'clock P. M. Brother Mearham and myself went to engage in revival services at two churches in this section. Brother Mearham is pastor of Liberty Grove church, Rev. W. C. Carpenter is pastor of our other Cullman county church. Services had already commenced at Liberty Grove, conducted by Brother Carpenter. The people seemed glad to have us come.

We held our first service Sunday night. Congregations were good from the start.

This is not a strong church, having only a few members, but interest grew from the start and when we closed the following Friday night. The interest seemed intense throughout the entire community. We received five members at this place (Liberty Grove.) And the church was greatly revived and are more hopeful for the future of the church than hitherto.

We held our first service at the new church Sunday at 11 o'clock, of 27. This is the church that Rev. E. M. Carter organized the fourth Sunday in last May. We have no church building here; but the good people of the M. E. church threw their building open to us and came with a hearty co-operation. We shall not soon forget the kindness, hospitality, and co-operation of these good Methodist brethren.

Our little band here must have been praying for this meeting, in fact it seems that they were not alone in their prayers, for this meeting started well and got better each service until Thursday when the services seemed to reach their climax in one of the greatest meetings that it has ever been my privilege to witness.

Here we received twenty-two members, eleven for the Christian church, nine for the M. E. church and two for the Baptist.

We completed the organization of the church by ordaining a deacon and naming the church which will be known in the future as Bryons Chapel.

This is a consecrated and plucky little band at Bryons Chapel. They have no church building but are planning to build at an early date.

My visit this time convinced me of many things, but two things especially one is our church is badly needed in this country and another is it is meeting a warm welcome upon the part of many.

I returned to my home feeling very much blessed. The situation in our north Alabama work is hopeful and I feel too that we should rally in an experienced way to their support, just now as their burdens are great, and their number is few. We are now laying the foundation for our future church in that country, let us lay it well.

J. D. DOLLAR.

Roanoke, Ala.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

THE WILL OF GOD.

The highest ideal of any person is the doing of the Will of God. Even in the Scriptures this ideal is emphasized and urged upon the people, and yet we are slow to do His will—we are slow even to make an effort to do His will when that should be the first purpose of every living soul, and especially since only the will of God must be the ultimate power over every heart.

In Prov. 5:10, we read: "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." That seems to indicate the acme of human thought. The desire to have our own way and to do as we please seem to have held a large place in the human family for generation after generation, almost, if not altogether, from the beginning.

Nehemiah, the faithful, devoted and brave servant of God, faced his enemies and declared a great fact to their faces when he said:

"It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen.—Neh. 5:9.

The worldly element, even in the Church, stands opposed to doing the will of God. Their blindness in spiritual thought is responsible for their lack of the fear of God. How few of our people can say with enthusiasm: "I delight to do Thy will, O my God: yea, Thy law is within my heart."—Psa. 40:8.

No wonder David prayed: "Teach me to do thy will; for Thou art my God; Thy Spirit is good; lead me into the land of uprightness."—Psa. 143:10.

Doing the will of God is a spiritual tie of kinship. Mark (3:35) says: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Jesus took delight in doing the will of God. He declared "My meat is to do the will of Him that sent me, and to finish His work.—John 4:34. Jesus in John 5:30 presents the matter of giving up our wills to do the larger and better thing for us all: He said:

"I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."—John 5:30. Then He further shows the advantage of doing the Father's will, when He says: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:17. That is plain enough. Doing His will enables us to know the truth.

Again it appears that doing the will of God is the sure way to win others to the light and truth. In I Pet. 2:15 we read: "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

Akin to this idea of doing the will of God is that of fearing the Lord. Great blessings are promised to them that fear the Lord. Let us turn to Prov. 9:10, and we may read thus: "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." These seem to be strong elements in human life and as such they should command our hearts and minds to complete obedience.

What we wish to say is the fact that in this day there does not seem to be much of the fear of God before the eyes of the people in general.

We seem to have lost sight of the fact that these late days for men to show practically no concern as to what the fear of the Lord is or what it is to do His will, and both are vital factors in human life, yet many disregard the Lord's doings and seem to think there is nothing marvelous in His mighty works, and therefore they seem to think it is not at all important that they should fear Him, or do His will. This is some of our modern weakness cropping out here and there to show our superiority. Beloved, it ill becomes the creature to set himself up as above the Creator, or to go into such rebellion as shall prompt him to say that he cares not what God may wish, he will do as he pleases.

It seems to us that men are now bent on having their own way and doing their own will, regardless of what the Lord wills. The highest success in the life we are living now will be to learn how to do God's will and then fearing in such a high degree as shall move us to do His will. We need to think and pray before we decide to take matters in our own hands by doing as we please. God help us to awake out of our sleep and get into line for fearing the Lord and diligently doing His will. Will you try? If so, when? Now is the day of salvation, if you will lay hold upon the idea of salvation.

IF THEY ONLY COULD, THEY WOULD.

No doubt about that—they are most anxious to do the thing, only they cannot. They are not quite tall enough to reach the coveted apple. As they see it, it is so near and yet so far. Its nearness, as they think, sets them almost wild with desire, but even this desire does not, and cannot, enable these "new eyed" people to reach the acme of achievement and so there they are—waiting for something to happen in their favor, and yet the thing does not happen, and because of that fact, they do not know what to do with their desire, and so they keep waiting and hoping that something will turn up to save their claims—claims which never have been realized and most likely never will be.

Every now and then some man starts out with the avowed intention of doing some wonderful thing, such as has never been done before in the history of mankind, but it is not often, if at all, that he succeeds. He wants too much, he is greedy of both achievement and fame, but the imitations of human wisdom keeps this would-be famous man from attaining the end of his desire. Now and then he sends out the wonderful announcement—Eureka!, I have found it, but he is only dooming himself to confusion and failure, for in fact he has not found it.

We refer to men in the medical world who seem to be so anxious to live in history as the man who did something that it was supposed only God could do. Two things have attracted these men with a vehement desire. The one is to cure leprosy and the other is to keep men living through the many years and all the while enjoy the youth which belongs to the man of 25 or 30 years of age, but they have not done it yet. Not a great while ago it was announced in the papers that some man had discovered a cure for leprosy, and we are all waiting yet to see the man who has been cured, but some how he does not show himself, but there is likely a good reason why he does not—he simply cannot show himself, and he cannot, because he does not exist. The only power that has ever cured leprosy is the power of God. He can cure and He has done it again and again, but no one else has. Yet these dear fellows keep on trying. Their perseverance would be most commendable, if only they would work in a field which is open to human skill, but their ambition leads them be-

yond depths, and the result is, they do not succeed. Leprosy is a type of sin, and since nothing but the power of God can cure sin, we may conclude that nothing but the power of God can cure the type of sin, at least no other power has done so, so far.

Another field in which these men, who are stretching their necks, love to labor is the effort to discover some means of keeping man and women always young. Only a little while ago a man by the name of Varanoff, of Vienna declared that he had discovered a surgical process by which he could keep men and women in their youth by means of a certain use of the glands of a monkey, transferring the same to the human body and in that way he would secure eternal youth for the human family. How foolish he was! When this new discovery was called to the attention of Dr. William McCallum, professor of Pathology at John Hopkins University, he looked into the matter and then he ridiculed it, saying: "They have hypnotized themselves into believing in their theory, and after they had hypnotized themselves, it was easy to gain followers. They have not, however, taken off a minute from the age of any man except by the inspiration of hope for renewed vigor, and so will these men continue to fail in every case where they undertake to do the thing that God has reserved for Himself alone. Some men are so vain of their powers that they keep on believing that they can, in one way or another, yet accomplish the impossible in dealing with human life. If nothing else will satisfy them, let them keep on trying, but they will come short when ever they try to enter the domain which God has reserved for Himself.

God gives us a way to renew our youth, and yet these men do not like to take that way to renew youth, they wish to do something that has not been done before. Well, if nothing else will do, let them keep on drinking their disappointment. Do you wish to know God's way of renewing youth? Then turn to Isaiah 40: 31 and Psa. 103:5. The directions there given will renew as nothing else will the youth of men and women.

A RIDICULOUS POSITION.

The theological world is badly upset. We do not mean that the truth of God is badly upset, or that it is upset at all, but that what men are saying is badly upset. We are deeply interested in the situation because the truth concerns us all.

Did you ever notice how surely error, when it is trying to hide, dodges the main point and in doing so, almost surely mixes up itself till it is ludicrous? That is just what is going on now, more or less, in all denominations but especially in the ranks of our Baptist brethren. There is a great fight on in the theological world at this time. It is waxing warmer as the days come and go.

In the last session of the Northern Baptist Convention, held last Spring in Indianapolis, Ind., the two issues, which are now dividing that Convention came to a battle royal and the fighting was done with great courage and more or less, with great skill, and after a prolonged discussion, the Radicals seemed to get the best of it, best of it only in the sense that they had a larger number of sympathizers than did the Fundamentalists. The Fundamentalists were seeking to get the Convention to reaffirm its allegiance to the Fundamental Doctrines, as ordinarily held by the Baptist people.

The Radicals did not wish to reaffirm their allegiance to this faith. The motion was to endorse the New Hampshire Confession of faith, that was the motion made by the Fundamental-

ists. The Radicals did not wish this faith to be reaffirmed and so the main thing with them seemed to be to find a way to defeat the Fundamentalists. They made a motion to the effect, that "the New Testament is the all-sufficient rule of faith and practice." That motion prevailed.

Now comes the tug of war. Having affirmed that the New Testament is the all-sufficient rule of faith and practice among the Baptists, they put themselves in a ridiculous attitude by refusing to confirm their ancient faith and then declaring by vote that the New Testament is a sufficient rule of faith and practice among the Baptists. Now listen. Rev. I. T. Shields, pastor of the Jarvis Street Baptist Church, Toronto, Canada, says through *The Canadian Baptist*, while denying every fundamental doctrine of the New Testament, the Radicals continue to affirm that they stand on the New Testament." Then Mr. Shields proceeds to class such action as deception, and really can it be anything else? Think of it, denying every fundamental doctrine of the New Testament and yet proclaiming that they stand on the New Testament. What deception! It is already said that this battle will be fought over again in the near future, and we believe it will. If the Christian Faith is not worth standing for, then what need have Christians to stand for anything?

Some people do not like controversy. Who does? But sometimes the peril of truth makes it necessary to contend earnestly for the faith which was delivered to the saints, and we believe our Fundamentalist brethren are doing a high duty when they are contending for the Fundamental Doctrines as taught in the New Testament, and for these they will stand, and may God give them courage to stand, till they shall come forth with the victor's crown upon their brow giving glory and honor to Jesus Christ, the Beginner and the Finisher of their faith.

In such a conflict some one will becloud the issue most likely, so that the average man will not be able to see what it all means and on that account he may fail to stand for the truth as it is in Jesus. Standing for the truth however, is the first business of the Christian man or woman, no matter what others may say as to the truth. The most precious thing in the Universe is the truth, not merely with man, but equally so with God Himself.

These Radicals, or Liberals, as they call themselves, have put forth a plea for tolerance. Speaking to the Baptists, they say:

"We wish no factions in the denomination, whether they are called Liberals or Fundamentalists. Let us be Baptists and immediately they say: "Any who feel that they cannot be Baptists in that broad spirit of love and toleration, which has always marked the body, are welcome to go where they will."

Shall we tolerate a denial of the fundamental doctrines of the Bible? And we believe they will go rather than to submit to such pleas for error. "Let us," say they, "all be Baptists." Yes, that is the point which our Fundamentalists object to, and we do not blame them. If the Liberals all, or even their leaders, repudiate the fundamental doctrines of the New Testament, then we do not see how it is possible for all to be Baptists, or as Mr. Shields puts it:

"That is to say, if there are Baptists who cannot maintain a broad spirit of love and toleration toward those who deny the divine inspiration and authority of the Scriptures; who deny the Virgin birth, and, inferentially, essential diety of Christ; who sneer at the doctrine of the vicarious atonement as "crassly material"; and who are not sure of the corporeal resurrection and coming again of Christ—all who cannot regard the denial of these fundamentals of the faith in a

broad spirit of love and toleration are told that they are welcome to go where they will.

We believe it would be more suitable if these men who repudiate, as Mr. Shields says, the fundamental doctrines of Christianity, would go off to themselves and form a new body—go where they please, and for the reason that holding that the vital doctrines of the New Testament are not true, they ought to get out of the body which holds these doctrines to be true, and then go into whatever body they may please, since their repudiation of the fundamental doctrines of the New Testament clearly puts them outside of the fold of the Church of Christ. Where it is a difference of mere human opinion, we are tolerant as the Liberals would ask us to be, but where it is repudiation of the thoughts of God as He has revealed them to us in Jesus Christ and the New Testament, we are not ready for tolerance. There is no place for the toleration of error as against the expressed and revealed will of God—Never!

A FEARFUL TRAGEDY.

Civilization is making marvelous strides forward in some directions, but in others we seem to be going backward. We once heard of a person who made two steps forward and one backward. That seems to be about the shape of our modern forces. We are going forward with a speed which may well make us think, but our forward movements are somewhat checked by our backward movements. In wealth we are creating great fortunes and building fine homes. That is forward apparently, but these are checked by the fact that we are having so many divorces as to practically nullify all the advantage we get in riches and fine homes. What is a fine home worth, if the biggest ornament in it is a grass widow, or if the father is taking care of his home and children the best he can with the mother gone. We once saw a picture of a similar scene, It was on the road side. Going one way was the mother; going the other way was the father, while midway between the two stood a dear child, as if crying his eyes out, because he wished to go with both his father and his mother, but that was impossible because one was going in one direction and the other in an opposite direction. These scenes are really taking place in American society in hundreds of cases, leaving behind them the wreckage of what might be, and ought to be, Christian homes. Our forward movements are not worth much till we may remove from the social fabric the divorce evils, for they are practically destroying the life and happiness of our country.

If there is not arrest of this evil in some way, we may expect to find our country crumbling, for the divorce is radically breaking down our homes, and for the reason that a Christian home, with father and mother and the children dwelling in peace is the strongest support our country has in its stand for righteousness and truth. If the father and mother have separated and left their children in the hands of others, then we know that home can do but little, if anything, for the sustaining of our government in its noble stand for the welfare of our country. The divorce evil is already breaking down the bulwarks of the Republic in more ways than one, and here we are face to face with one of the most dangerous factors in our modern society, and it is affecting not merely one line of human welfare, but practically all lines of real human progress. If the divorce evil is not arrested and stopped, the day is not far away when we shall see our progress arrested and turned back to the ways of darkness and doom. If the reader of these lines has a spoonful of influence, we beg him to turn that influence in favor of breaking up this divorce business and getting, if possible, our peo-

ple to make laws that will not permit divorce except on Scriptural grounds. We are permitting this evil to live and flourish in our midst to the overthrow of many of what ought to be the best homes in the country. Let us arise and face this enemy and do our best to drive it back into darkness. Be sure not vote for any man for office who does not pledge himself to stand against this awful divorce evil. Of course, some people are going to get hurt and hurt pretty badly when we stop the divorce business, but they are getting hurt very much worse now while the divorce mill is running at such a rapid state.

One of the most alarming signs of the times, as to this evil, is that we find in one of our exchanges with reference to what is going on in the city of Chicago. That our readers may get a better idea of the extent of this divorce evil, we ask you to read the following from *The Religious Telescope*:

Judge Joseph Sabath, of the court of domestic relations in Chicago, according to news reports, has broken down under the strain of his taxing and melancholy duties. He has had to act upon 6,500 divorce cases within the past two years. In the majority of these cases the custody of children was a matter that also had to be determined. It is said that his concern for these innocent sufferers more than anything else cause his physical collapse. The wonder is that any conscientious person could last two years in such a position. In the most favorable surroundings, one may see enough to break his heart again and again. Then what must it mean to the person who constantly must look upon the morbid, seamy side of life, and listen to the stories of infelicity, cruelty and heartache? The most conscientious person is the one upon whom these things will weigh the most heavily; and the fact that the judge broke under the strain shows that he saw the tragedy of it all, and that his heart remained warm toward the erring ones, especially toward the children in the case, the innocent victims of the tragedy.

THE COST OF THE WORLD WAR

The World War in money alone cost \$223,000,000,000, according to the figures compiled by the Banker's Trust Company. Premier Lloyd George says these figures are authoritative. He so stated when before the Allied Conference in London, Aug. 7. Of this sum the Allies and the United States spent about \$140,000,000,000, while Germany and the other Central Powers spent about \$83,000,000,000. In these totals the inter-allied loans are eliminated. The war-cost table, as compiled by the Trust Company shows the following facts:

Entent Allies, at par of currencies:

France, \$37,588,000,000; Italy, \$14,794,000,000; Russia, \$20,500,000,000; United Kingdom, \$48,944,000,000; other active participants, \$8,500,000,000; United States, \$33,456,000,000; Total, \$163,782,000,000.

Deduct inter-allied loans, \$23,658,000,000;
Net total, \$149,124,000,000.

Central Powers:

Germany, \$49,362,000,000; all others, \$33,985,000,000; total, \$83,347,000,000.

Grand totals, all participants, \$223,471,000,000.

Those figures are both startling and astounding. Really no person can take in their meaning at a glance, and they show what this sin-mad world is willing to do in its selfishness for its own destruction. It is true that not all of this money was so spent. If that money could have been spent wisely to give the Gospel to the whole world, we believe it would have accomplished wonders. When will the peoples of the earth learn wisdom and learn how to exercise it wisely.

CONTRIBUTIONS

ELON LETTER.

I am happy to number among my friends an able layman who has thought deeply on the genius of the Christian Church. We have frequently exchanged views and only recently have had occasion to do so again. In concluding his letter he adds; "I trust our friendship will remain the same." Of course it will, beloved brother. I could not be a consistent member of our Church and out-fellowship a brother who disagrees with me. That is my brother's view, too. But I hasten to quote.

"It does not seem to me that Dr.——'s attitude is quite consistent with the principles of our denomination. It was through recognizing the right of individual judgment in matters of opinion that our denomination came into being. I agree with you that thorough agreement is not necessary. In fact, in the long run, it is difference of opinion rather than unanimity of thought that makes for progress. For so long as men progress, so long will we differ with regard to what is essential and what non-essential. The old adage, 'In essentials, unity; in non-essentials, liberty,' disregards, it seems to me knowledge of human nature, and the law of human progress."

This quotation indicates the type of man my correspondent is. He is troubled about the things that have divided the Christian world into sects and "insects," more than two hundred of them, and fears the disintegration of our Christian Church on the rocks that have split the other Protestants asunder. In another part of his letter he goes on to say, "That is why I am not specially interested in Church union in the sense of one organized Church. Such an organization would result either in the stifling of individual expression of opinion, or the starting of new organizations by dissenters. In other words, the price of the organized Church is the denial of liberty."

These two excerpts from my friends very stimulating letter serve to get the issue clearly stated. Uniformity of thought is conceived to be the basis of organized religion. The Church in other words is the authoritative ultimate in spiritual matters. It might be well to consider this point, since it is a vital one in the Christian Church.

The Catholics recognize the pope as Christ's vice regent. The ultimate authority therefore inheres in as well as resides in him. The Episcopal Church recognizes the seat of authority as residing in the general council of the Church. The Disciples of Christ make the local congregation the ultimate source of authority. The Christian Church places it in the conscience of the individual believer, though the conscience is properly expected to be enlightened by a searching of the Scriptures and a due respect for the experience of the brethren. It seems to me that our position is the Biblical one. The Scriptures teach the kingship and priesthood of the individual soul. That is to say, each Christian is sovereign and has direct access to God. I have no right to pronounce judgment on any brother. He is accountable to the same Father that I am accountable to. Who am I that I should judge another man's servant? To his own Master he standeth or falleth.

Now it seems to me that my brother either does not accept this position or that accepting it, he is not willing to follow it to its logical consequences. If he is free to interpret the Scriptures

as the Holy Spirit leads him and is willing to accord every other brother the same right, why should there not be one Church? If that fundamental principle of "the right of private judgment or the liberty of conscience," for which the Christian Church has stood, yes, and suffered, is assured, why should not all Christ's followers unite their forces for the efficient achievement of those things which must be done in common? Missions, the ministry of healing, the service due the orphaned and the aged, Christian Education, the preaching of the Gospel itself all are hindered today by our hopeless, helpless division. A non-Christian world is the price we pay for a divided Christendom.

Beloved, let's follow our noble principles to their logical and proper conclusion. Let's grant the liberty of conscience to each and to all. Let's practice the kingship and priesthood of each believer for ourselves and for each other. We need not then fear the union of the Churches. We will rather pray for and rejoice in the hope of its consummation. We need not then fear the Church itself is limiting our right to think for ourselves. The Church will guarantee us and all others that inherent spiritual right.

W. A. HARPER.

BISHOP DENNY IS RIGHT.

The End of the Tether.

In the late session of the General Conference of the Methodist Church, South, held at Hot Springs, Ark., in addressing the Conference one morning, Bishop Collins Denny made a most forceful appeal to the Church in which he is a Bishop. He declares the Methodist Church has come to the end of the Tether. He is reported by *The Christian Advocate* to have said:

There are dangers of seeking for power. There are dangers of assumed knowledge; and the emptiest thing we face today is self-asserting scholarship. I do not need to tell this General Conference, after having spent the best part of my life in the chair of a professor, that I have nothing in the world but thankfulness to God for all the scholarship that exists. But something more than the assertion that it exists on the part of anybody is necessary in order to have an established foundation. I do not know anything in the entire history of the Christian Church that has been so soul-destroying to men as asserted scholarship. In 178 A. D., Celsus published his attack on Christianity. We have it largely reproduced in the writings of Origen. He laughed at the ignorance of Christians—"fullers and bakers" he called them. He compared them to frogs in a pond who croaked about their god being a great frog who was coming down to lift them up into heaven. Voltaire made the assertion—and I had the pleasure of standing in front of the house in which he wrote it—"It took twelve apostles one hundred years to establish Christianity. I will destroy it within twenty years." And that very house, at the time I stood in front of it was a depot of the British and Foreign Bible Society, stacked with Bibles from its cellar to its roof. Do not misunderstand me. One of the disappointments of my life has been that I could never be a scholar. I have wanted to be, and I promised the good Lord long ago that if he would give it to me I would bring it as a freewill offering and lay it on the altar and let it burn for his glory. But he saw I could not

be trusted with it. I have not a word to say against real scholarship. But, in the name of God, I am not going to be driven out of any position of truth by the cry that this scholar or that scholar or all scholars have overthrown the truth of God. The apostle says: "Believe not every spirit." Put them to the test. Paul goes further than that. He says to test everything, try everything. What are we going to do? Here comes Christian Science—save the mark, both on "Christian" and on "Science." Here comes Russellism. Here come all the "isms" and all the myths and all the legends. Some of them are beautiful. Not long ago one of the leading men in the Protestant Episcopal Church said that he believed that if we could ever get our people to cultivate architecture we should have a Church in a high spiritual state. I think of the statement of Epaminondas when he spoke of bringing the propylæa to Grecian homes. We are copying Greek art today. We are copying ancient buildings today. You are thrilled aesthetically by standing in front of its great buildings. Brethren, believe not every spirit. There are many nostrums, many foms. Put them to the test. How are you going to determine? 'Hereby know ye the spirit of God.' Notice, we translate it "hereby." Every other passage in that Epistle in which that occurs is connected with a direct statement. John does not deal in the abstract. He does not get out of the circle of personality. He holds himself within that circle and pretty strictly within the circle of experience and observation. He started out with observation, "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." He made a test. And then he has tested this in his own experience. It is a question whether you are going to read the imperative or the indicative. If you read the imperative, you have a new test, untried to the present time. If you read the indicative, John is referring to your experience into which you have entered—"Hereby ye know the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." Let me take a moment or two. We have gotten at the core of the gospel. I believe, founding my belief on a statement made by men who had a right to speak, that what John wrote was this: "Every spirit that confesses Jesus, Christ come in flesh, is of God." I will just make one other grammatical statement. "Jesus" is predicate. "Come in flesh" is the appositional predicate. Perhaps the emphasis will bring it out, "Every spirit that confesses Jesus"—who is he? "Christ come in the flesh"—"he is of God." He is the one being that ever did come in flesh. Mere men are begotten of flesh. But it is not said of any man anywhere that "he is come in flesh." But Jesus—I know some people start to bar him out at the beginning, and say "O, we cannot accept the Virgin birth." Why not? The record says it. But so many people say: "There is no doctrinal point involved." How do they know? What kind of person are we dealing with? An ordinary human person? One said to me the other day who never had gone fifty pages in biology: "My biological knowledge makes it impossible for me to accept the Virgin birth." I suppose they call that scholarship. What are you going to do about his resurrection? If you begin with the shears at the beginning, what will you do at the end? Athanasius spoke the truth when in his exile he wrote back to the people of Alexandria about the deity of our Lord and the nature of his person: "We are content with our Lord; for there is nothing else that we have." If Jesus fails us, we have got nothing. I cannot take your time further; but, O brethren, he does not fail us! No man has ever trusted him

and found him to fail. I have read in my life, and have been able to sing in my life:

"The opening heavens around us shine
With beams of heavenly bliss,
When Jesus shows his mercy mine,
And whispers I am his."

He is the only one worth living for. He is the only one worth dying for. And there is none other name under heaven given whereby we must be saved. I believe in my soul the statement of the Apostle Paul: "Though we, or an angel from heaven, preach any other gospel than that we have preached, let him be Anathema, Maranatha." Methodism gives plenty of room for the honest man to move around in. If you want to believe in immersion, you can; if you want to believe in sprinkling, you may. If you want to believe that Paul wrote the Epistle to the Hebrews, you can believe that. If you want to believe that Apollos or anybody else wrote it, you can believe that. But Methodism comes to a point where it says, "This is the end of the tether"; and the man who is false to the Son of God has no place in the Methodist Church. I cannot be an honest man and stand up as a Methodist preacher unless with all my heart I believe the faith given once for all unto our fathers. I used to hear them sing, when I was a boy:

"I am happy, I am happy, O wondrous account!
My joys are immortal, I stand on the mount;
I gaze on my treasure, and long to be there,
With angels, my kindred, and Jesus more dear."

I have yet to find a man whose life is lived in the atmosphere of peace, who looks out with undimmed eyes toward the opening gates of the throne of God, who has not committed his entire life to Jesus Christ in the flesh. John gives us the test. God help us to be true to the Son of God.

A SCHOOL TEACHER IN WUHU.

The pastor had said that he was a "sure-enough tither"; that is, that he really gave a tenth. You sort of hold your breath to think of it. He receives from the church a salary of \$72 a year, with the permission to get as much more from the fees of his pupils. Altogether he has about \$12 Mex., or \$6 gold per month to feed and clothe himself, his wife, and three children. It is too little, alas, but all there is for him. Formerly his home and school had been marked with poverty and was none too clean. But on his last trip the district superintendent noticed that the schoolroom was especially clean and remarked about it. Then he went around and looked at the hands and nails and heads of each of the pupils and showed where there should be improvement. When he had been all around, he said, "Now, that boy over there has the cleanest hands, nails, face, head and dress of any pupil here. What is his name?" To his amazement the teacher replied, "That is my son." How pleased were teacher, boy, and district superintendent! His wife and home and other children, too, had never before looked so clean, and when later in the day there was preaching to outsiders, he also gave a testimony of what God had done for him. Rice and fuel are very high, and one scarcely sees how the family gets along. But God has sometimes marvelous ways that man knows not of. Friends or neighbors or relatives prove unexpectedly kind or helpful.

Dr. George L. Davis contributes these miniature pictures of some Peking friends:

Liu Yuin An is a member of Hwashih Church in Peking, and supports himself by buying old

broken lamps, repairing them and selling them again. It is with the greatest difficulty that he makes sufficient money to support his family, and often they are obliged to endure many hardships; but in spite of this he has faithfully set aside his tithe for the Lord's work.

Yao Chen T'ai is a teacher in a small school in Peking and earns \$8 or \$9 a month. He has one child and a sick wife. She has been ill for more than a year, so that she has required constant care and attention on his part and has been in need of medicine and good food. In spite of these difficulties he has faithfully kept his tithe money and given it to the Lord.

Chen Cheng Tseng is a man who makes a living by making scissors and tweezers and other small tools. He has a large family dependent on him—ten in number. Working from early morning until late at night, he is never able to earn sufficient money to feed and clothe his family properly; but since he has promised a tithe he has kept his pledge, and has used for the Lord the money which, under ordinary circumstances, would have been spent for clothing.

Li T'ien Kwei is a man who promised to give a tithe last year. He has been ill and unable to work for a long time, and his wife has supported the family by sewing, and yet in these distressing circumstances, where the double burden of housekeeper and support of the family has been thrown upon her, they have faithfully given their tithe.

Meng Ku Hsiang is a man who earns a living by drawing water in a wheel-barrow here in Peking, and it is extremely hard for him to get along, but by working overtime he has been able to get enough money to give his tithe to the Lord.

Wang Wen Hsun was a member of the church who was injured in an automobile accident, and although he is supposed to be well, he can never again do any hard work. His family is making paper flowers for a living; but even under these hard circumstances they are giving their tithe.

Wang T'ong is a chapel keeper in one of our Peking churches and earns about \$3 a month. He has a wife and three children to support, and in these hard times it is difficult to make both ends meet; yet he faithfully kept his tithe.

Hsin Jui Tseng is a bookseller, who earns \$4 a month in addition to the sale price of the books, and under ordinary times he has great difficulty to make ends meet, but has conscientiously kept his pledge of giving 10 per cent. of his income to the Lord.

I am writing about these poorer and humbler church members because it shows real sacrifice. Naturally for people who are well-to-do to give one-tenth of their income does not mean anything in the way of sacrifice and devotion, for many of them were giving more than that before the question of stewardship was put before them.

—Shanghai, China.

A LEADING LAYMAN.

Twenty years ago one of Hinghwa's leading laymen was a very poor man. Dr. Brewster, of the mission, recommended him to the Standard Oil for the Hankong agency. He has prospered since then and does not forget where he got his start. Several years ago when Hinghwa was having its jubilee he decided to give a tenth of all he owned at that time—that is, one-tenth of the principal. He estimated that he had about \$30,000, and accordingly subscribed \$3,000. Since then he has always given liberally. Only this year he has subscribed a thousand dollars towards a boys' school building which is to be put up in Hankong as soon as the gift promised in the Centenary reaches the field.

W. B. COLE, Hinghwa,

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name table indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

AN ENCOURAGING WORD.

Our pamphlets recently sent out in a limited way are finding favor, and this is encouraging. One faithful pastor writes: "I can use 200 or 300 copies each of "Principles and Program of the Christian" and "The Work and the Workers" if you have them to spare." We were glad to be able to send 100 copies of each out of the limited supply on hand.

Another pastor writes: "I shall be glad to use in my field 100 copies each of the pamphlets "Principles and Program of the Christians" and "The Work and the Workers." Crops in our section are good and I shall encourage the people to pay at least one installment this fall on their pledges to Men and Millions." I was glad to send this pastor 75 copies each, and as soon as we have others on hand will supply his further need.

If other pastors or Captains or Women Workers should desire copies gratis of either of the two pamphlets I will be happy to furnish them on demand.

"Principles and Program of the Christians," by Dr. Staley, is certainly valuable and should be read by every member of the church, and this writer has tried to set forth in "The Work and the Workers" something of the nature of the work that the Captains and Women-Leaders are seeking to do through Men and Millions. These pamphlets will certainly help to clarify the situation wherever they are read.

I realize more and more that our people only need to understand Men and Millions and they will meet their obligations, or do their best. All who love the Christian Church will naturally be loyal to Men and Millions if they understand, because the one means the progress and the development and the growth of the other. Every loyal member of the Christian Church will love and will also be loyal to Men and Millions when that term becomes to be thoroughly understood. Again let me say that Men and Millions stands for and seeks to promote all that the Christian Church stands for, has, and seeks to do. What a tragedy indeed that such a glorious conception ever came to be misunderstood by any one. However, this seems to be the fate of every movement adopted looking to the progress and enlargement of the Church and Kingdom.

REQUESTS ENVELOPES.

A subscriber to Men and Millions in one of our churches inquired of the writer recently how she was to secure envelopes in which to make her payments, asserting at the same time that she had to request the envelopes whenever she did secure them. I wonder to what extent this prevails in the churches and among subscribers. So many of the Captains did not care for the envelopes that we stated that they would be sent out to any church whose Captain requested them. Is it possible that some of our good Captains have been negligent in this matter or overlooked sending in their request? Dear Brother or Good Woman Leader, do please send us your request for envelopes if your congregation uses them in collecting Men and Millions. We will send the envelopes without charges but feel that we should have the request as it will be a great loss to send the envelopes to all the Captains when so many do not use them. We do not wish to send envelopes or printed matter where the same are not

used, but we are anxious to send both where there is need and where they will be used. We beg, therefore, that the requests for the envelopes come forward so that no subscriber can complain at not having them.

Gratefully,
J. O. ATKINSON.

WOMANS MISSIONARY SOCIETY BEGINNINGS.

The Mission Secretary is delighted at the efforts some of our good women in Alabama and Georgia are putting forth to plant Missionary Societies in their churches. We feel that these beginners will result in mighty things for the Kingdom in the years to come, just as our Women Societies have done in other states. Miss Siddie Latham, R. F. D. No. 4, Lineville, Ala., who is so deeply interested sends us the proceedings of two or three meetings which are valuable:

"Womans Missionary Society of Shady Grove Christian church, met at the home of Mrs. M. L. Price, Thursday afternoon, August 2, 1922. Ten members were present, of whom two were new members.

Devotional services conducted by Mrs. Sallie Kencie, of Columbus, Ga. Songs and prayers led by President, Miss Siddie Latham. Scripture reading by Mrs. Kencie, Acts 21st chapter, after which she gave a good talk on Missionary work which was enjoyed by all present.

Short business session was held. Minutes of organization read and approved as recorded. Report of Committees. Program was provided and read for regular meeting August 5, 1922. Unfinished business, none. New business, none. Dues collected amounting to 40 cents.

As there was no further business the Society adjourned.

Closing prayer led by Mrs. Kencie.

Regular Womans Missionary meeting at Shady Grove Church, August 5, 1922, met with nine members present.

Devotional services conducted by President, Miss Siddie Latham. Scripture reading, John 20:21, John 17:18, John 8:24, James 2:14, 1st Peter 3:12. Subject, "Work." Afterwards prayer and song. Minutes read and approved. Roll called of members showed sixteen. Report of Committee. The New Members program as provided for the day was carried out nicely with Scripture reading and good talks and special pieces read and commented on and special chain of prayer. Unfinished business none. New business, none. Called for collection of dues. Fifty cents collected. Amount in treasury, ninety cents.

Suggested by President and promised by members to pray more earnestly and read Bible more.

As there was no further business to come before the Society it adjourned.

Song. Closing prayer by President.

Reports of regular and called meetings of the Womans Missionary Society at New Home Christian church. Met August 11th and 15th, 1922, with five members present.

Devotional services conducted by President, Miss Siddie Latham. Scripture reading. Luke 10:1 to 21. Prayer and song. Afterwards special Scripture reading by President, Mark 16:15 and delivering a message on Missionary work. Talks were made by others. Afterwards a chain of prayer.

Order of business was postponed until called meeting.

Song and adjournment.

Dismissing prayer.

Call meeting of New Home Womans Missionary Society, August 15, 1922.

Devotional was conducted by President. Scripture reading, Matthew 7:3-7. Matthew 23:4. John 15:12. Commented on. Prayer.

Business session was held. Minutes read and approved as recorded. Roll called of members nineteen. New member, one. Total, twenty. Report of Committees, none. Unfinished business. New business: Endeavor to get lamps for church, also to help raise church assessment. Called for collections of dues. Forty cents. Amount in treasury, \$6.90.

Business session adjourned.

Prayer by charter member.

After meeting a visit to an Orphan's home by President, Vice-President and member, carrying lunches and flowers and holding services with them.

Time and place for regular meeting, at New Home church, Sept. 9, 1922, at 2:30.

As there was no further business to come before the Society the meeting was closed with prayer."

ENCOURAGING.

One of our Captains of Men and Millions writes these encouraging words:

"The literature you sent me recently on the "Principles and Program of the Christians," and on "The Work and the Workers," has been read with much interest. I don't see how any one can read them without being encouraged, animated and inspired for better, nobler purposes in life. You may send me about twenty-five copies and I will distribute them among our people.

May heavens blessing rest upon you and all others whose hearts are yearning and throbbing for a glorious victory in this wonderful Movement. I love to read every week in the *Sun* the page on 'Missions.' You give us facts and figures that are so helpful and inspiring that we feel ourselves getting stronger in His service and becoming more enthusiastic in the battle for great achievements.

As ever, Yours in His service."

As we stated previously, if the people will read the small amount of literature sent out it will be more than worth while unless read it is dear at any price.

J. O. A.

WHAT ARE YOUR YOUNG PEOPLE DOING FOR THE CHURCH?

Has your church recognized the value of young people? Have you given an opportunity for an expression of that stirred up energy, which is a part of the life of every normal young person? Many churches are finding that many true members are to be found among the young people. They are willing and anxious to do something if you will but give them an opportunity and direct them in their activities. To get the best results from this group of church members, it is necessary to have them organized into a working force. There should be an organization which meets their needs; giving them an opportunity for spiritual development and experience in taking part in meetings and in doing real active church work. The young people's society of Christian Endeavor meets this need and if properly encouraged and directed will prove a wonderful help to your church. With the renewing of the work in your church this fall, you should give your young people a part in the work. Start a Christian Endeavor society.

W. T. WALTERS.

FALLEN ANGELS.**H. S. Mekeel in Alliance Weekly.*

The first question that will be asked is, Who are the angels?

"For unto the angels hath he not put in subjection the world to come, whereof we speak." (Heb. 2:5).

"Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

Here we have a complete statement from God's word that angels were created to look after the planetary system, and to minister to mankind, who were made partakers of the salvation through Jesus Christ. All angels have their own bodies, and have no need for our bodies.

"How art thou fallen from heaven, O Lucifer, son of the morning. How art thou cut down to the ground which didst weaken the nations." (Isa. 14:12).

Here we have a statement concerning the most beautiful angel God ever created, Lucifer. And he fell and carried with him one-third of the angelic host of heaven. "And his tail drew the third part of the stars of heaven, and did cast them to the earth." (Rev. 12:14).

In this statement we are told how the angels fell from their place in glory but were still in authority over the planetary system. You will see this as we go on through the word in its harmony.

"That the Sons of God saw the daughters of men that they were fair; and they took themselves wives of all which they chose." (Gen. 6:2.)

Here we have the statement of the word that a portion of the angels committed a still more heinous crime by consorting with the daughters of men. Thus they lowered themselves to man's level and were not able to return to their former estate. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown." (Gen. 6:4).

"The Hebrew word Nephilimis translated "giant" and this is mentioned only three times in the Bible. From this union came a race of men who were giants in intellect and stature, but were absolutely rebellious against God.

Therefore man could not cope with them and they corrupted all flesh, and God was obliged to shorten the days of man on the earth, cutting it to 120 years. It was this progeny of the fallen angels that caused the flood.

The question may be asked, Do angels marry?

"For in the resurrectin they neither marry nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:30).

Angels never marry, but these fallen angels who did consort with the daughters of men, were unable to return to their former estate and were cast down to hell. "For God spared not the angels that sinned; but cast them down to hell, and delivered them into the chains of darkness to be reserved unto judgment." (Pet. 2:4). These angels were cast into the pit of Tartarus, the lowest dungeon in hell and will be judged by man because they lowered themselves to man's estate.

A part of these fallen angels are still in authority in the heavens. "But the prince of the kingdom of Persia withstood me one and twenty days. And, lo, Michael, one of the chief princes, came to help me and I remained there with the kings of Persia." "Then said he knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come." (Dan. 10:13, 20).

They are in rebellion against God, and are opposing the answering of our prayers, and hindering the righteous angels of God when on their errands of love and mercy.

"Nephilim; giants, these are fallen angels, and God dealt with them and their progeny in judgment through the flood, and in Gen. 9:11 he hints that this condition will arise again, but He will not use a flood of water to deal with it.

"And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers and we were in their sight." (Num. 13:33).

Here we have again the appearance of fallen angels consorting with the daughters of men, and bringing on a progeny which if not checked would again ruin the human race. This is the real reason for the destruction of the seven tribes of Canaan. God dealt with this condition by ordering the destruction of all the Canaanites.

"And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycoania, the gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker." "Then the priests of Jupiter, which was before their city brought oxen and garlands unto the gates, and would have done sacrifice with the people." (Acts 14:11-13).

Why did the people call Paul and Barnabas gods, if the fallen angels had not appeared unto them and received homage and worship from the people? Also why were the priests of Jupiter maintaining a temple near the city gates with sacrifices ready? If they were not in the habit of offering sacrifices to the gods or fallen angels, why this continual preparation?

If you will carefully consider Greek lore concerning the appearance of the gods, you will find much reason for a real foundation rather than a myth in many of these writings.

"For this cause ought the woman to have power on her head because of the angels." (I Cor. 11:10).

Here again it is mentioned in Scripture concerning the fallen angels, that woman should have a covering or protection against the fallen angels. While God has given woman a head covering (her hair) this covering here mentioned is her husband, which will be a sufficient protection for her against the fallen angels.

"But as the days of Noah were, so shall also the coming of the Son of Man be." (Matt. 24:37).

Here we have a statement by our blessed Lord, that there shall be a repetition of the same condition that existed before the flood, before the coming of our blessed Lord Jesus. As Jesus expressly stated that the same conditions would exist before His return, why should not we rather expect to hear strange doctrines expounded by seeming men of great intellectual power but lacking in any spiritual life whatsoever?

And there seems to be a power back of these great movements of thought, to drive them on, and cause the human family to receive them without comparing them with God's Word to see if they measure up to the Word of God. While there will be many other conditions which existed before the flood and will be repeated before the return of our blessed Lord Jesus, we are tracing only the one of fallen angels.

"Know ye not that we shall judge angels? How much more these things that pertain to this life?" (I Cor. 6:3).

All of the fallen angels who consorted with man shall be judged by man at the Great White Throne, because they lowered themselves to man's estate. Therefore man becomes their judge. But those angels who fell from heaven, but did not

consort with man, shall be judged by Jesus Christ at the judgment of the great white throne.

*Bible study given at the Senior Bible Class of the Detroit Branch of the Christian and Missionary Alliance.

A MESSAGE FROM WOLFSBORO, N. H.*Wolfsboro, N. H., Sept. 2, 1922.*

August has been a busy month with the "little white church." Things have been coming so fast we have not found time to write of each event.

difficulty in filling our church when Dr. Follanbhee of Portsmouth, N. H., was with us at the evening service, and spoke to a crowded house on "Weeding out Life's Garden." We find no difficulty.

The first Sunday in August, Dr. Follanbhee is announced.

The following Tuesday our senior C. E. society gave a Japanese lawn part.

On Wednesday evening, August 9th, about forty of the boys from Camp Wyanoke gave an entertainment at Brewster Memorial hall for the benefit of our church. The hall was filled to capacity. The entertainment was delightfully novel, being a resume of a regular camp day with music by the Wyanoke orchestra. We are certainly much indebted to Mr. Bentley and his boys for this very material help.

The following Sunday evening the service was conducted by Mr. Conlon from Camp Belknap state Y. M. C. A., camp. There was an orchestra of eight pieces, and a boys' chorus. The church was again crowded, and the service was thoroughly enjoyed.

Wednesday, August 16th, our annual summer sale was held. This was well patronized, and a good sum netted.

The attendance at all services through July and August has more than doubled that of recent years. Our pastor, Rev. B. F. Black, is making many friends amongst our summer colony, as well as with our town's people.

Their many friends in the south will be glad to know that Mr. Black and his family are well and happy in their New Hampshire home, and thoroughly enjoyed our cold winter.

Last week Mr. Black attended the G. A. R., and American Legion reunion at Weirs, N. H., and was elected state historian for the Legion, and alternate delegate to New Orleans.

August 27th, Rev. P. W. Caswell, of Manchester N. H., president of Rockingham conference was with us, and preached most acceptably, both morning and evening.

MARGARET W. ROGERS.

"JUST FOR ME."

"I am always so glad when mother gets a letter from father," said a little girl gleefully, "for he always prints something at the bottom just for me. He knows I can't read ink writing, so he prints them out so I can read them for myself and know he has not forgotten me."

Can a child of God read the Bible carefully without saying in his heart many times, "The good Father wrote those lines just for me?" The Bible is a bold Book and it takes up courageously the greatest problems that men can face—life, death, heaven, hell. They are all there. Much of its language is symbolical, much of it gives every evidence of having been written by an infinitely wiser mind than man's. But again and again as we read it we instinctively say: "Why, that is just what I want! I can easily understand that. It must have been written just for me." It is the one Book of the world that has something in it for all of us.—Ex.

FAMILY ALTAR

BY REV. J. GREGORY MANTEL, D. D.

In Alliance Weekly.

Sunday.

"Satan himself is transformed into an angel of light" (II Cor. 11:14).

There is nothing that makes an enemy so dangerous as the fact that he remains hidden or forgotten. Of the three great enemies of the Christian—the world, the flesh, and the devil—the last is the most dangerous, not only because it is he that, strictly speaking, lends to the others what power they have, but also because he is not seen, and, therefore, little known or feared. The devil has the power of darkness: he darkens the eyes, so that men do not know him. He surrounds himself with darkness, so that he is not observed. Yea, he has even the power to appear as an angel of light. It is by the faith that recognizes things unseen that the Christian is to endeavor to know Satan, even as the Scripture has revealed him. In the Revelation the victory over Satan is ascribed to the blood of the Lamb. Satan readily retreats when we appeal to the blood by which we know that sin has been entirely expiated, and we are thus wholly freed from Satan's malignant power.

DR. ANDREW MURRAY.

"I wrestle not now, but trample on sin,
For with me art Thou, and shalt be within;
While stronger and stronger in Jesus' power,
I go on to conquer, till sin is no more."

Monday.

"Fight the good fight of faith" (I Tim. 6:12).

The reason why the victory is only by faith and why the fight of faith is the good fight, is this: It is the Lord Jesus who purchased the victory, and who, therefore, alone gives power and dominion over the enemy. If we abide in Him, and surrender ourselves to live in Him, and by faith appropriate what He is, then the victory is in itself our own. We then understand: "The battle is not yours, but God's. The Lord your God shall fight for you, and ye shall be still." Just as we in opposition to God can achieve nothing good of ourselves, but in Christ please Him, so also is it in opposition to Satan: in ourselves we achieve nothing, but in Christ we are more than conquerors. By faith we stand in Him. By faith we know that the enemy can make no progress against our fortress. The wiles of Satan all go forth on the line of enticing us out of our fortress, of engaging us in conflict with him on the open plain. There he always overcomes. But if we only strive in faith abiding in Christ by faith, then we overcome, because Satan then has to deal with Him, and because He then fights and overcomes. "This is the victory that hath overcome the world, even our faith." Our first and greatest work is thus to believe.

"By all hell's host withstood,
We all hell's host o'erthrow;
And conquering them through Jesus' blood,
We still to conquer go."

Tuesday.

"He (chastens) us for our profit that we might be partakers of His holiness." (Heb. 12:10).

"Let the aim of trial be clear to you. Holiness is the highest glory of the Father, and also of the child. He "chastens us for our profit that

we may be partakers of *His Holiness.*" In trial the Christian would often have only comfort. Or he seeks to be quiet and contented under the special chastisement. This is indeed the beginning; but the Father desires something else, something higher. He would make him *holy, holy*, for his whole life. When Job said, "Blessed be the name of the Lord," this was still but the beginning of his school-time: the Lord had still more to teach him. God would unite our will with His holy will, not only on the one point in which he is trying us, but in everything: God would fill us with His Holy Spirit, with His holiness. This is the aim of God; this also must be your aim in the school of trial." Seek not comfort in trial in connection with men. Do not mingle too much with them: see to it rather that you deal with God and His word. The object of trial is just to draw you away from what is earthly, in order that you may turn to God and give Him time to unite your will with His perfect will.

"The ills we see,
The mysteries of Providence deep and long;
The dark enigmas of permitted wrong
Have all one key:
This strange, sad world is but our Father's school,
All chance and change His love shall grandly overrule."

Wednesday.

"I verily dedicate the silver unto the Lord from my hand" (Judges 17:3).

The deepest deliberations of the heart and its most spiritual activities can manifest themselves in the way in which we deal with our money. Love to God, love to our neighbor, victory over the world by faith, the hope of everlasting treasure, faithfulness as stewards, joy in God's service, cheerful self-denial, holy discretion, the glorious freedom of the children of God, can all be seen in the use of money. Money can be the means of the most glorious fellowship with God, and the full enjoyment of the blessed of being able to honor and serve Him. John Wesley always said that there were three rules about the use of money which he gave to men in business, and by which he was sure that they would experience benefit. Make as much money as you can. Be industrious and diligent. Save as much money as you can. Be no spendthrift, live frugally and prudently. Give away as much money as you can. That is the divine destination of money; that makes it an everlasting blessing for yourselves and others.

Lord God, make me rightly to discern in what close connection my money stands with my spiritual life. Let the Holy Spirit lead and sanctify me, so that all my earning and receiving, my keeping and dispensing of money may always be well-pleasing to Thee and a blessing to my soul. Amen.

Thursday.

"Be opened. And straightway his ears were opened, and the string of his tongue was looser, and he spake plain" (Mark 7:34, 35).

"The ears must be unstopped before the mouth is opened. Effective speaking for God depends upon right hearkening to God. It is by hearkening that the heart is filled. And it is out of the abundance of the heart that the mouth speaks. Jesus said: 'Ephthatha—be opened., and both the ears and the tongue were set free. That act was symbolic of the whole Christ's ministry. He came not only to redeem the soul, but to liberate every power and faculty we possess, and which God originally created for His glory. Satan's great aim is to enslave and carry into captivity. He seeks to close every avenue which brings the

soul into intercourse with God. Christ has come to open the prison door—to burst the fetters that keep the soul in slavery to sin. The effect of His ministry was one continued emancipation of every moral and spiritual power from the deadening and enslaving tyranny of the disease of sin."—EVAN E. HOPKINS.

"He speaks, and listening to His voice,
New life the dead receive,
The mournful, broken hearts rejoice,
The humble poor believe."

Friday.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:26).

"Free expresses a condition in which nothing hinders me from being what I would be and ought to be. In other words, *free* is to be able to do what I would. The power of sin over us, the power of the law against us, the power of the law of sin in us, hinder us. But he that stands in the freedom of the Holy Spirit, he that is then truly free, nothing can prevent or hinder him from being what he would be and ought to be. As it is the nature of a tree to grow upwards, and it also grows as it is free from all hindrances, so a child of God then grows to what he ought to be and shall be. And according as the Holy Spirit leads him into this freedom, there springs up the joyful consciousness of his strength for the life of faith. He joyfully shouts: "I can do all things in Him that strengtheneth me." "Thanks be unto God which always leadeth us in triumph in Christ."

"Since the Son hath set me free,
Let me taste my liberty:
Thee behold with open face,
Triumph in Thy saving grace;
Thy great will delight to prove,
Glory in Thy perfect love."

Saturday.

"Be not conformed to this world" (Rom. 12:2).

"Be not conformed to this world.' But what is conformity to the world? The opposite of conformity to Jesus; for Jesus and the world stand directly opposed to each other. The world crucified Him. He and His disciples are not of the world. The spirit of this world and the Spirit of God exclude each other: the world cannot receive the Spirit of God, for it sees Him not and knows Him not. And what is the spirit of this world? The spirit of this world is the disposition that animates mankind in their natural condition, where the Spirit of God has not yet renewed them. The spirit of this world comes from the evil one, who is the prince of this world, and has dominion over all that are not renewed by the Spirit of God. And in what does the spirit of this world, or conformity to it, manifest itself? The Word of God gives the answer: 'All that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world.' The craving for pleasure or the desire to enjoy the world; the craving for property or the desire to possess the world; the craving for glory, or the desire to be honored in the world: these are the three chief forms of the spirit of the world."—DR. A. MURRAY.

"Fade, fade each earthly joy, Jesus is mine
Break every tender tie, Jesus is mine!
Dark is the wilderness, earth has no resting place,
Jesus alone can bless, Jesus is mine!"

Send in your name and address on a card, and subscription report blanks and receipt books will be forwarded.

THE HELFENSTEIN REUNION.

CHAPTER I.

Dayton, Ohio, August 29, 1922.

DEAR COUSIN JABEZ:

Two years ago, after attending the Helfenstein family reunion held at my sister Mary's home in Nebraska of which I gave you an account, I told you that I wanted you to be at the next one as I did not expect to write you in regard to it, but there are two reasons why I am going to tell you about the reunion just held at the home of brother Watson in Des Moines. First, because the members of the reunion asked me to do so, and second, because of your disappointment in not being able to attend. At this point, let me state that these family reunions grow better and more interesting with the passing years, and I hope I can stimulate you to begin now to lay your plans to be present at the next one.

On the 11th of August at 10:25 P. M., I took the train over the Pennsylvania line to Chicago. The next morning I boarded a train for Burlington which I left there about three o'clock as it did not stop at Lockridge, so I took the local and reached Lockridge about five o'clock.

Earnest met me and took me to brother Jesse's in his car. The crops along the way, especially through Illinois were fine, not many orchards, but what I saw had fine looking apples. I had not been at Jesse's long before we went into the orchard and saw peaches and plums galore. He has an apple tree just like the one that stands in our yard, the Wealthy, but they are two weeks later than ours as ours were nearly all picked before I left home. Jesse has a compos cheery tree, the fruit looks like a plum, has a pit like a plum, is about the size of a cherry and has the cheery flavor. It is a very fine fruit. He also has a fine melon patch but they were not ripe so I did not sample them. In passing through his corn patch, I pulled an ear of sweet corn which I had for my supper in its natural, uncooked state, and it was delicious.

After a good night's rest, Earnest took us to Ebenezer, that dear old church on the prairie. It seemed singular as we started on dry roads, to run through mud before we reached Ebenezer and come again to roads where the dust was barely laid. I preached from the text, "I know whom I have believed." It was a joy to give the message to that dear people and from the expressions of their appreciation, I know they enjoyed it.

Our two cousins, Richard and Peter Fisher, also Peter's wife and her sister Hattie Monfort, came out from Fairfield to attend the service. I was glad to see them. They are both holding their own and looking very well. The brethren did not forget the minister for they gave him a collection which was duly appreciated, one that did credit to those present. Brother Jesse and family had been invited to the home of Brother and Sister Homer Tracht. You will be interested to know that this was formerly the home of Mr. Mouck, the father of my sister Marcella's husband, also the father of my brother David's wife. We took dinner and supper in that home which we enjoyed much, both because of the excellent quality of the food and the hospitable spirit in which it was served. In the afternoon we enjoyed a walk to the corn field where we saw the promise of a great crop.

In the evening, Brother Tracht took us and his family to Lockridge where I preached in the Baptist church. The house was well filled and the attention as good as I ever knew a congregation to give. There were many expressions of appreciation of the message and I was glad,

cousin Jabez, that brother Jesse had made the appointment for me.

Frank, Jesse's second son, and his wife with their dear little one stopped at Jesse's for a visit on their way to Fairfield after services. I don't know whether you remember Victoria Stewart. Her name is now Graber. She and her husband had heard of the appointment and came from beyond Fairfield to be present. It was a pleasure to meet them all.

As you said you wanted to hear about all that I saw and heard, perhaps I am going into detail more than I otherwise would. Monday morning I was to take the train at nine o'clock for Sandusky, but before going Jesse and I went into the orchard where he gathered a sack of peaches to send to brother David. Earnest took me to the station where I bade him and Jesse goodby and went to Sandusky via Burlington. David met me and took me to his home where we soon enjoyed a sumptuous dinner as they had waited dinner for me. In the afternoon we made a few calls and then visited the melon patch where we found a large nutmeg and two water-melons.

We ran the buggy out of the barn, hitched up, took the melons home and called at brother Atterburg's. Perhaps you remember that he was a student at Palmer College. He has a fine peach orchard where we found him gathering ripe peaches. He took us over the orchard and feasted us on ripe Albertas and a variety of white peach that is even better than the Alberta. After returning home, I went with David to milk. He has a wonderful cow, gentle and gives milk of excellent quality, from the cream of which you can produce butter by shaking it in a quart can or whipping it with a fork.

The next morning found us all ready for work. My work was easy—cracking walnuts, hickory-nuts and hazel-nuts at which I spent part of the forenoon. In the afternoon I went with David to the barn, helped him oil the buggy and hitch the horse to it. We came back to the house and got the can of cream and went to Keokuk. On the way down to the creamery, we called on Will Howell, an old school mate. Will is looking well and I was glad to hear him say that he had no kick coming for God had been good to him. Parsons' College boys all have a deep interest in one another. Will had just been to Fairfield to a Board meeting as President Montgomery had resigned. The Board chose Professor McDonald, former dean, president of Parsons College.

David had to hurry as he had some business at the bank which was to close at two o'clock, so we went on soon. After attending to the business and taking his cream to the creamery, we went to see the dam. Jabez, that dam is a wonderful structure. It was thirty miles up the river to where the water began to rise from the effects of the dam. Here again we had to hurry for no one is admitted after four o'clock. We hustled along and reached the office just as a party was about to be conducted through the plant. We filled out a card, registered and then followed the guide. The first interesting object he showed us was a dynamo of ten thousand volts. He explained that to each turbine there are four gates of the dam supplying the water. The fall is some thirty feet so with that quantity of water you can imagine what power is generated. We saw two or three more of the same size and then came to one that was one hundred and ten thousand volts. Power is furnished to St. Louis and to a number of cities in Iowa and in Illinois. Some of the property holders of Keokuk thought they had a cinch and when companies went there to locate their factories, the prices asked for land were so high that the manufacturers went to Ft. Madison with their factories. Greed often de-

feats itself, Jabez, and those who would grab all are often prevented from grabbing any. After viewing the machinery of the dam, we went to see the machinery that manipulates the locks. We descended thirty feet below the river bed and I must say it made me feel a little shaky to be so far down and not feel absolutely sure about the working of the machinery, but I decided there was no danger. After viewing the wonders of that underground machinism we ascended to the realms of light and I was glad to breathe God's own pure air once more.

We were soon upon our way home and ready for the appetising supper that Bell and Anna had prepared. The next morning we were to arise at four o'clock as we had to reach Keokuk in time to take the train to Des Moines. Our conveyance was to go first but the car that took Bell and Anna came earlier and we saw them off and they were taken right to the depot through the courtesy of the man who took them to town. A man who does business in Keokuk and lives beyond Sandusky goes in every morning and he gave David and me a free ride, so we also reached the station in ample time to get our tickets. Anna and I spent a good part of the day in picking out nut meats which were utilized in making nut squares and nut fudge at the reunion. David and Bell helped us.

At four o'clock our train pulled into Des Moines. Watson met us at the station and took us to his home. On reaching the house we saw so many that we asked Watson to drive up the back way. There on the porch were Sale, Charley, Kitty, Maud, Claire Edith, Harriet and Annie. This is the first time that Annie has attended a reunion. You remember eight years ago James Helfenstein her husband, attended the reunion at Mountain Grove, Missouri.

NOTICE! NOTICE!!

If you expect to attend the next session of the American Christian Convention to be held at Burlington, N. C., October 17-25, you are requested to send your name and address to the undersigned at once. This is to your interest as well as ours. You want to be well provided for, and the Burlington Church desires to serve you to the best possible advantage. This, however, we cannot do if you fail to notify us that you are coming. Simply state that you are coming, and a home will be assigned you and your assignment card will either be mailed you before you leave for the Convention, or will be on file and ready for you on your rival. We most earnestly ask that you give prompt attention to this important matter.

Yours for service,
BURLINGTON CHRISTIAN CHURCH,
Burlington, N. C.
G. O. LANKFORD, *Pastor.*

IMPORTANT NOTICE.

On account of the fact that the American Christian Convention meets October 17, 1922, it is thought best by the Executive Committee of the Georgia and Alabama Christian Conference to change the date of this Conference October 17, 1922, to October 3, 1922. This is done in order to avoid a conflict in dates. The Georgia and Alabama Conference will meet with the East Lagrange Christian Church, Lagrange, Ga., October 3, 1922, instead of October 17, 1922. All who are interested in this Conference and expect to attend its sessions will please make a note of this change of the time of meeting.

R. F. BROWN, *Chairman,*
H. M. GRAY,
P. I. DUKE,

August 7, 1922.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 24, 1922.

LESSON TEACHINGS:

Review: "The Exile and the Restoration."

GOLDEN TEXT: "Jehovah hath done great things for us Wherefore we are glad."

For this hour of review of God's guidance and direction of His people, Peloubet's Notes suggest a helpful plan. The lessons of the past quarter have presented seven leading characters in the history of the Jewish people. We have studies of Ezekiel, Daniel, Zerubbabel, Ezra, Esther, Nehemiah, and Malachi. Peloubet suggests that these seven characters be assigned to seven pupils asking each of them to come prepared to tell the story of the hero or heroine assigned to him. Then for a fit symbol fasten to the blackboard or a large sheet of pasteboard, a picture of Jerusalem or of the temple and over it build up a rainbow, adding a new color as the heroes are described, until the seven colors are in position. The rainbow symbolizes promise, and shows how God's promises for his people were worked out, in part, through these seven lives.

CHRISTIAN ENDEAVOR TOPIC.

September 24, 1922.

"How Can We Help Our Mission Work?"—Isaiah 6:1-8.

Make this Christian Endeavor meeting a very practical and personal meeting. Write today to the Mission Office of the Southern Christian Convention, Burlington, N. C., or to the Mission office of the American Christian Convention, care Christian Publishing Association, Dayton, Ohio; and ask for information about how you can help.

In the very helpful little book "Making Missions Real," by Jay S. Stowell and others, the following suggestions are given on Life Investment. (Isa. 6:8):

"The world's needs are today so great that for any young person to shape his life without due regard for them is to insure failure at the beginning of the race.

"We have been engaged in a great war to make the world safe for democracy. In our own country, where democracy has succeeded best, we have been dependent upon the Christian home, the public school, and the church to build up those qualities of character without which democracy will ever be of little value.

"Today, however, almost two thirds of the people of the world have either never heard of Jesus Christ or have a misleading conception of him; one half the world's population over six years of age cannot read or write any language, and throughout much of the world anything corresponding to a Christian home is unknown.

"These are some of the conditions which you and I now face. And the biggest job in all the world just now is to help to set some of these wrong conditions to rights. Will your response be 'Here am I. I will work, I will study. I will prepare myself, and I will spend and be spent

until people everywhere have a fair chance at the good things of life'?"

"Is it nothing to you who build God's shrines
And array them with golden glow.
That millions are dying without the light
Because we have failed to know?"

RELIGIOUS EDUCATION NOTES.

Rev. J. H. Hughes, of Roanoke, Alabama, is the president of the new Alabama Sunday School and Christian Endeavor Convention, and L. H. Huey, of Wedowee, Ala., is the secretary. Mr. J. W. Payne says of the Alabama Convention held at his own church, Noon Day, "We had a splendid convention, and I think we are going to do some good work during the coming year." That is the test of a good Convention—the work accomplished during the following year.

The following were elected officers of the Virginia Valley Central Sunday School and Christian Endeavor Convention this year:

President, Roy A. Larrick, of Winchester; Vice-President, R. Roy Hosaflook, of Linville; Secretary, A. P. Liskey, of Harrisonburg; Treasurer, B. C. Deavers, Harrisonburg.

Department Secretaries.—Organized Classes, Mrs. Roy A. Larrick, Winchester; Teacher Training, W. C. Wampier, Harrisonburg; Missions, Nelson F. Richards, Winchester; Cradle Roll, Mrs. A. W. Andes, Harrisonburg; Home Department, Mrs. N. M. Hasler, Harrisonburg.

Alabama has two new Christian Endeavor Societies at New Hope and Antioch churches. Christiana has also been planning to organize.

Bethel Christian Church, New Hill, North Carolina, held a special service in which the surrounding churches joined the second Sunday of September. Mr. W. S. Johnson, the superintendent of the Bethel Sunday School is a wide-awake Sunday School man, and is working and praying for much progress in the work for young people in that field.

THE CHAUTAUQUA AND SCHOOL OF METHODS.

The interest in the Chautauqua and School of Methods held at Elon College August 28th to September 3rd, was gratifying to those who had it in charge. The faculty and others selected for certain phases of the work rendered splendid service which was highly appreciated by the classes. We feel that we have made a good beginning with the movement in this new field. This was indicated by the presence of twenty-four ministers in attendance.

Plans are already being made for a stronger and better arranged program for 1923, and with a more convenient date, it is expected that the attendance will be largely increased.

The Board of Religious Education is deeply grateful to all who contributed to the success of the institution this year.

W. T. WALTERS,
Chr. Board of Religious Education.
108 N. Stafford Ave., Richmond, Va

BOOKS FOR SUNDAY SCHOOLS.

"THE GOOD SAMARITAN"—Edna Earle Cole Spencer. We are coming to use the dramatization of Bible Stories more and more in our teaching. Mrs. Spencer gives us in this little book,

a dramatization of eleven Bible stories in a sufficiently simple form for use in Daily Vacation Bible Schools or by a class in the Sunday school. The book takes its name from the first dramatized story. Goodenough & Woglom, price \$1.25.

Other small books containing dramas suitable for presentation by a class or society which have been recently received are as follows:

"THE CHALLENGE OF THE CHILDREN."—A pageant for the Children's Division, to show the value of special equipment and preparation for their particular needs. Price 25 cents; or in lots of 10 or more 20 cents.

"ESTHER THE DARING."—A dramatization of the Biblical story of Queen Esther. Price 25 cents; in lots of ten or more, 20 cents.

"COMING TO THE CHRIST."—A Christmas pageant of the Long ago, and an appeal to the world of today. Price 25 cents; in lots of ten or more 20 cents.

"GOD OF THE OUT-OF-DOORS."—Suitable for summer camp, or school, to be given out of doors, no scenery, not too much costuming.

The above pageants are all published by the Judson Press.

"PROGRAMS, PLAYS AND SONGS FOR WORKERS WITH CHILDREN."—This book is 'Just what you have been looking for'. One hundred and seven pages brim full of suggestions, stories, songs, programs for special days, seasonal programs and songs, stories, etc. The last five pages are stories about birds especially for pre-session work, party suggestions, etc., all compiled by Mollie C. Walker, and published by the William H. Ditz Company.

Rev. C. B. Riddle, of the Church Supply House of Burlington will be glad to get any of these books for you, or any other books which you may desire for help in your work.

A LETTER TO DAD.

DEAR DAD:

I have just been reading about Mother's Day one of the most sacred days of the calendar. Too much cannot be said in praise of our mothers, God bless them. My mother, although just an ordinary country woman, as some would say, was one of the best mothers that God ever gave to the world. From her I learned much that has been invaluable in life; but, Dad, I have learned a great deal from you also. Where did I learn to believe the Bible as the inspired Word of God, and where did I get a faith in God that has stood out not only during college days, but also during the years that have followed? It was from you, Dad. Who made the sacrifices, even to the mortgaging of the home, to give me an education? It was you, Dad. By example as well as by precept you taught me how to live. Today I thank you for it. You may have made mistakes at times, we all do, but they were only stepping stones to things higher and nobler. Dad, I have always appreciated your love and sacrifices for me, although I may not have told you often.

Some of the most beautiful pictures of love in the Bible are pictures of a father's love. For instance: Abraham's love for Isaac; David's love for Absalom; and the Prodigal's father for his wayward boy. It has been said that to describe a mother's love the pen would have to be dipped in the humid colors of the rainbow and dried with the dust from a butterfly's wing. But, Dad, to describe your love the pen would have to be dipped in the sweat of the brow, illuminated by the sparkling gems of the morning dew, and dried with the breath of sacrificial oil.

With love, your grateful son,

I. L. S.

CHILD'S HOUR

HE DARED TO TELL THE TRUTH.

Mr. Jones was accounted as a hard employer. He never kept his boys; they ran away or gave notice they meant to quit. So he was half his time without or in search of a boy. The work was not hard—opening and sweeping out the shop, chopping wood, going on errands and helping around. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy that has a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was pretty good sawyer, too, for a boy of his age; nevertheless the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the woodhouse with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. And Billy might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid. Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones but she wasn't sociable.

When Mr. Jones came into the house the boy heard him. He got up, crept downstairs, and met Mr. Jones in the kitchen.

"Sir," said Sam. "I broke your saw, and I thought I'd come and tell you."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, he said heartily: "Sam, give me your hand; shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle in you. Go to bed."

Mr. Jones was fairly won. There never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above-board," he would have been a good man to deal with.—Selected.

WHAT'S THE MATTER, ELIHU?

Elihu is our neighbor. He is quite a clever fellow. He is polite, as he understands politeness but politeness by itself is a wandering star that is of little service to any one. Our friend Elihu seems good to everybody, but the chief point in his goodness is he is good for nothing. This seems all the more strange when we remember that he has had every necessary advantage in early life. He was in a good home, with plenty of this world's goods to meet his every want. His parents were very kind to him, they indulged him in almost every imagined need, and yet he has grown up to be almost no good and a nuisance in the community, so the people are asking: Why is it so—why is it that Elihu has turned out so badly in life? What's the matter with him anyway? It is our purpose to tell you what is the matter with Elihu, and all we charge you for doing so is that you will keep a lookout as you go along the journey of life, and if at any place you find another such young man, that you will take him aside, take him to himself, and there try to show him what is the matter with himself. In doing this, if you will look to God for help and do it with a sincere desire to help the young man, then you may become, in the hands of God, an instrument of blessing and save some young man through Christ to a better life. That would mean so much, not only to Elihu, but to his parents, his friends and to the community generally.

Now as to the question, "What is the matter with Elihu?" Let me say there are a good many things which go in to make up his trouble, and the worst of it is, he does not know that he is so terribly afflicted, that he is so badly diseased, and that even now it will be the fight of his life to "come back" to be a normal man and a character that is worthy of the name of a true man. Let us look at this man and see what is the trouble in his life. In the first place, he has paid too much attention to his diamonds and not half enough to his alarm clock. He has worn too many silk shirts and he has never worn half enough blue flannel shirts. He has worn too many patent leather shoes and not half enough brogans. He has worn too many fine clothes and has never become acquainted with overalls. He has driven too many limousines, and never followed the plow as he should have done. He has consumed on himself too much for any young man and has never produced enough to feed a cow. He has spent too much money, but it was not from his savings account. You need not take our word for it—ask the banker. He has considered himself above hard work, but he has taken delight in spending that which other people have saved. He has put forth too much effort to get rich by some dishonest methods, but has never considered it his duty to go to hard work and make that his method of getting rich. He has shown too much of a disposition to get rich, honestly if he can, but get rich "while the getting is good," whether you get it honestly or not. Instead of going to some honest toil for an honest living, he has counted on his father to furnish him the money he thought he needed, and the result is Elihu lacks precious little of being no account at all. And that is what some overfond parents can do for their children, and in some way they manage to do it all before they seem to know what they are doing. What Elihu needs, and he needs it very much, or as some would say, he needs it very bad.

Elihu is a little too old to be given just what he needs in view of the fact that his father and mother over indulged and pampered the child till the man into which he developed is an overgrown and a badly spoiled young man, worth nothing to himself or any one else. The best

thing that can be done for him, as we see the situation is this:

Have him arrested for loitering and take him before a Juvenile court, and let the judge take care of him for a few years, and then he will get a sentence somewhat like this to begin his life under the judge. Listen to the sentence of the court and see if you do not think the judge understands the needs of the young men. The Judge says:

Elihu Smith, stand up and receive your sentence, and Elihu arises, and the judge proceeds somewhat as follows:

You must give up a fast life and go to work or go to jail.

You must give up driving automobiles and learn to drive the ox cart.

You must quit wearing diamonds and put on your overall and go to work.

When you go to see your best girl, you must leave promptly at nine o'clock in the evening. Late hours will do you harm. You need to get a plenty of good sound sleep. You must be in bed every night not a minute later than ten o'clock. You must be regular in work. You may have half of each Saturday afternoon as a holiday, providing the man for whom you work is willing. If your employer is not willing, then you must work six days in the week."

Then the judge looking at the young man said: "You have been badly spoiled, and now I am going to try to *unspoil* you and see if a man, a good descent man, can be made out of the present idle brained fellow. You must do all or you must go to jail as a vagrant. Which sentence will you take?" Elihu looked up and said: "I have been spoiled by my father. It was not my fault, and yet I must pay for it. I think the least your honor can do to be just is to send my father along with me and make him serve at the same trade to which I am to give my time. I am guilty, but he is, too, and I do not think it is fair to make me pay the whole penalty myself. There was a day when my father commanded me to do thus and so, but I flatly refused to obey and he let me go. There was a time when I took my father's car and used it for joy riding. He knew what I was doing, but he let me go, and now here I am to take the sentence of this court. If you send me to prison by myself I shall be lonely and homesick. I ask as a matter of justice and of pity for me, that my father be sentenced to go with me to prison and to labor and to be confined as I am confined. This is but justice, as he is responsible for my present plight. If he had made me mind him and made me work, then I would be today a very different character from what I am. He is guilty with me for my present condition and I do not think it is right to make me pay the whole debt by myself.

Is there not in this incident a real lesson for many parents now living and spoiling their children by over indulgence and by allowing their children to be disobedient to father and mother, when if they were made to be obedient, the lives of these wild boys would be very different. There is one rule all parents should honor, viz.: Never under any pretext let a child disobey them, for disobedience is the beginning of such a life.

He who does justice and loves mercy and seeks the good of others no less than his own, will bring the right spirit to his public as well as his own private duties. If ever that spirit pervades a whole nation, it will be a Christian nation as none has ever yet been.—James Bryce.

Every man or woman, young or old, who can be induced to become a reader of the "Sun" will receive benefit as well as aid a church enterprise.

MEET THE FOLKS.

(Intimate pictures of some interesting Chinese Christians.)

Miss Helen Griffiths, of Shanghai, China, has written and sent to *The Western Christian Advocate* a most interesting account of certain phases of the work in China, especially of Christian progress of the work in China as shown in the lives of certain individuals. She writes as follows:

The woman who came back to the city before her two weeks at the Fresh Air Farm was up, giving as her excuse, "I'd rather look at people than stumps," had a big idea, after all. People are more interesting than stumps. They are more interesting than great walls, sacred mountains or temples of heaven. I have brought together some lifelike portraits of some real Chinese Methodists in order that back in America you may catch a glimpse of the quality and fiber of Chinese Christianity.

These pictures have not been "retouched." They are not flattering "art studies." They are honest snapshots in words made by different missionaries who know the subjects well.

Now for the portrait gallery.

Chi Hwa—A remodeler of Standard Oil Cans.

Chi Hwa was a tinner in Peking who made his living by making little teapots and dustpans from old Standard Oil cans. He earned fifty cents, or seventy coppers a day and spent fourteen coppers a day for whisky and cigarettes. One day he heard the preaching of the gospel message in the Chu-shih-k'ou chapel and decided to become a Christian. About the first thing that was impressed upon him was the fact that he would have to give up his whisky and tobacco. Did he show himself Pliable and give up his new adventure rather than the things he loved? He had become a slave to whisky and tobacco, and it was with great difficulty that he could escape from his two evil masters. But by constant prayer and by the efforts of his Christian brethren he grappled with them manfully and was able to break away. He found to his surprise that whereas in the old days he thought he could not work unless he had wine and cigarettes, he could now do a great deal more than he had ever before dreamed possible. He could work longer hours and do more accurate work.

On another day in the church he heard the preaching of the gospel of stewardship—all Christians were asked to give 10 per cent of what they made to the church to help on the Christian causes. How did it strike our poor old man? He said, "Why, that is not enough, for in the past I gave nearly 20 per cent to the devil every day and not only received no benefit, but great injury; and now you ask me to give but 10 per cent. to the Lord, who is not only making my heart happier and more full of joy, but who is making me a better workman! It is certainly cheaper to be a Christian, and I gladly give this sum." And he has been giving it very loyally and faithfully. Evidently no Pliable about him. His actions have impressed a great many of the older and stingier church members and shown them a more liberal interpretation of what it means to be a real follower of Jesus Christ.

Chang Hsu I Shuan The Chapel Keeper.

Chang Hsu I Shuan is the chapel keeper at Chu-skhi-k'ou, and when we started our campaign for tithing last year he gladly signed a card. He was earning a salary of \$8 a month. Some people thought that eighty cents a month was a great sum for him to give, but he has given it cheerfully. Hear how poor he is! His son came to join him in Peking nearly a year

ago on account of the hard times at home, for their home was in the famine district. The boy was willing to work and found a position for one month. Nearly ten months he was idle, and his father had to feed and clothe them both on \$7.20 a month—that is, \$7.20 Mex., or \$3.60 American money. Yet he never wavered but kept on giving the eighty cents each month to the Lord, for he said he had made the promise, and he certainly would not break a promise to the Lord. Out of this meager sum he even saved some money to send to his wife at home so that she would be able to get a few things which the farm could not produce.

This he has done cheerfully and gladly. We have heard many criticisms in China that the church is hindered by chapel keepers who are fiercer than lions; but if all the chapel keepers had the cheerful, winsome spirit of Brother Chang, the church of Christ would advance more rapidly than it ever has in the past

GEORGE L. DAVIS, *Peking.*

Relative to the Division of The North Carolina Christian Conference.

The following was passed at the last session of The Southern Christian Convention:

Resolved. That this Convention grant the Memorial of the North Carolina Christian Conference; and that a committee be appointed to confer with the Memorial Committee of the North Carolina Christian Conference and work out an equitable plan of division; which plan shall be approved by the Executive Committee of the Southern Christian Convention, and when so approved by said Convention it shall be in full force from the close of the said Conference which adopts same. The Committee appointed were: D. R. Fonville, N. G. Newman, and G. O. Lankford.

Acting on the authority given by the above resolution, the special committee appointed by the S. C. C., with the Memorial Committee, which in this case is the Executive Committee of the Conference, formulated plans for the division of said Conference, these plans to be submitted to the Executive Committee of the S. C. C., as provided for in the above resolution.

The North Carolina Conference will meet with Hine's Chapel church as per adjournment.

- R. L. WILLIAMSON.
 - W. A. HARPER.
 - P. H. FLEMING.
- Executive Committee.*

HOLLAND ITEMS.

On September 3rd a Union Service of the Holland Baptist and the Holy Neck, and Holland Christian churches, was held at the latter church. In the morning Rev. S. K. Emurian, pastor of the Park Avenue Presbyterian Church, Norfolk, an Armenian, told the story of his sister's experiences in Armenia with the Turks during the war. This proved both thrilling and effective. In the afternoon Rev. James A. Crain, Secretary of the Norfolk Council of churches, a disciple, preached on unity. As basket dinners were brought and eaten on the grounds a sociable hour was possible. We feel this was a great day for the churches and churchmen of the Holland community.

SCRIBE.

Christian Orphanage

REPORT FOR SEPTEMBER 14, 1922.

SUNDAY SCHOOL MONTHLY OFFERINGS.

North Carolina Conference.

Damascus Christian	\$ 1.98
Mt. Pleasant	1.00
Christian Light	1.61
Morrisville	2.00
Ramseur	14.57
New Providence	5.95
Mebane	2.00

Valley Virginia Conference.

Dry Run	\$ 2.50
Timber Ridge	3.08
Winchester	7.79

Alabama Conference.

Wadley Christian Sunday School	\$ 1.04
	<hr/>
	\$ 43.52

SPECIAL OFFERINGS.

Durham (Mrs. C. C. Anderson, Treas on support of child).....	\$ 14.00
A. F. Perkins	12.50
J. W. Patton	10.00
J. T. Jones	20.00
W. W. Brown (special)	15.00
E. Friend	15.00
	<hr/>
	86.50
Total for Week.....	\$ 130.02
	<hr/>
Grand Total	\$ 13,099.86

THE MEBANE MEETING.

We came from Damascus to Mebane the fourth Sunday and continued services for four days. The congregations were very fine. The new house was crowded. There were several professions. All of them members of some church. Brother Truitt was with us, and consented to stop over and spend a few days, with the Mebane people. One year ago he was with us in our meeting at this place, and while there he made himself many warm friends, and they were glad to see him again. While he was with us he preached some strong sermons, Our new church is not finished. We have struggled hard to get this house to where it is. We have gone to the limit of our strength. The house is not ceiled over head, nor the folding doors put in. We had only fourteen members when we took up the work a year ago, only four of these members were men, and one was a boy about thirteen or fourteen years of age. Since that time, the membership has been doubled. The cost of this building up to this time is near three thousand dollars. And we are not near the finishing touch yet. We hope some big hearted brother and friend, may be led to give us a good lift, and if you are, you may send your check to the pastor of said church. We are hoping to hold another series of services later, if we can heat our house so we can keep warm in it. Pray for us.

P. T. KLAPP, *Pastor,*

Elon College, N. C.

Called Home

WYRICK.

Sister Minnie Wyrick, wife of George Wyrick, of Gibsonville, N. C., departed this life August 30, 1922; aged 42 years, 11 months and 15 days. She was a member of M. P. church. She had been in declining health for several years. She was a faithful wife and a good mother. She leaves a husband, three sons and two daughters to mourn their loss. God bless the bereaved. Funeral by the writer.

P. T. KLAPP.

MAKING WORDS WEIGHTY.

A light bow cannot shoot a heavy arrow, nor a light-weight man speak a heavy-weight word. In artillery, it is said to be the rule that a cannon must weigh, roughly, a hundred times as much as its projectile; some one has said that the same rule applies to oratory: the weight of the speaker's character must be about a hundred times that of the speaker's word, in order to make effective eloquence.

Paul writes, "Those things, which ye have heard, and seen in me, do!" That is why his words were so weighty; there was a character to be seen behind the words which were heard. So it shall be with all of us; the best part of our speaking must be done before we open our mouths.—*Scottish Reformer.*

CALLING, CALLING!

Calling. Calling. Can you hear them calling? The man of Macedonia, the child-widow of India, the starved soul of China, the demon-tortured heathen of Africa, the neglected Indian of South America, they are calling, calling you.

A vision appeared to Paul, and there was immediate response. Oh, that the young people of the church might see the vision of the lost souls—four thousand heathen dying every hour, ninety-five thousand every day swept out in blackness without God and without hope! Paul saw one man calling him; today there are over a billion calling us. We have ears to hear the latest song, and eyes to see the new styles in clothing; must we confess that we are blind to the vision of millions marching on unwarned to hell, and deaf to their entreaties?—*S. S. Times.*

YOU CANNOT GO!

But you say you cannot go to where they are. They are too far away and I cannot go. That is true of some; they cannot go to the field in person, but there are other ways of getting this work done, and meeting the hope of a waiting Saviour, and the waiting lost soul. The most effective way is to take these souls on your heart, and bring them in the arms of faith to the loving Father in prayer. He loves them and is waiting for you to do your part in making that love known to them. Ask the Lord to give you a real compassion for them, a real interest in their salvation, and some effectual prayers of faith for their souls to be saved.

These lost ones are reaching out their hands to you for bread, the bread of

life. They are pleading for a cup of cold water to slake their terrible thirst, a drink of the water of life. They are groping in the dark, hoping for a ray of light on their path to light their way to the Eternal City of light. Put yourself in their place and then think what you would want them to do if they were in your place. Make this a definite matter of prevailing prayer and God will make it possible for you to light some of them on their way to the City.

This calls for sacrifice. Jesus gave all, how much will you give? If you can give yourself, it will require that, nothing less will do. God will not be satisfied with less, you will not be satisfied if you give less. Jesus is waiting for you. If you can give money, it will require that. Some people want a \$100 blessing for a 2c. investment, but that is selfishness. How much will please the Lord for you to give? But if you can neither give yourself nor money, how much time will you give in prayer for the salvation of the lost? Jesus is waiting for you. Be an intercessor.

THEY ARE ALL MINE.

An atheist going along a country road overtook a woman poorly clad, who seemed strangely excited. Her face was glowing with a calm and radiant joy.

"What were you talking about as you walked along?" he asked.

"I nebbber knowed I was talking; 'pears like I didn't notice myself. I was thinkin' as I look on de worl' an' de sky, an' took 'em all in, dat they is all mine—all mine, 'cause I is Christ's and Christ is God's!"

He was a learned man, but this was a kind of learning he had never heard of. He was a successful man, but here was such triumph that he had never dreamed of. He listened, full of curiosity, to what the woman had to say; he went away, but the heaven worked, causing him so much thought that he never rested he also could say: "They are all mine, for I am Christ's!"

This kind of influence counts. God owns it. It makes its impression upon the unsaved. The results are a blessing to the one who gives and the one who receives. No apology is needed because of any adverse effects. The earthly end of such a being is peace and joy and satisfaction.—*Central Christian Advocate.*

HEART KEEPING.

"Heart-keeping," says Dr. Cuyler, "is very much like housekeeping. There must be a continual sweeping out of dirt, a daily washing of dishes and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might have an easy time of it. And just because the assaults of subtle temptations are so constant, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: "Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus, who will give me the victory."

THE OPEN ROAD

O, many open roads there be,
And some lead East and others West,
Some to the mountain, some to sea,
And each is best.

Straight roads, whose concrete beds along,
The trucks of traffic rushing hie
To reach the towns, whose marts men
throng
To sell and buy.

And there are curving roads, wherein
Lovers and loiterers choose to stray;
From sordid trade and deafening din
They lead away.

Inviting roads, that tell us where
The meadows and the woodland meet,
That tell of brook, and flowers fair,
And fields of wheat.

Across the landscape of the heart
Back o'er those roads we glance,
and lo!
To reach "God's Acre," set apart,
And school and church.

O, ye whom we have loved and kissed,
Back o'er those roads we glance,
and lo!
Like shapes that vanish in a mist,
Ye come and go.

A road there is before me lies,
It is the path by just men trod;
Its slope leads upward to the skies,
To home and God.

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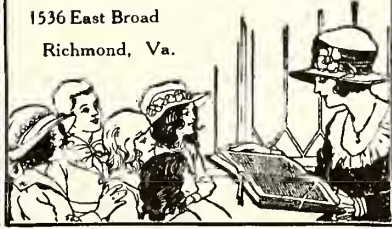
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THE SOUL'S VIEW OF GOD.

Here is Boehme's idea of the soul's view of God:

"Behold, thou beloved soul, if thou wilt attain the light of God, and see with the eye of God, and wilt also enjoy the light of this world, and sustain thy body, and seek the wonders of God, then do it as God himself doth it.

"Thou hast in thy soul two eyes, which are set together back to back; the one looketh into eternity, the other looketh backward into nature, and proceedeth therefore always, and seeketh in the desire, and always maketh one glass after another: let it be so, it should be so, God will have it so.

"But turn not this other eye back into the longing, but with the right eye always draw the left backward to thee; and let this eye with the will of the wonders grow from thee, viz. from that eye which is turned into the liberty, but draw to thee its wonders which it hath manifested and wrought."

In recalling the life and record of General U. S. Grant there are many things that should be forgotten; but there is one emphasis that increased in his life that should ever be impressed upon the succeeding generations of his countrymen. We recall this statement of his faith made at the celebration of the centennial anni-

versary of the signing of the Declaration of Independence: "Hold fast to the Bible a sthe sheet anchor of our liberties. Write its precepts upon your hearts and practice them in your life. To its influence we are indebted for the progress we have made in true civilization, and to this we must look as the guide for the future." Many of our public men in the past held in high regard the Holy Scriptures. Their lives did not always conform to its precepts, but somehow it had been placed so permanently in the background of their thought that all the various vicissitudes of life could not destroy or remove it. Verily, it is true that the nation that holds fast to the Bible will not lose the anchorage of its liberties.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the Interests of the Kingdom as Represented by the Christian Church.

J. PRESSLEY BARRETT, D.D. - Editor.
P. J. KERNODLE - - Managing Editor.

SUBSCRIPTION RATES:

One Year \$2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT
RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. All over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

GOSPEL MEASURE.

(Matt. xxii. 39.)

BY CHARLES R. FORSTER.

My neighbor as myself?
Must I his burden bear,
And with a warm and generous heart
Bestow on him my care?
And must I love him, too?
Render to him the part
That I would have him to me do,
Responsive o my heart?

Must I his keeper be?
Safeguard his name and weal?
Reprove, rebuke, or comfort him?
When wounded, must I heal?
Lord, 'tis a trying part:
Myself am so enshrined
Within the precincts of my heart,
To love so uninclined.

Only as thou, my Lord,
Outpour thyself on me
Can I upon my neighbor pour
A Christly charity.
For I must be like thee,
Large-souled, unfeigned, and clean.
Show, Lord, thyself in all I do,
Thyself supreme within.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER 21, 1922.

NUMBER 38

THE SUN'S OBSERVATORY

The League of Nations.—

Mr. Raymond B. Fosdick has published a review of the history of the League of Nations for the past two years. Its achievements have been considerable, great enough to justify its existence and to inspire the hope that its usefulness will grow greatly in the future. Fifty-one countries are now enrolled under its standard. The smaller nations are its warmest supporters. More than four-fifths of the world's population and nearly three-fourths of its territory are represented in the League. The countries that have not entered the League are Abyssinia, Afghanistan, Ecuador, Germany, Hungary, Iceland, Mexico; Russia; Turkey, and the United States.

Mr. Fosdick points out a number of benefits and advantages secured to the world by the League. First, it brings the world together in conference, and thus prevents misunderstandings, conflicts and wars. The Assembly the keystone of the organization, will hold its third annual meeting in Geneva this September. The League's Council, representing eight states, has held 19 sessions. The passport conference in Paris in 1920 to expedite international travel was called by the League. In 1921, 43 nations met in Barcelona to promote international business. In 1920 35 nations met in Brussels to deal with financial questions. In Geneva last year 30 nations considered methods for the suppression of the international traffic in women and girls. In Warsaw this year 27 nations planned together to check the spread of typhus fever. "In addition to these more formal gatherings the League has promoted a steady succession of international conferences and committee meetings to deal with a great variety of problems, such as the standardization of international statistics, the suppression of the international traffic in opium, the unification of standards of anti-toxic sera, the feeding of Russian refugees, the return of prisoners of war, the reduction of armaments, the private manufacture of arms, the deportation of women and children in Asia Minor, and a score of other topics which represent the legitimate concern not of one nation, but of the family of nations."

The League has provided permanent machinery for dealing promptly with situations that may arise in the future. It took nine months to assemble the first Hague Conference after the Czar's call. Over two years passed after Roosevelt's appeal for the second Hague Conference was sent out before the conference convened. But when the Jugo-slav-Albanian boundary dispute arose last year, the Council of the League met in nine days.

"A word is due in regard to the Secretariat. Too little is heard of this branch of the League's

organization, but it is scarcely a secret that it is the moving influence behind the scenes. Permanently located in Geneva, it is made up of more than three hundred people from over a score of nations, who are working together not as national representatives, but as impartial experts. Despite differences in tongue, race and tradition, this medley of nationalities does its work quietly and effectively provides the necessary expert service, prepares for all meetings, carries on the day-to-day work of the League and executes the decisions of the Assembly and the Council."

An extremely important part of the League's machinery is its international court of justice. This differs greatly from the old Hague Court of Arbitration. It has its fixed personnel elected for the term of nine years with adequate salaries. It meets at least once a year and oftener, if necessary, and the President of the Court must reside continually at the Hague. Thus far 18 nations have agreed to give the Court compulsory jurisdiction over all disputes that may arise between them.

Several disputes, some of which would almost certainly have led to war, have already been settled by the League. The Jugo-slav-Albanian boundary dispute was referred without any show of force to a League Commission which is now at work on the case.

A long-standing quarrel between Finland and Sweden over the possession of the Aaland Islands received the attention of the League's Council and an independent commission was appointed to decide the question. The decision was accepted by both nations.

The serious question of Upper Silesia was another to receive attention from the League's Council. Their decision was accepted by the Powers of Europe and peace was maintained.

The League also intervened in the case of the threatened war between Poland and Lithuania and brought about an agreement to settle their dispute without resort to force.

When the League was organized one of the stipulations was that no treaty entered into by a member of the League should be binding unless registered and published by the League at Nations. Thus far 263 treaties have been received, filling five volumes and affecting almost every country in the world. The treaties growing out of the Washington Conference will have to be registered and published by the League of Nations before they become binding on the other powers.

The League can function not only in the preservation of peace but also in bringing about needed co-operation among the nations. In dealing with mandated territory such co-operation is necessary. The League may also protect racial minorities. It may be responsible for admini-

stration in such cases as the Danzig Corridor and the Saar Valley Basin. It may facilitate international trade. It may promote international good will. It may take effective measures to prevent the spread of disease.

In short, there is so very much that the League can do for the world that it would be an immense step backward to abolish the League. And the nations in the League already appreciate its great worth.

When will the United States become assumed of its position beside Turkey and Germany and Russia, and step over into the ranks of the truly progressive nations?

The Universal Language.—

English, some people say, is to be eventually the universal language for the whole world. Its use is spreading very rapidly, and it is now more generally used than any other language. But one of the most remarkable things about it is its rapid growth in the number of its words. It now has 260,000. What this means will be seen when it is compared with other languages. We are told that the German has 80,000 words, the Italian 75,000, the French 30,000; the Chinese 30,000, the Turkish 22,000; the Spanish 20,000. This gives a total for the six leading languages of the world, except English, of 260,000, or exactly the same number of words which the English has. This shows a great flexibility and power of expansion in the language itself, but it shows even more clearly the feverish and restless search of the users of English for new words to express new ideas. God has given us such a language that it may be used for the good of the world and the advancement of His kingdom.—*Presbyterian of The South.*

For the Cause of Righteousness.—

Prohibition has its heroes, as well as other forms of war. Probably the most popular humorous periodical in this country is "Judge." The editor of that paper is paid, we understand, a pretty good salary. But when the owner insisted that the editorial policy of the paper should be "wet," its editor, William Allen White, resigned his position and gave up his salary. Notwithstanding all that the liquor propaganda may say, there are many men in this country who would do likewise under similar circumstances. Such men deserve the highest praise and support of the good citizens of the country, as they are the real ground of hope for this country. It is upon the lives and work and character of such men that the foundations of a free country and a free people will be built. All honor to William Allen White. It is hoped that, when our readers see "Judge," they will remember what it forced him to do for the cause of righteousness.—Ex.

NOTES - PERSONALS

It is no use to try to save sinners until you first learn to love them as our blessed Lord loved them.

What is the matter, Brother Foster, as we hear so little from you and your field of labor? Surely you have not forgotten how to write.

We need to build up our publishing interests by giving it a large patronage, and that can be done, if only all will lend a hand to that end.

The Georgia and Alabama Christian Conference, according to notice published, will meet at the East LaGrange church, Tuesday, October 3, 1922.

The articles by Rev. H. E. Rountree, of the United States Navy, now located in Haiti, have been interesting. We hope to have other communications from him.

The Alabama Christian Conference will meet at Mt. Zion Church Tuesday, October 10, 1922, at 10 o'clock A. M. Rev. G. D. Hunt is president and Rev. E. M. Carter, Secretary.

It is said reward sweetens labor; so if you are interested in building up the enterprises of your Church, begin at once to solicit subscriptions for the Sun and secure one or more premiums.

Our Reidsville church had a pleasant visit from Rev. L. L. Wyrick on Sunday night, September 10th. He was returning from his work at Happy Home. He is a young minister of much promise.

The article in a recent issue of this paper entitled "An Appreciation of Father," was the loving tribute of a daughter to her devoted father, Rev. J. D. Wicker, Sanford, N. C., who is very worthy of this tribute to his life and service.

The churches at Pleasant Hill and Broadway, Ind., have called Rev. J. Cleveland Barrett, to serve them a second year, and he has accepted, and will continue to prosecute his studies in Defiance College, during the present scholastic year.

The Christian Sun is now offering a premium to those who will work for its circulation. The subscription list must continue to grow. Don't put off sending in your name till some one gets ahead of you in your community. See the "Layman's Subscription Campaign" in this issue.

The many friends of Rev. J. W. Holt, Burlington, N. C., will be pained to hear that he is not at all well. He is very weak from general debility, we infer. Brother Holt has long preached and labored for the Master's cause in the Christian Church. We wish for him yet many days of usefulness in the Lord's vineyard.

We have several ministers without employment for the coming conference year. Do you need a minister? Then you will do well to be on the look out, or they may all be employed and your church will still be without a pastor. There are few institutions so helpless for really aggressive work as the average pastorless church? Every church needs and must have a leader, if it means to do real work in building up the kingdom of Christ.

To Rev. Chas. M. Sheldon, Editor of The *Christian Herald* of New York City, is credited one of the most thoughtful short sentences we have seen. It is this: "The prayer offered in the morning should be lived throughout the day." That is a fine thought and so timely, as a suggestion of much force to us all. Do not forget the idea and let us try to make it helpful to ourselves in daily life.

The Suffolk, Va., Christian church is on a task they have not had on their hands for the last forty years—that is the securing of a new pastor. Dr. Staley has stood by them in all sorts of weather, and now is closing his fortieth year on a high tide. Well, done brother—we rejoice in your success and the success of your church, and now after forty years of such faithful service, they will not call him again, as only a few weeks ago, they gave him a call for life as pastor emeritus.

The Rev. Richard Baxter, who was born in England in 1615, once said: "To see a family live in love; husband and wife parents, children and servants doing all in love to one another: to see a town live together in love, without the envyings, brawlings, or contentions lawsuits, factions or divisions but every man loving his neighbor as himself, thinking they can never do too much for one another, but striving to go beyond each other in love, how happy, how delightful a sight is this." That is well worth thinking about and emulating as far as possible.

The Reidsville church has had three baptismal services since our protracted meeting in June. In March it cleaned up the last of the debt on the church building. There was also a debt which had been allowed to accumulate of more than \$300 on church expenses. They are now cleaning that up and expect soon to hold their heads up and say, "not a dollar of debt against us." We wish them great success in cleaning up all debts against the church, and when that task is finished, it may be the church will be able to do more for the cause at large. The Reidsville church is not rich and its members are few, but they surely do move to their tasks with a courage that is most commendable.

There are times when we lose something out of our life that makes us restless and ill-content. The lost cord in music makes the oratorio a jangle of discord. When we lose the sense of a divine fellowship it is like that. Mary haunted the garden of Joseph, and her cry was "They have taken away my Lord, and I know not where they have laid Him." Even the loss of what she believed was a dead Christ filled her soul with an infinite discontent, but to lose a living Christ out of your life—there can be no peace then. It is like a garden without a rose, a sky without a star, a home with no fire on the hearth, a broken heart hungry with its longing.

The Christian Orphanage is one of the institutions of the Christian Church which so far as I know, has not an enemy anywhere. It seems to us it would be a little hard to have something against the Orphanage, and for the reason it would seem to be against little children, at least against their highest and best interests. Brother Johnston, the superintendent is doing a noble work and certainly deserves the high appreciation of all of our brotherhood for the success of his labors. The people generally like to help the orphans, and well they do, for it is one evidence that some good remains in the hearts of most of our people. Help the orphanage every time you get a chance.

The *Southern Churchman*, in a column under the head of "Thoughts for the Thoughtful," has this paragraph, which we think is true, but we are somewhat surprised that *The Churchman* believes it is true: The sentence is this:

"Christ takes away sins, but more than that, He takes away sin, that is the common corruption out of which the separate sins spring." That is very good and we approve it heartily, but we are a little anxious to know if the common corruption out of which the separate sins spring, should be taken away; whence would any more sins come? We think *The Churchman* is right, but we are anxious to have the answer of *The Churchman* to this last question.

We received from Mr. and Mrs. Waverly S. Barrett, Dendron, Va., announcement of the marriage of their daughter, Susie Virginia to William Eugene Harward, 3110 East Fifth Avenue, Knoxville, Tenn., on September 5, 1922. Mr. Harward is the son of Rev. W. D. and Mrs. Mollie A. Harward, of Dendron, Va. The marriage was solemnized by Dr. Harward, the father of the groom. Young Harward is the manager of a store in Knoxville, Tenn., for The Fuller Company, a concern which is doing business in many sections of this country. This is a most promising couple, starting out with fine prospects for large usefulness. May the blessings of God be upon them in their ways and labors for good.

Rev. W. D. Harward, D. D., now of Dendron, Va., has been called to the Second church of Portsmouth, Va., and has, we understand, accepted and will begin his work there early in the new Conference year. The second church, Portsmouth, has, we believe, been most fortunate in its choice of a pastor for the coming year. Dr. Harward has had much experience in both city and country work, having served the church at Newport News, Va., Madrid, Iowa and a number of other places. He is an Elon graduate, as also a graduate of the University of North Carolina. He is in the prime of life and well qualified for the work to which he goes in November. We look for a great work to be done with the Second church, Portsmouth under his labors. The man they have had during the present year is an untiring worker, but feels that he is called to another field. We wish both of these pastors the greatest possible success under their future labors. We understand the present pastor, Rev. Elisha Bradshaw, will soon enter the evangelistic field.

I have just gotten back from the Eel River, Ind., Christian Conference, which was held as usual at Winona Lake, Ind., where we had a fine conference. We were there for a week. I rented a cottage at the Lake for a week and took my family along with me. In this cottage resided for the week myself and family and the delegates from my two churches Pleasant Hill and Broadway churches. The churches whose delegates occupied the cottage with me paid half the rent, sent us lots of good things, in fact they were so liberal in sending that we had little need outside of the abundance they sent us. Outside of our own speakers, I heard the Hon. William Jennings Bryan speak of "Tampering with the Mainspring." He spoke in the Tabernacle during the great Bible Conference, the week preceding the Bible Conference. His address was a masterpiece in the defense of the Bible as the Inspired Word of God. About 5,000 persons were present to hear him. He spoke for two hours and a half. At the close of our Conference last Sunday afternoon at four o'clock the Disciples of Christ, the Progressive Brethren and the Christian Conference united in a single meeting to hear

Billy Sunday, the famous evangelist, on the Bible the Inspired Word of God. Of course Sunday sent the enemies of the Bible to their long home. I have heard quite a good deal on both sides, and as best I can understand the matter referring to the great controversy between the Fundamentalists and the Liberals, if I had to stand up and takes sides with one or the other, I would surely take my stand with the Fundamentalists. Judge Whitelock was present during the sitting of Conference. He had served the Conference for thirty-one years, but was unable to preside, (he has been ill for several months) so he resigned. In appreciation of his services the Conference presented him with the finest Bible *The Christian Publishing Association* had. He greatly appreciated this thoughtful act on the part of the Conference. The Winona Temple is a monument to his service as rendered through these thirty-one years of faithful service. It is a building that any communion might truly appreciate in any locality.—*Rev. J. Cleveland Barrett*, Defiance College, Defiance, Ohio.

In one of our exchange we find this small paragraph: "If we do not live down error, I am sure we shall never dispute it down." That is a queer streak of human nature, this objection to contending for the truth. But contending for the truth, as against error, is enjoined in the Bible, and it therefore becomes a Christian duty. We are to give wings to truth and hold error in check, and this we are to do for the liberation of the Church of Christ. Did not Jesus Himself contend for the truth? Did not John also contend for the truth? Paul was a regular fighter in Christian warfare and he seems never to have thought of such a thing as giving up his contention for truth, just because some one is opposed to discussion. Live down error and so build up truth. That is good doctrine, so far as personal matters are concerned, but when the truth of revelation is denied, then it becomes us to arise and stand for the truth as it is in Christ. Did Martin Luther live down the errors of popery, or did he fight them down? Did he go around and say I am living down error, or did he go around and nail his theses to the door and declare that to be the truth, and then for it contend till it dominated Christian thought. Brethren, if you cannot do any more for the truth than to speak and write against standing up for it, well we think you will do well not to say anything in that case. Men and women must stand for the truth. It is not to be a matter of personal controversy, but it is to be a matter of boldly upholding truth and giving it power over the lives of men and women of today, that they may be kept in touch with the vitals of Christianity. If this be not right, then why did the Holy Spirit instruct Jude to say in the third verse of that Epistle:—"it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints?" You can live down reports that tend to blacken your fair name, we grant you that, but what would happen if all friends of the Bible should try to live so as to convince its enemies of it as the truth of God, but say not a word in its favor, or not a word against the terrible errors which its enemies are circulating to the detriment of Christianity and to the breaking down (in the minds of many of the great bulwark of the Christian Faith, the BIBLE? Brethren, if the Lord will give the Church a new revelation from Himself and tell us that we must not say a word against the enemies of the Bible and their work in their effort to pull it down and to destroy its influence for righteousness, well then we will listen, but not till then. We must contend for the faith!

WHAT THE CHAUTAUQUA MEANT TO ME.

The Chautauqua and School of Methods held at Elon College, August 28-September 3, meant very much to me. I had seen and felt the need for better Sunday Schools and better prepared workers for sometime and since attending the Chautauqua this need has been felt more keenly than before.

I realized more vividly than ever before, while I was at Elon, just how little we are really accomplishing in the Sunday Schools and what a great field the Sunday School is for "Service," and how important it is to train our young people in and for Christian service.

The Daily Devotional Bible Study. "The Book of His Presence-Revelation," conducted by Dr. Newman, alone was worth more than the time and expense of attending. I only wish every worker could have heard Dr. Newman's explanations.

During class periods, Prof. Hook very ably instructed the superintendents on Sunday School organization and administration. This was indeed beneficial. I am sure the other classes were just as helpful as this. I was only sorry that I could not be in more classes. There were so many helpful points during "The Sunday School Conference Hour," and I enjoyed every one of them.

"The Missionary Messages," by Dr. Atkinson, were very inspiring indeed.

It would be well for every Christian to hear Dr. Atkinson's messages. It would cause us to feel ashamed of doing so little for missions, and arouse us to greater missionary activities.

The evening programs were beneficial as well as enjoyable. The entire week was a real inspiration to me, and I am looking forward to and expecting to attend the next session and I sincerely hope that more of our people will attend next year. Nothing can do the good intended without the support of the people.

W. S. JOHNSON,
Supt. Bethel Sunday School,
New Hill, N. C.

LACK OF SPIRITUALITY IN OUR SUNDAY SCHOOLS.

(From Wesleyan Methodist.)

It has seemed to me as I have come to consider it seriously that there is no greater lack in our Sunday Schools of today than that of spirituality. In this day when everything has a substitute, I fear we have gradually and perhaps unconsciously come to substitute human "pep" and big organization for real spirituality.

The Master has said, "Not by might, nor by power but by my Spirit." Then the human element called "pep," that is being talked of so much today, will not do unless there is accompanying it the Spirit of the Almighty God.

In a daily paper I found a little article that read something like this: "Some of us can remember the time when judgment was respected in business manners counted in social intercourse, and dignity seemed proper in the church. Now the first thing they ask of a man is, 'Has he any pep?'" The courteous self-contained gentleman seems dull and old-fashioned in comparison with the exuberant spirit, who is hailed as "the life of the party." The kindly benevolent preacher of years ago, is fast giving place to a militant person who delivers addresses on the popular questions of the day instead of preaching the old-fashioned Gospel. A dash of pepper adds a fine flavor but too much spoils the dish."

This mania for "pep" has substituted jazz for music and sensational stories literature. It is

responsible for short skirts, extremely low-necked dresses and bobbed hair and yet it has become a popular saying that the greatest need in the Christian world today is "pep."

The command issued by the seemingly progressive "up-to-date," religious leaders of today is to organize more solidly and then to stir the people to life, to push and to pull as one man. Team work," you know is the demand of the hour.

We certainly will concede to the idea that more activity is needed in the church world today, but if it is to be effective it must be God-inspired. Old-fashioned reliance on the Almighty seems to be fast falling in the background. It is considered by the multitudes to be out of date.

Most of us remember the day when the church was recognized to have power, and when she wielded a mighty influence that she does not possess in these modern times. There never was a time when there was so narrow a line between the church and the world as there is today, and the line is getting finer and finer, until even now it is almost invisible.

Oh, for the good old days when men "waited on the Lord, fasting and praying. Now it is feast and pray. The power of prayer has been minimized in this advanced age of the world. The spirit of push has been substituted.

We hear very little of consecration and sacrifice. The church is no longer revered with godly fear. Children in the olden time were taught to honor and respect even the church building. As they entered it a hush descended upon them. Not so in these days, when social revelries are carried on under its sacred roof. Forms and ceremonies unattended by the Spirit of the Lord, are an abomination to Him. He cannot accept that sort of worship. Except the Lord build the house they labor in vain who build it.

Sunday School workers are sharpening their wits and working hard to develop plans for a better system, for better methods for the increase of interest, but what special plans are being made for securing the help and direction of our Father in Heaven? Are we fully conscious of the fact that all is without foundation unless we have builded on the rock Christ Jesus?

No human being however gifted, can devise ways and means for bringing about success so well as He who knows the end from the beginning. The simple pure Gospel of Christ is by far the sweetest story ever told. Who can improve upon it? Has it lost any of its power and sweetness since the day humble disciples climbed the mountainside to sit at the feet of Jesus and hear it from His own lips? Is it any less worth while than in the days when martyrs gave their lives on the cross, the gallows, or in the flames? or since the days when in the caves of the mountains of Europe it was told to the persecuted and hunted faithful in whispering tones?

Oh no! It is the same old Gospel of the same dear Christ, who is the same yesterday, today and forever.

Then why all this clamoring for worldly pomp and show? Why so much fuss and commotion to attract and hold men and women into the house of the Lord when He has said, "And I, if I be lifted up, will draw all men unto me"?

I fear the churches of today are thinking too much of themselves and the big showing they may make in the world today, and not nearly enough of the crucified Christ for whom it was all begun.

Competition and rivalry hold too big a place in our ranks. It matters not under what name we go. If we are a sincere church, we are all a part of the "church triumphant," or will be if we are faithful to the end.

And now finally let me say again that spirituality that comes through fervent continual prayer is our greatest lack today.—*Cora Gilley Howlett*.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

TRUE INTIMACY WITH CHRIST.

If there be any one great need of the Church today above another, we know not what it more needs than a true knowledge of Christ—not a mere head knowledge, but a heart knowledge, that which is the outcome of a heart experience. The man who has a genuine heart experience in knowing Christ is the man who is best prepared to hold up the truth of the Gospel. It is hard to explain why so many men oppose a real heart experience in knowing Christ, and yet, if we are not badly mistaken, it is a fact that a real heart knowledge of Christ is very objectionable to many men, yea, even to many people who are already in the Church. We do not see how it is possible for man or woman to have salvation from sin without a real heart experience. It is true and we are glad not only to admit it, but to claim it as essential to salvation—men and women cannot be saved as we understand it through a mere head religion—that is, by means of a mere intellectual knowledge of salvation. Thousands have that, but they seem to know nothing of the saving power of Christ, nor does it seem that Christ is working in and through them to the saving of the lost.

Paul teaches very plainly and emphatically that with the heart we believe unto righteousness. Hear his plain words:

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10.

Then he adds, as if in explanation of that expression of divine thought, this: "For the Scripture saith, Whosoever believeth on Him shall not be ashamed." That is evidently a heart belief that he is emphasizing, for he had just declared that it was with the heart that man believeth, and so he must have referred to the same kind of belief as that he had just mentioned in the preceding verse, and if that be true, as undoubtedly it is, then the matter of heart belief in religion is very vital and as we see it, no man has any right to believe with the head only, for as it seems to us, head belief only lacks much of meeting the needs of the soul of man. Head knowledge has a place in the salvation of men and women, but it is secondary as compared with the belief of the heart. It is nowhere said that with the head man believes unto salvation, but it is said: "For with the heart man believeth unto righteousness."

Head religionists do not believe in giving the heart so much power in the saving of the people through Christ. They wish it to be a mere matter of the head. That is really why men have so much to say against emotion. Emotion is of the heart, and while it is possible for emotion to go far afield, yet when emotion is but the expression of a genuine work of grace in the life, then it is of the highest possible value in Christian experience. The men who decry emotion do so on the ground that it often leads people astray, going into rank fanaticism and so bringing the truth into disrepute, but that is another mistake of the head in its efforts to rule the heart out of the genuine work of grace. Emotion is a gift of God, and He gave them both to man to use well and wisely in serving God. Neither intellect nor emotion is complete in itself, but both working together means the power of God unto salvation to every one that believes with the heart. Intellect baptized in ignorance is just as liable and

much more so, to lead us into shameful abuses of the truth than is emotion, while emotion under the power of a consecrated intellect is a veritable fountain of good. You see emotion itself is a great power, and when it is under the power of this consecrated intellect, then the two work in harmony, as God evidently meant they should do, and they bring forth a great harvest of fruit in the divine life. The intellect apart from the emotion soon gets to be dry and a poor producer of the fruits of the Christian life.

Paul was overburdened with the thought of his lack of a knowledge of Christ. Hear him as in Phil. 3:10 as he so truly outstrips himself in his thought by saying: "That I may know him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." That is a clear case of the craving of Paul's heart life to know Jesus in His fulness, and this ought each believer to have. A real and saving knowledge of Jesus is the one essential in the heart life of each believer. Indeed, we scarcely get into the kingdom by a head knowledge which has not heart experience. However, a head knowledge and a heart experience mean much when working together for the glory of God.

Much is said now and then by a certain class of writers as to saving the people by the wholesale, that is by communities, but as we understand it Jesus' plan is to save them one by one, as each one for himself believes the Gospel of the Son of God, and being saved one by one, then He brings them together for co-operation, for pulling together as a Church and laboring together with God for the winning of the world to Christ.

We must have individual experience in order to do individual work, and not only so, but we must have individual experience in order to our salvation in Christ. It was to the individual that Christ revealed the fact that we must become the light of the world. We must know Christ as individuals, and when we truly know Him in that way we may become a great power in His name. Some one has said that when individuals know Christ, then their lives will commend the gospel to a sinful and dying world. Again it is said that when the Church knows Christ, she will become His real and glorious body, and then when the nations come to know Christ there will be peace on earth and when there is universal peace on earth, Christ will rule and reign to the glory of God and the saving of His Church. Let us pray for the incoming of a real heart knowledge of the men and women who today constitute the visible Church. Then with head and heart, working together, we shall rejoice as the redeemed of the Lord. May God hasten the day of this marvelous transformation from life in sin to life in grace.

AN IMPRESSIVE INTERPRETATION OF THE TEN VIRGINS.

In the General Conference of the Methodist Episcopal Church, South, held last May at Hot Springs, on the morning of May 18th, Bishop W. B. Murrah addressed the Conference and spoke on the Parable of the Ten Virgins. In part he said:

"The key to the interpretation of this parable is supplied by the third and fourth verses: 'They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels.' 'Oil in their vessels, with their lamps.' Reserve strength, something from which to draw in times of stress and strain. A wise man in advising a young friend about the purchase of bank stock said: 'Look well to the surplus; scrutinize with great care the reserve.' Almost any institu-

tion can get along pretty well in ordinary times. It is the sudden, the unexpected incident and startling confusion, cries at midnight, which test foundations and will tell of what sort they are. This parable used to trouble me a great deal. I couldn't understand it. The more I reflected upon it, the more it perplexed me. It seemed to me a mere trifle, a simple inadvertence, the basis for the harshest kind of judgment. I knew it wasn't so, and yet it seemed that our Lord was commending a most despicable piece of selfishness, and that is where I went astray. What at first seemed a small matter appeared upon reflection to be fundamental, radical, illustrating the operation of a law inexorable and all-prevailing. After all, it is a sad picture, these unfortunate creatures standing out in darkness, shivering in the cold, peering through the windows at their happy sisters reveling in the joys of a great festive occasion, begging to be allowed to go in, and yet the door ruthlessly shut in their faces. Why shouldn't they have been allowed to go in? Does not every instinct of generosity suggest, "Yes, open wide the door; let them come in and share our joys"? So you say if you give the parable a merely sentimental or superficial interpretation: "It cannot be reconciled with our Lord's teachings elsewhere or with his Spirit anywhere." I never understood it until I asked myself the question: "Isn't it all true? Isn't it necessarily true; not true because our Lord said it, but our Lord said it because it was essentially true and would require a reconstruction of the universe for it to be otherwise?"

See how the law operates everywhere. Take the matter of health at the very base of being. A friend looks into the pale, cold, lifeless face of a friend and turns away with a sigh and says: "Poor fellow! He might have pulled through. The disease was not necessarily fatal, but he had no constitution." He had wasted the energies of his being in riotous living, by dissipation and disregard for health. He could not meet the crisis, and all the watchful vigilance of a strong father, the sweet, tender ministries of a loving mother, and the skill of a physician could not avail. He goes out into the darkness of death, and there is no mysterious providence about it. Just over there is a happy group with radiant countenances wreathed with smiles. In their midst is a convalescing friend with the advance signals of health appearing. The lights are all burning, and everything is bright and radiant. Some one says: "O, it was a terrible attack! I do not see how he stood it." But he had such reserve strength, he had lived such a rational life, with such regard to the laws of health it would seem that through his whole life he had been storing up resources for just such an hour as this.

I do not know that the thought of the parable can be better illustrated than by the business world. Here is a man who lives up to the very margin of his income. Occasionally he steps over it. Debt begins to eat into the principal; disintegration sets in. Here is another man who husbands his resources and guards all the economic laws.

Suddenly is "a cry at midnight," a panic, confusion everybody startled. One goes down into the darkness of bankruptcy and desperation and suicide. The other by the very conditions which work ruin to his neighbor goes on to fortune. Here are two men. They have both had the same advantages. What scientists sometimes with rather high-sounding phraseology call heredity and environment have operated alike in both places. They have had the same school advantages, the same college advantages, the same home training. But one, under the idea that it is the real true philosophy of life to have a good time neglects his opportunities and fritters away

the energies of his life. The other by toil and sacrifice and hard work accumulates resources. One has gone into the silence of obscurity. We do not know where he is. The other is in halls all lighted up and brilliant. O, my brethren, there is no realm where the law of common sense operates more certainly than in the realm of religion! Why should it be thought a thing strange that a man who neglects all the means of grace, who indulges in sin and frivolities and dissipations, in the customs and habits which sap the very life of the spiritual nature should go down before temptation's slightest breeze, while another rich in spiritual resources, with the courage of a Job even in the darkest hour, says, "Though he slay me, yet will I trust him"? The Church is "the bride of Christ." That is the New Testament symbol. Our blessed Lord in the developments of his kingdom is certainly coming. It is our duty as his disciples to be attendants of the bride to keep her ready, always ready for these royal receptions.

WHO IS WHO AND WHO KNOWS?

We have been much interested in reading the following article by Bishop H. M. DuBose of the Methodist Episcopal Church, South. It first appeared in *The Christian Advocate*. It is well worth reading. Even the scholarly may stop and drink from this spring. Indeed Bishop DuBose wrote this article to put the scholarly to thinking and to seeing the truth in the light of truth, and that is what we all need to do. Brethren, let us give Bishop DuBose a careful, a fair and unprejudiced reading. He writes as follows, and he is writing to students chiefly:

Through all its course destructive criticism has leaned upon the staff of an exaggerated theory of evolution. Monistic evolution lay at the base of the most radical form of nineteenth century criticism of the New Testament. The books of its canon, one by one, triumphed against the onset; but the chief doctrines of the New Testament system are still the objects of attack. We have considered the case of the touchstone of these doctrines, that of the Virgin birth; but the doctrines of the atonement and the resurrection are equally involved. The lightness with which these are sometimes discounted in so-called religious teaching is quite appalling. The claim is broadly urged that these doctrines cannot be accepted at their traditional value, but that they must be subjected to a scientific test, which will show that Christian consciousness has so evolved since the emergence of these doctrines as to leave them impossible of adjustment to our present-day rational attitudes.

It constantly happens that speculative and pragmatic statement overreaches itself and lands in pure negation. This is uniformly the case when pragmatism undertakes to deal with the fundamentals of the Christian religion. The basal doctrines of Christianity were not produced by evolution; they are the content of revelation and miracle. It is equally true that these doctrines can never be subjected to evolution; they are steadfast, eternal, and it is the concern of men to evolve *toward* them and not *from* them. But here, of course, is the crux. The folly of men is the folly of their supposed wisdom. The wise of this world have not yet learned the meaning of the words: "That which is born of the Spirit is spirit." Such is human pride in what is called science that its measuring line must be laid against that which is recondit and eternal. Evolution is a convenient covert for the quixotic mind, not less in theology than in the other sciences. But the books of revelation and their doctrines are equal to a true scientific test and

can hold their case against the proprietary claims of selective evolution.

The difficulty of all the issue of evolution is the absence of proper definition. There is an evolution and there is a revelation. And yet who has cultivated a knowledge of the difference? Certainly not the ordinary opponent of everything that passes under the name of evolution, and by no means the ordinary critic or would-be critic of orthodoxy and tradition. The grounding sees in the theory of evolution nothing but pretense and impious assertion; the pragmatist sees in it everything, an almighty something that displaces or disjoins the older belief in a personal divine immanence in truth, creation, and providence. The opponent of any theory or doctrine of evolution will seek no answer of religion to its claims; the advocate of a radical theory of evolution cannot make his contention against religion go on four legs, and so the case generally stands. The issue must be met by those who are willing to let evolution have its due in its own field, but who put revelation and its doctrines in the categories of a purpose which transcends the things represented in or derivable from the teachings of evolution. I trust to be able to help the student reader to see how this may be done.

The phrase, "theistic evolution," has come into extensive use. It is intended either to indicate an important change of view concerning evolution as to its physical and material hypotheses or it is meant to indicate that the old-time Darwinian evolutionist has decided to admit God at the beginning of generation and selection. The phrase defines nothing of value so long as a definition of the word "evolution" itself is wanting. What is evolution? What is its process throughout? Is it monistic and continuous, or is it varying and confined to periods and cycles with lacunas and completed stages? Specifically, did it complete the lower orders or organic life and then take up as a crowning task the realization of man? Did it strike a new and higher level of movement in this last process, the uttering of man? These are questions the evolutionist must answer if his theory is to work out its own salvation. It is the field for the spirited scientific exploitation of the future. The old evolution dicta are a dead language. This is the state of evolution as a physical hypothesis. Its hope of coherency is in a future readjustment.

Of course for our present use we are asking the question: "How is evolution related to Christianity and the doctrines which constitute Christian belief?" In seeking this answer we naturally would not be expected to deal with evolution in the realm of biology, but only in the realm of revelation and faith. The subject is, however, of such implications that I do not wish to leave my own position in doubt, and what has gone before is dialectical rather than categorical. The matter of evolution is not one to be lightly dismissed. The homologies of the biological orders cannot be doubted; the physical unity of life is on its face a scientific verity. No informed mind can undertake to deny it. This is the aspect of protoplasm, cells, and species. But our present interest is summed up in the single question: the evolutionary problem alike. It is the problem "Is man descended from the ape or any other order of lower animal life?" For myself and not out of religious prejudice or party antipathy, but as the result of years of study and thought, I answer with an unqualified "No." I will not undertake here to say through what processes I have traveled to this conclusion; they have been various but open-minded, and the final conviction is steadfast and grounded in the safest proofs of both science and revelation.

I am not unmindful of the astounding organic likenesses between the human species and the

higher order of simians exhibited in embryology, craniology, and general anatomy; but, as above indicated, I take my stand in this particular upon the testimony of a veritable science and more effective than that of biological likenesses, the science of the higher fact of the intellect of man and the absence of any data that connect the thinking animal with the animal of instinct. And this I know is the view held today by the men of science to whose authority one would care to become committed. There is no "link" between man and the lower orders; there is no fossil man and none can ever be found. Man's creation came too late to have representation in the fossiliferous series. Again, there is no evidence and never was in the highest forms of simian life to indicate even a latent tendency toward that "natural selection" which the theorist would point to as the path of man's descent. As one has said: "The chasm between the lowest order of human beings and the highest order of apes is bridgeless, impassable." The physical likenesses referred to above do not prove the unity of the origin of man and apes, but only indicate adjacency, or at most a locative relationship, and that not as to coincident time. The highest proofs put man in a class apart from and above the other orders and emphasize the miraculous emergence of his intellectual being. The scientific question concerning human genesis turns on the intellect and not on the physical body. Whatever exhibit it may make of biological development in the latter, science is dumb when it comes to the origin of the human intellect. It must admit through the force of its own proofs an overt miracle or else utter a note of materialistic babble which is a confession of its own impotence. The very cells of the human body after the briefest stage following fetal integration testify that they have been under the restraint of a separating and miraculous influence. Human biogenesis and spiritual palingenesis are on the same divine plane. Only a subtle thing called sin divides between them. The Spirit who breathed into the nostrils of man the breath of life is the same spirit who kindled the fire winds of Pentecost.

The pragmatic critic turns aside from this because his theory must needs show the new birth itself to be the result of an evolutionary process. For the same reason he must elide from the gospel the doctrine of the Virgin birth, because it demands a bodily and miraculous resurrection of the Crucified, and the resurrection isolated from the Virgin birth, loses its value as also its believeableness. The vicarious atonement stands with the two and falls if one or the other be set aside.

Let evolution or biological development, or whatever term be employed, therefore be defined to signify the advance of life toward the finalities and goals of the universe of mind and spirit. The first of these finalities is the creation of an order of intellectual beings. Man is the type of this order.

ATTENTION.

To the Women's Missionary Societies of the Eastern Virginia Conference:

As you have noticed our Woman's Missionary Conference meets about three weeks earlier this year than heretofore. We are to gather with the society at Berea, Nansemond, on October 6th. We trust that all of our organizations will be ready when the time comes and that there may be no falling off but rather an increase in members and money. It is going to take an effort to do this but we must not let the work suffer. There is great need for increased effort every where. Let us bend our energies to make this our best Conference.

MRS. C. H. ROWLAND, Pres.
E. Va. W. M. Conference.

CONTRIBUTIONS

ELON LETTER.

The question of the inspiration of the Scriptures has been the occasion of endless discussion through the Christian centuries and today troubles many professing Christians. Many also remain out of the Christian fold because they cannot understand.

This issue was settled long ago for me and has never troubled me since. It came about as naturally and as inevitably as my faith in God. In fact my faith in God made inspiration natural and inevitable.

God is a person. He is our Father. He is present with us in every experience, though often times we do not realize it. I talk to Him through prayer. He answers me by the still small voice of conscience within. It is my duty to pray to Him. It is likewise my duty and certainly my privilege to listen to Him. Inspiration is as essential in the Christian life as prayer and as normal.

So it comes about that the Bible is the record of inspiration that came to men called of God in a special and authoritative way to speak for Him. They did speak for Him and their utterances are the basis of the Christian life. Any unprejudiced study of the Bible will result in the conclusion that it is inspired. Experience too proves it.

We have other methods too of knowing God than through inspiration. Among these are observation of the lives of others, personal experience, and our reasoning powers. Formerly psychologists accepted only these three. Today even the best psychologists recognize the validity of inspiration or, as they prefer to call it, intuition also in the realm of religion. In other words, psychology today grants what the Bible has always presupposed—namely, that God is present in His world and able to speak to His children.

The Bible gives us a test for inspiration. We find it recorded in 2 Tim. 3:16—"All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The Biblical writers recognized that a man inspired at one time might not be at another, as Paul in 2 Cor. 11:17 when he says—"That which I speak, I speak it not after the Lord," and also in 1 Cor. 7:12—"But to the rest speak I, not the Lord." We too have had this same experience. There are times when we are absolutely clear respecting the Lord's will for us. At other times we cannot for one reason or another hear the divine voice speaking in unmistakable tones the message needed for our guidance.

Let us wait on the Lord. Let us listen for His voice. He is anxious, yearning ever to speak to every child of His creation. What a blessed fact inspiration is! What a privilege we have to hear our Father speak to us!

W. A. HARPER.

MUNCIE, IND., LETTER.

It may be of some interest to our Southern friends to get a line from the work out here in the Middle West. It was my privilege to attend the first session of the Boys and Girls Congress of the Eastern Indiana Conference, which met with the Farmland Christian Church last Tuesday. On the first day two hundred and twelve registered and a very large majority of them were boys and girls and young people. The Congress

was presided over by Miss Margurite Strong, a member of our Muncie Church, who dispatched the business and carried out the program of the Congress with ability and credit to herself and the occasion. It was indeed interesting to see so many boys and girls together managing the affairs of the Kingdom, under the careful eyes of older persons. Addresses of an educational and inspirational character were delivered by Dr. W. S. Alexander, of Union Christian College and Rev. A. E. Kemp, D. D., of Troy, Ohio and others. In late afternoon of the first day the great congregation of young people marched through the main street of the town and then out to the Park where a social period was enjoyed before the evening service. The writer left them at the Park and could not attend the services and sessions following. The Woman's Mission Board of the Conference met the following day and enjoyed a good program which closed with a Pageant at evening. I am advised that interesting addresses were made by Rev. D. R. Lusk, Rev. J. R. Cortner and Rev. A. E. Cortner. The idea of the Congress was conceived by Rev. A. E. Cortner and took its inception at a quarterly Conference held at our Muncie Church early in the year, and the plan has been worked out by Mr. Cortner and Miss Strong and others. The occasion looked like a real bow of promise against the clouds of present day conditions. The next generation then successive generations, and human destinies, are to be affected and influenced by our attitudes, spirit, and service in the present and all is held in youth of today. Their training now must determine future conditions. The church should see to it that the education of the youth of today is imbued with Christian ideals of life.

The State is doing a splendid piece of work in the physical and intellectual training of the young but if the seat of motive, desire, and impulse is left untouched and unrenewed by divine grace and the life of Christ then the world must continue to stagger on tottering to its ruin. The church has always taken the lead in the training of youth. The first colleges of this country were founded by the church. Harvard, Yale, William and Mary, Brown and hundreds of other more recently established were by the Church of Jesus Christ. Our public school system is the logical outgrowth of the work of the Church in the founding of our first colleges. We should now lose no time in following up all secular education and give to the young not only Christian and moral ideals for the shaping of character, but lead them into the Kingdom of Christ. One of the primary functions of the Boys' and Girls' Congress is the training and development of the young for Christian leadership and to bring to them Christian ideals and inspiration for their places in the Kingdoms work.

MURDOCK W. BUTLER.

Muncie, Indiana, September 6, 1922.

BROTHER KING IN PARIS.

We are now in Paris having been here for three days. We tour the battle fields of northern France tomorrow, then on to Brussels. Our Commercial Congress has been well received here by French diplomats and I think we have established splendid relations as to international trade relations.

France is still sad from her recent conflicts and is still under the expectation of having war again

with Germany any moment. Germany has refused to pay to France her repereative indebtedness and France is demanding payment. Germany has repudiated and sent all of her securities to foreign countries and she is today bankrupt. The Minister of Commerce said to our Commission that they are anticipating Germany to attack them from the air. With all this terrible suspense. Paris is still gay Paris. I was informed on our ship across that the recent war had brought France to her knees and she was improving spiritually. If this is true, I am assured she was something awful before the war.

If we have another Whiteman's War it will practically mean the annihilation of the white race. During the past war between the white races, the black, yellow and mongal races stood off and said, see these Christians, how they love each other. They cannot understand why Christian nations who teach the love of Jesus Christ can continue to be engaged in war. Our party will go to Germany on our tour for investigation and I trust we will find conditions better than they are pictured to us here. It would be a great sacrifice to destroy the beautiful architecture laid out by Napoleon in Paris. In my own mind I never admired Napoleon's bloody drive to destroy all nations, but he certainly did a great deal for France and he still lives in the hearts and minds of these Frenchmen. The present low rate of exchange has put the cost of living to Americans very much below our home prices. The American dollar certainly looks good to these people. The cheapest things to get are wine and beer. The most difficult is water. They will almost give you wine and beer, but you buy water.

Their foods are very dainty and look to be very delicious, but I think a corned herring and piece of hoe cake would look more delicious to this "down homer" than any of their dainty dishes. You can travel fairly well in Europe if you know a little French and fairly good English, but when I hear all these conglomerating tongues—I can understand when the confusion of the tongues were first ordered that the attendants carried mortar to the masons when they called for bricks. France is still loyal to the U. S. A., as we were told today by the Minister of Commerce the principles of France and our country are the same.

I believe they are very hopeful that the U. S. A. will come again to their rescue in the expected conflict again with Germany. I hope our country has seen her last war, with herself or any other nation; but Germany must be kept under subjection. If she is ever victorious, she will certainly look for the western hemisphere. More later.

JOHN KING.

CARRYING ON IN OUR DAY

The good world moves on. We begin our tasks faithfully and lay them down reluctantly to be taken up by those following the upward faiths of progress. Three hundred years ago America was begun by Cavaliers at Jamestown, and Puritans at Plymouth Rock. Very big ideas—and glorious visions had those ancient fathers and mothers of ours, but only a little could they do toward realizing their fondest dreams! Sons and grandsons, daughters and granddaughters had to carry on and carry out there plans and purposes. The Good Book says, "Other men labored and ye are entered into their labors."—(John 4:38).

We have come to our day, dear friends, Socrates and Plato have played their parts; the Caesars have had their victories and triumphs; Patrick Henry, Thomas Jefferson and George Washington have had the glorious day—yea even your

fathers and mothers of yesterday are today gone, and ye stand in their stead. The stage is ours. Three centuries of American history looks down upon us! Sixty centuries of progress lies at our feet. Sixty centuries of trial and error, of invention, of learning, of faith, of hopes, of dreams. What shall we do with the vast responsibility which is ours now? What disposition shall we make of the learning which has been left us?

In the light, loomy, lands of North Carolina I used to play—a barefoot boy. There was a little wet-weather stream which we use to dam with our hands. And within several hours of a summer's day many barrels of water could be retained behind our little sand bank. Later we would let the water loose and follow it as it made its way over the warm dry sand becoming less and less as the thirsty sands drank it up, and as it lost its way in little holes here and there. I cannot forget the manner in which the dry sand used that water up. *Are we passing on the hard-earned favors of our fore-fathers?* or are we ruthlessly using them up and thus forgetting those who are to follow? Is the day of the noble type of fine "Virginia gentleman" going and if so is there anything better coming in its place? It is ours to answer that question and generations yet unborn must suffer or rejoice according as we answer it.

The way in which we train our children shall be our answer. Solomon, the wise man, said (Psa. 127), "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." What is the figure and the meaning thereof? It is that of a strong man—a hunter or soldier—let's say a hunter, standing in his field he sees an eagle fly over his head high in the air above him. He is strong and able to kill the eagle if he could only reach him, but he is helpless unless he has his bow and a quiver of arrows. With his keene eye and strong hand and the aid of the bow and arrow he can capture his prize and go home rejoicing.

Why and how are children like a quiver of arrows? Because they lengthen the arms of their fathers and mothers. They being the otherwise impossible ideals of their lives to within their reach.

The Cologne Cathedral was 632 years in building. What architect could possibly live long enough to do that sort of work. St. Peter's Cathedral at Rome was 120 years in building. Solomon's Temple was the dream, desire, and hope of David. He began to gather the material for its erection, but Solomon was at work on it forty years before its completion.

An American tourist asked an old English gardener how he grew such beautiful lawns. He told him a good soil was well prepared, the seed is sown and the coming grass is carefully tended for 300 years! What gardener could follow those instructions alone? Ten generations might be able to meet those demands!

And thus must we labor and plan and pray, not for our day only but for all time to come. Our passing on of the torch should be done in such unselfish manner as to cause those taking it to feel a keener sense of honor and pride in having it from our hands. Our Lord Christ is yearning to make it so.

JOHN G. TRUITT.

HOW DOES THE SINFUL NATURE OF MAN SHOW ITSELF?

That man has a nature full of sinful tendencies we think no man of sense can deny. If you wish an interesting, as well as an instructive and helpful study take an hour or two some

day and study the sinful nature of man and how it shows itself in one's daily life and walk. All of the symptoms may not show themselves in the life of every man, but every man is likely to have his share of these outcroppings of the sinful nature. The following are some of the sinful manifestations of human nature:

1. Self-will which is contrary to the will of God.
2. Pride, which arrays man against God.
3. The Love of the world—it sets man against God.
4. Inordinate action, which chokes the heart against God's love.
5. The desire for sinful things as seen through the eye.
6. The love of praise—the praise of men.
7. Fear of censure which makes us shirk the right.
8. Ashamed of that in which we ought to glory.
9. Jealousy, the green-eyed monster of the human heart.
10. Sensitiveness.
11. Evil Surmisings and Suspicions.
12. Malice, the very essence of hatred.
13. Hatred which the Bible classes as murder —See I John 3:15.
14. Bitterness.
15. Envy.
16. Resentment.
17. Revenge.
18. Covetousness.
19. Love of money.
20. A heart bent to backsliding.
21. Uncharitable conversation.
22. Unprofitable conversation.
23. A desire to injure others.
24. A wish to make yourself most important.

There are at least twenty-four enemies of the spiritual life of men and women—enemies that are on hand at practically every corner in life. May God help to make a good fight such an one as Paul declared he had made, after which he was ready for the crown which the Lord the righteous Judge would give him in that day of final accounts.

These twenty-four outcroppings of the sinful nature are the most persistent and dreadful enemies the man has in his earthly life.

Some may be more dangerous than others only because they show themselves in the weakest points of life. Watch them, for some of these sins do so easily beset us and destroy our peace of heart and mind. We need to set a watch over these enemies all the way of the journey of life. We can not meet them in our own strength—we must have help from above, if we would come out the victors in the battle with the enemies of the Soul. Bible study and prayer are necessary to enable the Christian to get and keep to mastery over these twenty-four enemies of the Christian life, and for permanent cure man needs the sanctification of the human life. Do not forget that as a fact.

Two preachers, one a senior in college soon to graduate and the other who had been a faithful minister many years, were seated together engaged in conversation. The young man simple and earnest in manner was drinking in the wisdom that fell from the lips of this sage. This minister in his young manhood had attended college, but his limited means prevented his taking the regular course required for graduation. After a prolonged conversation on various topics, the young man quizzically propounded the following question to his venerable brother: "Brother ———, where were you educated?" The good brother replied, "No where, I weren't educated."

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name label indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE NEW KNOWLEDGE AND THE CHRISTIAN FAITH.

It has sometimes seemed that many of our people feel that we are over concerned about the work of the enemies of the Bible, since we often endeavor to show the dangers which are confronting and oppressing the cause of Christ. We have no fears for the outcome, as it affects the final victory of Christianity, but we feel very much concern as it may and most likely will affect the lives of individuals in the Church—they may lose all and go out into the darkness of unbelief. If we can say any word of warning that may turn the people from error to truth we shall be more than glad to say it in the name of the Lord.

In *The Presbyterian Standard* of August 30th, one of its editors writes the following editorial, and believing it is so timely and so much needed, as an offset to the teaching that is so widespread against the validity of the Bible we are constrained to give it here and ask for it a careful and prayerful reading. It will show you that truth often has to face error and fight its way to victory. You will also see that your editor is not standing alone in his attitude as to these things which seem to be blocking the way to the victory of the Cross. If the repudiation of the fundamental doctrines of the Christian Faith does not call for a stand on the part of the people of God, then we have wholly misunderstood the thought as brought out in June 3. In discussing *The New Knowledge and The Christian Faith*, *The Presbyterian Standard* says:

Such is the title of a recent sermon by Harry Emerson Fosdick, D. D. It was aimed at the Fundamentalists. The gist of it is that many Christians have outgrown the traditional interpretation of the Bible; in the light of Twentieth Century knowledge they can no longer accept the doctrines accounted as essential by the Fundamentalists; and the question is, What is to be done about it? Shall they be driven out of the Church? They are very devout and reverent, very loyal to Christ and very much concerned that "men in their personal and in their social relationships should know Jesus Christ."

Dr. Fosdick pleads for tolerance, and deplors the disposition to divide the Church over such insignificant and puerile matters as the virgin birth, the vicarious atonement and the inspiration of the scriptures.

The trouble is the Church is already divided. The breach is made. The two parties are formed. They are antagonistic, and the antagonism is finding expression by both parties. It does not help matters that the line of cleavage is inside the denomination. Division is division whether the line runs within or between denominations. There is a widespread opinion that if you could only get all parties, no matter how greatly they differ, in one organization and keep them there you would have accomplished great things for Christianity; you would have consolidated its forces and healed its breaches. To us it seems an utterly baseless opinion. The hurtful divisions of Christianity are those born of

different convictions. Owing to these divisions, some are preaching for truth what others regard as dangerous, or fatal error. Such divisions are not healed by putting the preachers in the same organization. They are rather aggravated, and the friction between parties made more painful.

What Dr. Fosdick really wants is that the Fundamentalists should look with favor on the Liberals, treat the differences between them as of no importance, and regard the Liberals as valuable allies. In other words, he would have his adversaries cease to be adversaries by changing their convictions, or by suppressing their convictions. He commends to them Gamaliel's advice: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will be overthrown; but if it be of God ye will not be able to overthrow them; lest haply ye will be found even to be fighting against God." Here the Fundamentalists might retort: "You take the liberty of calling in question the inspiration of Peter and John, we will take the liberty of calling in question the inspiration of Gamaliel." Certainly if Dr. Fosdick subscribes to the doctrine of Gamaliel he must think it a foolish thing on the part of the Christian Church to be fighting against Mormonism, Eddyism and such like. In deed, why not say about Mohammedanism, Buddhism and all forms of Paganism, "Let them alone; if they be of men they will be overthrown." If we are going to fight at all, we must draw the line somewhere. Perhaps even Dr. Fosdick regards some things as fundamental.

We cannot encourage Dr. Fosdick to hope that the Fundamentalists are going to let him and his kind alone. It would be contrary to all the history of the past. He must first change their convictions about what the Fundamentals are. Doubtless he cherishes some hope of being able to do this. The necessity that the Church should shift its position touching the matters in dispute seems so clear to him that he may persuade himself that he can make it clear to others. He mentions "the great mass of new knowledge that has come into man's possession; new knowledge about the physical universe, its origin, its forces; its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faith and religious practices have developed everywhere." Then comes the explanation of how this new knowledge gives birth to liberalism and makes necessary the scrapping of old creeds: "Now there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another." Flood the whole mind with the new knowledge and the Christian faith must either perish or suffer modification. Of course, it is the business of the Liberals to furnish the new knowledge and they naturally cherish the hope that more and more men will open their minds to it.

Unfortunately for this hope, much of this new knowledge is old enough to have been tried out. All the considerations that Dr. Fosdick brings forward to discredit the story of the virgin birth have been familiar to the Church since the days of Origen and Celsus. They have hitherto had little effect. The uniformity of natural laws used to discredit miracles has gained no added force

since David Hume framed his ingenious arguments. So we doubt if this "great mass of new knowledge" is going to swing any large part of the Church away from its old moorings.

Dr. Fosdick thinks that new knowledge has done this in the past. He refers to what took place when it was discovered that the earth was round and revolved around the sun; and indulges in this generalization: "Whenever such a situation has arisen, there has been only one way out: the new knowledge and the old faith had to be blended in a new combination." If Dr. Fosdick will only pause to consider, he will find that the "new combination" contained all the fundamentals. Science has never constrained the Church to alter her creed touching any of the evangelical doctrines, any of those doctrines which are now giving the liberals trouble. The utmost new knowledge has ever done has been to necessitate a new interpretation of a few passages of scriptures, passages having no bearing on the doctrines of redemption. New knowledge has always left the Church holding to the Bible as the very Word of God, the only infallible rule of faith and practice. We venture to predict that the "great mass of new knowledge" will repeat the history of the past. It will create a flurry, but it will leave the Church standing with unshaken faith on what Gladstone called the "impregnable rock of scripture." We pin our judgment to Dr. B. B. Warfield: "Destructive criticism," he says, "is great and vigorous; it is learned and acute; it may possibly have just cause for its open contempt for the learning of the defenders of the Bible's trustworthiness. But it does not reckon sufficiently with one fact. It has the Bible against it, and the Bible is always with us. When these criticisms have been forgotten, the Bible will still be head."

PRAYING THE BIBLE INTO THE PUBLIC SCHOOLS—PRAYERS DISTINCT VICTORY.

In many of the States of this Union the Bible is not allowed in the public schools. Even in some of our cities it has no place, and yet there are many who feel it ought to be there as the influence of the Bible in shaping and forming the character of the youth of the land must be inestimable. The question in many sections is: How can we get the Bible into our public schools? Five praying men of Kansas City put the Bible into the Public Schools of that city—they did it by prayer, and the same might most likely be done all over this land, if we had men of faith bold enough to undertake it in the name of the Lord.

In Kansas City the Bible was not allowed in the Public schools, but there were five men in that city who were praying men. They met every day at noon for prayer. Among the things they undertook to do by prayer was the putting of the Bible into the Public Schools of that city and they did it. By prayer they got the unanimous consent of the School Board. All they did, we are told in an effort to answer their own prayers, was to go before the school board and offer the following resolutions:

1. "That you will allow the Kansas City noon prayer meeting group to place a plain, readable copy of the King James Version of the Bible on every desk in the public school rooms of Kansas City.
2. "That you will give permission to each teacher to read out of the Bible during each school day, but that such reading will be optional with the teacher.
3. "That you will not allow any teacher to discuss the Scriptures or explain the meaning

of them to the students, but confine it only to the reading of it.

4. "That our group will pay all expenses connected with the purchase and the delivery and the placing of the Bible on the desks.

5. "That the Board will not anticipate any trouble or difficulty connected with this matter, but we are asking that these Bibles be placed on the desk with your permission and without obtaining of permission before from any of those whom we may suspect of not being favorable to this precious Word of God, and that thereby the whole burden will be placed on the enemies of the Scriptures and it will be their place to force its expulsion."

This was last November, and the praying group continued their praying. Many who knew of the effort were withstanding it, including many ministers and some members of the faculty of the schools. In April of this year a member of the praying group, Mr. Walter L. Wilson Vice-President of the Baker-Lockwood Manufacturing Company, received the following letter from the Secretary of the School Board:

"I am most happy to officially notify you that at the meeting of the Board of Directors of the School District, held on the 6th inst., which was the last meeting to be held by the present Board, your petition of the 10th of November for permission to place a readable copy of the King James Version of the Bible on the desk of every teacher in the public schools of this city was thoroughly discussed and granted upon the unanimous vote of the entire Board."

The praying group were not slow to carry out their part of the agreement and on the 1st of May, 1,460 Bibles were placed on the desks of the Kansas City Public Schools. Later Mr. Wilson wrote to the Sunday School Times: "We have been getting splendid reports from the schools concerning the use of the scriptures the teachers generally are reading it to the pupils, and perhaps it is more used in the high schools than in the ward schools. I have also been told that some of the teachers read the scriptures through periods when they do not have classes, and when the children are studying, and the children also are found reading the scriptures at times they are not taken up with studying."

Of course, one blessed result of it all to confirm and stimulate faith in the efficacy of prayer. That praying group does not have to go back to Elijah for proof that prayer is a mighty force in God's universe.

THE REUNION OF THE HELFENSTEIN FAMILY.

(Continued from last issue.)

CHAPTER II.

The clans were gathering and only one brother was yet to come. We had just finished supper when the blast of an auto horn told of his arrival. The table was soon vacated and a joyous company rushed to the car to give Jesse and Laura, Earnest and his wife and little girl a hearty welcome. I was the only one of my family present then but Lulu and Ruth and Joseph were on the way and about seven o'clock we met them at the station and I tell you, Jabez, I was glad to see them, and more particularly so as I was not certain about Ruth's and Joseph's coming. The family of sisters and brothers were all there, mighty glad and thankful, and in our hearts and with our voices we gave praise to God for having brought us all together in our glad reunion.

Thursday morning, the day of the reunion, daughter Mary called up from the Rock Island station and it was not long before a car was there to bring her to Watson's home. Brother David's family were all present except Ethel; Roy, Da-

vid's younger son, was present with his wife and two boys. When Lulu and Ruth were preparing to leave home, they did not know what to do with the quantity of lima beans in the garden so they pulled them, filled a suit-case and checked them with their other baggage. These were hulled Wednesday night. Edith said nothing could have pleased her more as she had been wanting lima beans for the reunion dinner. That dinner! Jabez, I wish you could have been present to enjoy it. It was a real banquet which would have done credit to a professional caterer. It was held in the basement of the church where forty-five were at the table to enjoy the sumptuous meal.

After the dinner, remarks were made by the president, D. M., followed by words from Roy at the close of which he challenged the members of the older generation to a contest with horse shoes and croquet mallets. I do not seem to have gotten beyond the play period of my life, Jabez although father gave us boys as much time for play as was consistent with the amount of work he had to supervise and do himself. So I cheerfully accepted the challenge and the older generation did not suffer the embarrassment of defeat. Jasper was champion on the croquet ground, also at the checker board.

Our formal meeting was held at eight P. M. Watson's daughter, Claire, had charge of the music. Her friend played several numbers on the violin which were much enjoyed. Then Claire sang "Don't Leave Jesus," a hymn composed by brother David. After this, Watson's family sang a song that he had composed. Both of these were also enjoyed. Then followed the informal exercises. I forgot to say that at the close of the banquet David called on anyone who was sorry that he had married into the Helfenstein family to manifest it by rising, but no one arose and at this point of the evening meeting opportunity was given for free expression. Tributes were paid to the memory of father and mother and incidents were recalled that were of interest to all present. The question arose as to whether the immediate members of the circle would rather hold their meeting alone or have those of the second and third generations join them. That the minds of all the descendants might be put permanently at rest on this point, a resolution was adopted making all descendants of James O'Kelly Helfenstein members of the reunion. Jabez, more than half the enjoyment of the reunion would be taken away if we could not have the members of our families with us. Thursday, August 17, 1922, was a red letter day in the history of our family. Words failed to express the joy and gladness of our hearts on that occasion and our minds turned to the All Father who had so graciously kept us all through the years and brought us together once more.

I think loyalty to the reunion idea could be shown no better than by the example of our oldest sister, Marsella, who although past seventy-nine, came clear from Washington to be at the reunion. Not only that, she took the responsibilities of caring for her husband who is past eighty-one and nearly blind, quite feeble and requires a good deal of care, yet she made the trip successfully and wore the same bright, cheerful look as formerly.

We had three new members at the reunion, Fontell's husband, Mr. Randolph, Annie Helfenstein and Opal Hunter. Brother Hannibal's oldest daughter came from Pasadena, California, so you see there are those willing to overcome obstacles to be present at our family gathering.

In the order of their ages, Marsella, the oldest sister, with her husband; Jasper, who lives in

Mountain Grove, Missouri, was there alone. Saquin, who lives in Dayton, with his family; David who lives in Sandusky, was there with his family save Ethel; Jesse with Laura his wife and his eldest son and his wife; Mary Tallman from Imperial, Neb., she was also alone; Watson at whose home the reunion was held; Kitty Bivens and her husband with their two daughters, Ruth and Fontell with their two husbands. The sum of the combined ages of the eight sisters and brothers is five hundred and sixty-six years and I think the combined weight is about the same as it was two years ago. All were locking and feeling well when we met on that joyful Wednesday evening. Watson and Edith entertained royally.

Brother Jesse and those with him had to start for home after the reunion dinner, so they were not with us Friday afternoon when Ruth, Jesse, Kitty's older daughter, and her husband Fred entertained the reunion. As their house was small, they gave us a picnic supper in one of Des Moines' beautiful parks where there were tables and seats suited to our convenience.

The occasion was one of great delight. Three kinds of sandwiches were served, one of which was of the same delicious whole wheat on which Edith fed us sandwiches were followed with cakes, fruits and lemonade. The supper was self-served and each one could help himself to what he liked best. It was a delightful occasion but our enjoyment was not all physical and social, for after the supper, Jasper read a number of entertaining selections. Jabez, it is wonderful how he can commit and remember so many pieces. He certainly has disproved that old theory that after a man is thirty-five he cannot memorize, for Jasper in the last few years has committed to memory a goodly number of pieces.

Four automobiles took us to and from the park by each making two trips each way. We shall long remember the pleasurable occasion enjoyed through the kindly thoughtfulness of Ruth and Fred.

Friday evening Mary, Ruth and Joseph left for St. Paul; Saturday forenoon, sister Mary and niece Annie took their departure. So the immediate family was just two short on the Sabbath. We worshipped in the church in the basement of which the reunion dinner was eaten and listened to a helpful and inspiring message given by Roy on the subject "Believing in Jesus." We were glad that the Helfenstein family has given to the world so devout and faithful a preacher as Roy. If my letter were not already too long, I would like to give you an outline of the sermon. In the latter part of his discourse, Roy asked "What does it mean to believe in Christ? It means to believe in his way of living; in his good will toward all. Jesus was unselfish; he lived for others. Jesus had faith in God; he believed in the practice of prayer. He was sincere, with Him there was no shame, no wavering. Our belief in Jesus must be expressed by a life of devotion to him. Believing in Jesus means to rest on his promises; to rest in his forgiving grace; to rely upon him for strength to overcome and gain the victory." The congregation was highly pleased with the discourse.

Jabez, reunions cannot last forever here. The price we pay for their enjoyment is the sadness of parting. And we are always cheered by the thought that we may live to enjoy another, but if not, we are sustained by the glad hope of that eternal reunion toward which we are all constantly locking, firmly believing that in our Father's house we shall all meet again. Goodby, Jabez, and may you have a part in that glad reunion.

Sincerely yours,

SAQUIN.

IS INSPIRATION INADEQUATE?

In this day of the superabundance of human wisdom many are questioning the sufficiency of divine inspiration, indeed, many are seeking to throw doubt on the truth of inspiration. They seem to desire to impress the mind with the thought that only man's mind is sufficient as his guide in the thinking of the individual. If there be any inspiration at all from God, they say it is not sufficient as a guide to keep man in the way of real truth. They even seek to discredit the inspiration of the Scriptures and give to themselves the credit of knowing the truth. How mistaken men be when seeking to have their own way. Alas! for the wrecks along the way of human thinking.

What is inspiration? It is a supernatural influence, exerted on the writers of the Bible by the Spirit of God, by virtue of which their writings are given divine approval, as expressive of the will of God and therefore trustworthy in all matters of divine thought with which the said are therefore called the inspired, as the divinely determined products of men who have been inspired by the Spirit of God. This seems to be the true Scriptural understanding of the work of men. Listen to the words of Peter, for in I Pet. Scriptures may deal. The books of the Bible the Spirit upon the hearts of God's chosen penmen: 1:21; we read:

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

We notice that a good many writers make it appear that their understanding of the inspiration of the Bible was of such a nature that it must be supplemented. For instance, they frequently speak of the inspired penman as having access to certain human records, as their source of supply of matter for what they are writing. Perhaps, but hardly. They may have had the privilege of reading records as other men have had, but they did not, we think, quote from those records on their own judgment. If they did quote from certain human records they did it under the inspiration of the Spirit, being guided thereby to use the matter so found in said records. We feel morally certain that not one of the sacred writers would have of his own will and accord taken such records to fill out the scriptures. That would have been the same as a human record, and that would not have been inspiration. So when the sacred writer was guided to copy certain records, he was inspired to make such use, and therefore the act was inspired, making the record just as truly inspired as if it had been given direct from God. Do the scriptures themselves sustain this view? Yes, we think they do. Read Job. 32:8; 2 Tim. 3:16; 2 Pet. 1:21, and many other passages of the Word.

Inspiration therefore is not a strange thing as given to man on the part of God. God made man in His own image, and therefore must have made him just as He wished man to be, and that being true, why could He not have made man susceptible of receiving from Him such influences as might be necessary in the giving of His mind and will to other man through the Word? It seems little less than bold unbelief for a man to deny the inspiration of the Scriptures. To say that God could not inspire men to give out His thought to His fellows would be the same as limiting His knowledge and power, and that is not reasonable, for the creative power which gave us the world and all it contains, certainly could give man a correct inspiration for the receiving and giving out the thought of God. Some will say: "Oh, yes, God could have done it undoubtedly, but did He? Yes, God's own Word says he did as we see in II Pet. 1:21. Why should He

withhold such a blessing to His people when He had the power to give it and when the people so needed thus to be guided in knowing Him? Suppose God had not made a revelation of Himself by means of the inspiration of the Spirit, then what would have been the result? Why the people of God would have been without a guide in the matter of their highest and best interests—especially with reference to the will of God in the matter of their salvation. Even the most skeptical must admit that with no revelation man would have been exposed to all sorts of superstition and folk lore and the traditions of men, and as a result man would have had nothing upon which he could depend for safe guidance in the matter of his own salvation. Now if God could have given such a revelation of Himself to man, but did not do it, what can the unbeliever himself say but admit that God's course in not giving man safe directions for returning to God had but little, if any, concern for the saving of men? It is not reasonable that a God of the highest benevolence and of the broadest love should have thus thrown his people off into a sinful world with not a chance, not an opportunity, for coming to know Him or His salvation. It is undoubtedly not only contrary to reason, but it is contrary to His own loving heart thus to cast aside His helpless people in the time of their dire need. Beyond all doubt, God gave inspiration to men for thus safe-guarding his salvation, and that being true, there can be no doubt, we think, that He gave them the truth and that truth is expressed in the Scriptures and in Jesus Christ. If he inspired men at all for such purposes, there can be doubt that His inspiration is thoroughly adequate to meet every need of man. If the inspiration given by God to man is not adequate, then who can say that a self-gotten up inspiration by man is adequate, or at all fit for the guidance of the soul back to God?

The Sunday School Times, in its issue for September 9th, in presenting some thoughts along this line, says, and well says:

"God's wonders cannot be fully compassed in human words. You cannot 'drain the ocean with a teacup,' and finite human language cannot tell all there is to know about our infinite God. Many a Christian, knowing 'the love of Christ which passeth knowledge' and 'filled unto all the fullness of God,' is so overwhelmed by wonder and joy that he longs for some way to express thanksgiving beyond any words at his command. Did the inspired writers of the Bible have this experience? When 'holy men of God spake as they were moved by the Holy Ghost' were they conscious of being unable to say what they longed to say? A Christian leader recently voiced a thought that we often hear, as he said: 'The thing that impresses me more and more is that these writers (of the Bible) could not find language adequate to express what they were constantly seeking to.' This statement sounds plausible, and it sounds like a tribute to the Bible. But it is not. Unconsciously it is a minimizing or denying of inspiration. When the Holy Spirit gave to men 'the sacred writings which are able to make thee wise unto salvation,' *the Holy Spirit said all that he wanted and intended to say*. We must remember that God, not man, made human language. The Creator of man, the Creator of human language, the revealer of the deep and hidden things of God, undertook to write through men a perfect Book which should fully reveal to men all that he wanted them to know. Was this unique, supernatural inspiration, this 'God-breathing' of the Bible, inadequate? Is it true that these holy men of old could not find the necessary language to express what they sought to express? The question answers itself, with God's all sufficient, all perfect Book in our hands and our hearts.

A MOST REMARKABLE OCCASION.

Raleigh, N. C., Sept. 9, 1922.

DEAR DR. BARRETT:

I'm sending you a column of the "News and Observer"—which carries a message I think ought to be passed on in some way to our people, since most of them are in rural districts, and should appreciate it.

While I failed to get to this meeting, I'm told by part of the speakers on this program, that it was the sweetest meeting of their lives. I've traveled over most of Johnston county this summer, and Johnson people have the best crops in their history. Truly they have something to be thankful for, and have set an example for the world. I think it ought to be passed on,

Yours,

J. VINCENT KNIGHT.

JOHNSTON PEOPLE GATHER TO THANK GOD FOR HARVEST.

Smithfield, Sept. 4.—Coming from all four corners of the county today into a great assemblage at the rear of the courthouse the people of Johnston county gave thanks to God for his bounty in the plenty of the Johnston county harvest. It is the first time since this county was cut from Craven, way back in the days of Gabriel Johnston, that such a meeting has been held giving thanks to the Almighty Father for the many blessings He has sent upon the tillers of the soil, who have been folding back the earth with the plow since the first white man planted foot on American soil. Over two thousand farmers and their wives were present at the meeting and they have gone the homeward way with a deeper feeling and with a keener interest in their labor.

Hon. O. Max Gardner and J. W. Bailey were the principal speakers and they were followed by scores of Johnston county folks who made short talks of thanksgiving. It was one of the best meetings ever held in the county and it has had its effect, already, on this little city on the banks of Neuse river.

Judge W. S. Stevens, of this city, acted as chairman and promptly at the announced hour the services began.

Rev. C. A. Jenkins of Clayton, offered prayer while the great crowd bowed their heads. All during the beautiful prayer the typical Johnston county farmers cried in quiet reverence. "Amen, Amen!"—It was a beautiful prayer and there are numberless farmers and bankers and merchants of this city and county who will remember it.

Rev. S. H. Styron, of Pine Level, read the eighth chapter of Deuteronomy and Rev. J. A. Russell, of Four Oaks, made another very beautiful prayer. Johnston county rested upon her own ministers for her offerings.

Judge F. H. Brooks of this city introduced the speakers and later in the day made a very short but beautiful talk upon the services.

Mr. Gardner Speaks.

Mr. Gardner, who spoke first, said in part: "This North Carolina citizenship is made of wonderful things. It is in the counties like Johnston and the State like North Carolina that this nation is looking for her leaders. Your farmers right here are lovable sort of people and there is a great duty resting upon you today. We are at the turning point of the tide. The world is torn to pieces by strikes and there are millions of people who are hungry and who are thirsty, while here we live in a land of plenty. Yes, my dear people, we have a lot to be thankful for and this is one time in my life I wish I were a minister. I believe that this is an oc-

casation where the chosen ministers of God should preside.

"I think that it is proper that we should gather here today and offer thanks to God for the many blessings he has sent upon us. We should again dedicate our lives to the constitution of this nation. You men working here on your farms are the greatest source from which our greatest things derive. You are like the spring in the hillside which trickles down the hill into the brook and then on down to the river and thence on out to the ocean upon which all the destinies of the world rest.

"There has never been a primrose path to victory and we have got to continue to work. It is only through work that we are ever going to gain anything in this world. If things come too easily we would not appreciate them. We have got to fight the boll weevil and if you Johnston county people fight as hard as you did in the campaign when Morrison and I were against one another there would be no weevil here in your county today.

Service Important Thing.

There is one thing I want the farmers of Johnston county to remember today and that is, it does not matter how big a crop you make after all; it is what you are going to do with it after you make it. I wish that you all would pay up your debts. Lighten the burden on the other fellow. There have been many men who have stated that the most important thing in life was duty. General Robert E. Lee said that duty was the greatest thing in the world in the English language; others have said that mother is the greatest word, but I believe that it is service. So sell your crop and pay up your debts. I am going to try to pay up some of my campaign expenses.

Bailey Speaks After All.

Hon. J. W. Bailey followed Mr. Gardner and spoke briefly upon the duty people owe their Maker. He was to make the principal address but business engagements later caused him to have to decline and he thought it would be impossible for him to get here. But Gardner's coming is attributed as being the magnet which brought him down. He made a very good talk and Johnston county was proud to have the two influential men with them, upon such an occasion.

"This is the first time in the history of my life that a people have gathered together on their own accord to offer thanks to their Maker for His blessings," said Mr. Bailey. "Wake county congratulates you upon your splendid crops. You Johnston people will not let it be said that any other county is greater than Johnston. Today is lost if we do not put our heart into our work. As you look upon your fields and our harvest you will speak to God. If you were never thankful to God, be thankful now," declared Mr. Bailey.

John H. Parker, of Selma, spoke briefly upon the services. He is an elderly man and spoke touchingly upon the work of man on earth bringing his talk to a close by telling the audience goodbye.

Starling J. Massengill, of Ingrams Township; Dr. R. J. Noble, of Selma; Judge F. H. Brooks, of this city; Judge W. S. Stevens, also of Smithfield, S. P. Averett, C. W. Carter, of Clayton; and Chas. U. Harris, of Raleigh, were among the speakers who made short talks at the meeting.

HOW A GREAT MINISTER LOST HIS PULPIT.

Two hundred years ago the most distinguished minister in this country was the Rev. Jonathan Edwards, and the church at Northampton, Mass., of which he was the pastor, was the largest and wealthiest outside of Boston. His grandfather,

the Rev. Solomon Stoddard, had been pastor there for nearly sixty years, and when first he went there in 1726, at the age of twenty-three, it was as his grandfather's assistant. The following year he was ordained and when in 1729 Mr. Stoddard died, he was left in full pastoral charge.

For nearly twenty-three years he held the confidence, admiration and esteem of his people, and in that time added over five hundred and fifty names to its membership. He carried his people through two great revivals, and by his printed sermons and religious writings powerfully affected the currents of religious thought throughout the colonies. His mission was to recall the old-time Puritan standards of creed and conduct, and to infuse into them a new spirit of piety. A tall, spare man, with high, broad forehead, clear, piercing eyes, prominent nose, and thin, set lips, his appearance was that of an intellectual refined and benevolent person, and the qualities for which he was distinguished were spirituality and intellectuality. Religion was his element. He walked with God, and the people called him the "Saint of New England."

The "great awakening," as the revival of 1744 was called, was followed by a spirit of laxity. To the surprise and manifest horror of the pastor, he found that some of the young people of his congregation, belonging to the leading families of the town, were reading books which fostered vulgarity and obscenity in their conversation, and that they indulged in mirthful frolics and games. As soon as this was made plain to his mind, he preached a sermon from Heb. 12:15, 16, and after doing so, communicated to the church the evidence in his possession with a view to further action, and read the names of the young folks. This was received by many of his flock with indignation, and they refused to proceed with the investigation. Many of the young people refused to be examined, and those who did come before the pastor for that purpose, acted with insolence.

The outcome was as might have been expected. The books that the pastor had condemned attained a larger popularity. As it is in some Roman Catholic countries where the Bible is seized and burned, greater interest in that which was condemned was awakened. The prohibited books among the young people was deliberately rude, gross and coarse. They looked on the pastor as a tyrant and dictator, and for a time showed their resentment. After awhile this reprehensible behavior ceased, but Mr. Edwards was not the man to forget about it.

That the same feelings persisted was shown by the fact that for four years there were no applications for admission to the church. Then, when one of the young people applied, the pastor required that the candidate should give full evidence of conversion, and should make a public profession of godliness. The indignation was intense, while he, on his part, maintained the correctness of his position. The people prejudiced and obstinate, refused to consider his views, in which he persisted. Finally, after some time a council was called and upon the male members of the church, voting about 200 to 20, that the pastoral relations should be dissolved, this was ordered by the council.

Leaving Northampton, Mr. Edwards went to Stockbridge, in the Berkshire Hills, as a missionary among the Indians. The opposition which had driven him from his church followed him there, and persistent efforts were made to obstruct his work. But he successfully met the opposition and endeared himself to both the Indians and the colonies. Discharging his duties faithfully, he pursued his studies, and wrote several great religious treatises. One of his daughters, Esther, had married the Rev. Aaron Burr, president of Princeton College and on Mr. Burr's death, Mr.

Edwards was elected as his successor. On going to Princeton to assume the position, he found smallpox prevailing there, and was inoculated for the disease, which developed disastrously, and he died March 22, 1758.

So, just because he objected to his young folks reading improper books and because when one of them asked to be admitted to the church, he insisted that he should make proof of his conversion and give his testimony publicly, the Rev. Jonathan Edwards lost his pulpit.

W. H. MORSE, M. D.

Hartford, Conn.

A CLOSER UNION ADVOCATED.

Prof. A. R. Flowers of *The Freewill Baptist Church*, in several of his addresses in different sections, has expressed himself as being highly in favor of a closer union between *The Christian Church* and *The Freewill Church*. The two denominations are too much the same in faith and practice says Professor Flowers, not to be more closely associated in their church activities. Professor Flowers has filled the most responsible position in *The Freewill Baptist Brotherhood* and knows full well the feeling and need of his church. He also knows much of the feelings and needs of the Christian church; and has proven himself a special friend to the denomination through all his Christian life. It was he who introduced a resolution in the Freewill Baptist State Convention some years ago that the Freewill Baptist of North Carolina endorse Elon College which was passed by a unanimous vote. Professor Flowers has spent most of his life in the cause of Christian Education. He has collected the names of high school graduates from more than forty high schools in eastern North Carolina, since May the first, which he has sent to Dr. W. A. Harper, President of Elon College.

R. C. BOYKIN.

Kenley, N. C.

MEBANE

Last summer I assisted Rev. P. T. Klapp in a meeting at Mebane, N. C., in a tent. The meeting was reported in these columns. During the last days of this past August I had the privilege of being there with Bro. Klapp again. But this is not a report of that meeting. This is a note to say that a Christian church of which we may be proud is being built in Mebane.

Last summer there was only a little Sunday School room, and little more than a dozen members. This summer there stands there a handsome church building, made of brick, and three dozen members. The house is not entirely completed on the inside but is enough so to be worshiped in by the members and their families and to be admired by all who see it. In this way I wish to congratulate the pastor and his people for the splendid progress they have made. Considering their membership both in size and financial ability I know of none who have gone beyond them. They contribute regularly and comparatively largely to the orphanage; they have never failed to pay their present pastor's salary every month, and they gave me over one hundred dollars for the two meetings in which I assisted them.

They would appreciate your encouragement. They need your help. The house is not ceiled overhead, there are no folding doors to cut off the Sunday School rooms, and the heating equipment hasn't been installed. These things they need at once, other finishings can follow. The little amount you may send them (Rev. P. T. Klapp, Elon College, N. C.), will greatly help, and greatly bless both you and them.

JOHN G. TRUITT,
News Ferry, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 1, 1922.

The Birth of John the Baptist.—Luke I,

GOLDEN TEXT: He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink.—Luke 1:15.

"Jesus the World's Saviour." To the study of this great theme as set forth in the Gospel of St. Luke, are the next quarter's lessons devoted. These lessons comprise the first half of a six-months course of study of the events and teachings of the life of the Master as told by Luke. The first twelve chapters of the Gospel will be studied this quarter.

"Luke, the Beloved Physician." Tradition declares that Luke was born in Antioch of Gentile—not Jewish blood. His social position is not definitely known. His name is a slave name, and it is conjectured that his master gave him the training necessary for him to become a physician in the best university of the land. He probably accepted Christianity when it was preached at Antioch, and his freedom was given him by his converted owner and master, Theophilus. Luke was a close associate of the apostle Paul, and was with him until his death. Prof. D. A. Hayes declares that Luke was a man of great ability, "a physician, a musician, a painter, a poet, a preacher, an author and a missionary."

"The Gospel of St. Luke." This book has been called the "Gospel for the Gentiles," for the other New Testament writers were all of Jewish birth. The key-phrase of the book is "Son of man," and the key-verse is "For the Son of man is come to seek and to save that which was lost," (Luke 19:10). In harmony with this key verse, Luke's Gospel tells the story of the life of Jesus in such a way as to demonstrate how entirely human He was, while always guarding His Deity. (Luke I: 32, 33). "Jesus, the World's Saviour" is presented in Luke as a babe, then as a lad, then as the great Teacher of men.

Preparation for the Coming of Christ. This might appropriately be the general title for the lesson which included the entire first chapter of the Gospel of Luke. Four events are included: (1) A wonderful promise to Zacharias, as he was serving God in his office as priest, that his prayers would be answered by the birth of a son who should "make ready for the Lord a people prepared for him."; (2) The annunciation to the Virgin Mary that she should bring forth a son and call his name JESUS; (3) the visit of Mary to Elisabeth, the wife of Zacharias; and (4) the birth of the son promised to the priest, who declared that his name should be John, and "the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

The lesson chapter presents four great characters: Zacharias the aged priest, faithful in his divine service, devout in performing his religious duty, a man of prayer (vs. 13), with his wife Elisabeth, a woman of purity, the daughter and wife of a priest the longing of whose heart was for a son; John, the Baptist, that son who grew and became strong, who was sent for a great work to turn the children of Israel to their God; Mary "blessed among women" to be the

mother of the Christ, whom all generations have called blessed.

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."

CHRISTIAN ENDEAVOR TOPIC.

October 1, 1922.

Better Work Romans 12:9, 11. (Consecration Meeting).

The suggestion has been made that this first meeting in October may well be a Rally Meeting and if this plan is followed, the subject is most fitting. Each officer and committee chairman should come to this meeting with definite suggestions for "Better Work" in this Society. To be most helpful, this will be a forward-looking and planning meeting, with each member resolving to be "Not slothful in business; fervent in spirit; serving the Lord" which is a good motto for the coming year of work.

We have received gifts from the Father. How are we using them? Are we working together? Our gifts may differ, but that should not keep us from doing all the good we can one to another, and to our Christian Endeavor Society and church. Whatever God has given us is not for ourselves, alone, but for the good of all.

The Lesson in Verse.

"Free men freely work; Whoever fears God,
fears to sit at ease."—BROWNING.

"Get leave to work—In this world—'tis the
best you get at all."—BROWN.

"No man is born into this world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil!"—
LOWELL.

"Man hath his daily work of body or mind
Appointed."—MILTON.

"Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in."
—WHITTIER.

"Christ has no hands but our hands
To do His work to-day;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to His side."

—ANNIE JOHNSON FLINT.

OLD TESTAMENT CHARACTERS.

The sweet singer of Israel is one of the unique characters of the Bible. As a shepherd boy he was faithful.

He was attentive to that committed to his care. He was a courageous lad, when the lion and the bear attacked his sheep, he put up a fight with them taking the lamb from the mouth of the enemy and put them to "flight." No less courage was manifested when he met the Giant of the Philistines. The spirit of duty to the right filled him with awe in the defense of his people. When it was beyond what might be ex-

pected of any one to conquer the Giant. David in his manner, backed with a faith in God, met the Giant and was victorious.

Then when it was seen that he was so successful in battle, King Saul became jealous of his record and sought to kill him in order to get him out of the way. He could not succeed very well for the Lord seemed to be with David, in order to have a better chance at him, the king planned to have him marry his daughter and David did marry her. The king after knowing David better, changed his attitude some, but not long before his jealousy rose to its height and David had to flee. Through the help of the King's son, Jonathan, David was able to keep ahead of the king. On all of this, David showed a magnanimous spirit, for when he had it in his power to take the life of the king in revenge, he did not do so, he had respect for the anointed of the house of Israel. Twice he spared the life of the king. He proved to be a friend to even his enemy, especially did he show the characteristic of being friendly. The experience between him and Jonathan all along brings this out.

King Saul is killed and David comes to the throne. David showed much sympathy, for it is said he wept when he heard of the death of Saul, also for his son, Jonathan. David showed "gratitude" to Jonathan's friendship when he met and treated him so well Jonathan's son, giving to him dominion over that which was his father's.

Great justice was shown by David throughout his life. He always tried to treat his men right—for instance, in the dividing of the "spoils."

As a father, David was thoughtful and kind—manifested great love for his son, Absalom, even when the son went into battle against him, seeking the Throne, David showed the great love of a father. He forgave him, He was very good to his children, possibly too good for their good. He seems to have let his love run in the wrong direction. He was not so careful in training them.

As a king he was Israel's best. He organized the kingdom and set up the altar of God. He was reverent towards God's house and God's rulers.

He was a leader of people. This was shown in all his works. In battle he was unsurpassed and skillful. He led Israel to victory.

In the Psalms of which David was the author, we get the spirit of the man. Repentance and many other traits of character are brought out.

J. C. BARRETT,

4 College Place, Defiance College, Defiance, O.

NOTE: The foregoing paper was written on examination after a six weeks' study of old Testament Characters and the Characteristics of their lives. David was assigned to the writer of this paper. "A" was given which is equal to 95—100.

The dome of the new Richmond church is to be one of the most appropriate for a church that we know of. It will add more to the beauty of the house, as a house of worship, than any other part of the building, although the whole structure is one to be greatly admired. The work upon its construction is to begin, if we mistake not, during this month. Dr. Walters is most anxious to get it completed an occupied and we join him in this desire. The Richmond church has a good beginning and we devoutly wish for it a great work in the Lord's cause.

Send in your name and address on a card, and subscription report blanks and receipt books will be forwarded.

CHILD'S HOUR

A CASE OF CIRCUMSTANTIAL EVIDENCE.

"It's no use, Polly, we'll have to give it up."

"You're sure he's gone for good?"

"Sure, and taken every cent with him."

"And we thought he was such a good boy."

James Moore looked at his wife with an expression on his mild face that spoke his own disappointment plainer than words could have done.

"You put money in the drawer yesterday morning and Dick saw you do it?"

"Yes, yes, Polly; what's the use of saying it all over and over? It's gone and Dick's gone, and that's the end of them both. I'd sooner have lost the money than the boy."

"I thought it strange that he did not come to his breakfast."

Mrs. Moore turned away to take up her household tasks and her husband went slowly about his work out of doors, but his heart was not in anything he might do this morning.

Dick Meade had been his ready and willing helper ever since the day he had taken him from the asylum four years ago, and never till now had the boy caused him one moment of uneasiness or any feeling or regret of having chosen him. He was now a well-proportioned lad of 15 years, and he had grown into the hearts of the childless couple and had seemed to love them and respect them as if they had been indeed his parents.

But now, as Mr. Moore had said, it was all ended.

"If I had only put that money in the bank yesterday instead of waiting till today," muttered he, as he passed into the barn to harness his horse. "The boy is young. A year from now he wouldn't have done it."

Not a thought of pursuit or of putting the matter into the hands of officers entered the mind of kind-hearted James Moore, though his money lost of two hundred dollars had not been trifling.

At dinner-time he and his wife discussed the advisability of following the boy and trying to get him to return and remain with them, offering him inducements to do so that would make him contented and happy, so much did they love him, but finally they decided not to do so.

"I'm afraid it would be useless, James," Mrs. Moore said, today. "If we failed to make him love us in all those four years when we both tried so hard it would be useless to try again."

So again Mr. Moore went out and made a pretense of carrying on his farm work. It was slow work harvesting his potatoes alone. Yesterday he and Dick had dug potatoes, leaving them to be picked up and drawn in today, and there were far too many for him to do alone.

The field was far from the house, so he harnessed and drove there. He would need the wagon to bring back the potatoes, though he thought to himself he could almost carry them on his back, so little did he accomplish. But the horses were good companions, and oh! how he did miss Dick.

Mrs. Moore finished her dishwashing and went upstairs.

It was time to begin her fall housecleaning, and, unlike her husband, she felt that she could best throw off her trouble by working as hard as she could every minute.

"I think I'll begin in this closet," she said to herself, and sighed as she cast a look over at

the bureau which had contained that unfortunate stolen money.

She opened the door and almost fell, stumbling over something which lay so close against it as to leave no room for her to step inside. She caught herself and did not fall, but never before did she come so near losing her senses.

For there at her feet was the lost boy, his white face upturned to her, his eyes full of a piteous attempt to smile reassuringly!

An enormous bundle of something was tied cruelly tight into his mouth, and his arms and legs were bound so that he could not stir hand or foot.

Mrs. Moore stood still for a moment till her strength came back, then she turned and ran downstairs, and seizing the old dinner-horn blew a halfdozen such blasts as it never was made to yield before, and today she cannot understand where her breath came from to send them forth.

Then she went back and did what she could to relieve poor Dick.

When her husband reached the house and, guided by her call, to the room where his wife was, she had succeeded in untying Dick and getting him upon the bed to lie for awhile and let his muscles relax and find their place again.

He had scarcely spoken as yet, so stiffened and sore was his mouth, and his tongue was swollen from the severe pressure of the harsh gag used to insure his silence.

But not for long could Dick be kept from explaining the situation.

The faces of James Moore and his wife shone with happiness as they listened to Dick's story.

"You see, it was like this, uncle," he began; "you and auntie were in the back room doing something and just after sundown I thought I would run down and get the mail. I went upstairs to put on lighter shoes and change my coat and had just got one shoe laced when I heard the front door creak on its hinges, and I stepped out of my room to see what made it or who was coming in, for I knew you were away at the back of the house.

"When I saw that it was two men with something black over their faces walking very carefully it struck me right away that in some way they had found out about you taking in that money for the young stock you sold.

"So I jumped into this room and snatched the big pocketbook from the drawer and took out the bills and laid the pocketbook back, and when they got up the stairs I was just putting on my last shoe. I raised up and looked at them and they looked at me, and then they looked at each other.

"In a wink they had put that thing in my mouth and my hands tied; then they laid me in the closet and shut the door. I was so glad uncle did not hear; he might have been killed.

"I didn't try to get away. What was the use? I knew you'd find me some time. I didn't think it would be quite so long, though," with a deep breath.

"Poor Dickey!" Mrs. Moore said, over and over.

Mr. Moore's ejaculations had been profuse and so energetic that they would better be omitted.

"Well, they got away with their booty, but you did your best and so long as you were not hurt, Dick, it's alright.

Then they looked at each other shamefacedly. Could they ever confess to honest Dick that they had doubted him?

Dick was watching them with a queer little smile.

"I don't think they got the money," he said humorously; "not much."

"Well, where is it, then, Dick?" asked Mrs. Moore.

"Why, I just slipped it into my shoes," quietly replied Dick, proceeding to unlace his left shoe.

"You see, I always lace my right shoe first, for luck," he added whimsically, as he laid out four fifty-dollar banknotes in the hand of Mr. Moore.

"Well," said Mr. Moore, "the luck is yours this time. This money shall go into the bank this very day in your name. I'll go and change the horses to the light wagon this minute and we will go together."

And so they did, with Mrs. Moore watching them out of sight, her heart filled with thankfulness for the restoration of their beloved boy and remorse for the readiness with which she had accepted the circumstantial evidence against him. —Mary S. Potter, in Ex.

GREETINGS FROM DOCTOR STALEY.

In Maroon and Gold.

September 5, 1922.

My dear Young Friends of Elon College:—

I greet you this opening day in the name of "Christian Character First and Always," and with abiding interest in young life with aspirations that reach beyond the common level of mankind. Education is incomplete without manhood and womanhood equal to intellectual attainments. No process of classic culture can save mankind from collapse unless character is imbedded in the whole structure of education. Information is the least part of collegiate training; that can be picked up anywhere. The main thing in education is the development of natural faculties through training, so that the scholar can work in any field of service. Gymnastics for body, mind, and heart, to acquire strength for the whole man. College years are years that determine life in its largest usefulness.

Emphasize the studies you do not like. That will strengthen your weak points. In farms and roads the most work is put on the weakest points. Do not follow "the line of least resistance" here; follow the line of greatest resistance. The sailboat moves forward best with head to the wind, and man moves the same way. Never shun hard places, but overcome them.

My interest in the college and the young is unabated. Public school is incipient; University is crystalized intellectualism; College is the heart of education. This is not meant as adverse criticism, but as a suggestion for Faculty and Students to consider. I congratulate Faculty and Students upon your opportunity to serve and prepare for great service.

Sincerely yours,

W. W. STALEY.

Let us take the risk and do our best to reach men and women for the Lord Jesus Christ. We hesitate because as we often think men and women of the world are not susceptible to truth. That is not your part of the responsibility. God has made men and women and has instructed his people to take the gospel to them in their sins. It then becomes our responsibility to deliver the gospel message, not merely from the pulpit, but from the fireside, the road side, from any place where an opportunity may be presented, for men are more susceptible to truth than we often believe. Our business is to try them with the gospel and then leave our best effort in the hands of the Holy Spirit to apply the truth; do your best and leave the results in the hands of the Lord.

Christian Orphanage

Sept. 12, 1922.

DEAR FRIENDS:

It has been one long desire of the orphanage boys to fill our silo one time. It holds about 110 tons. In the spring we made up our mind to plant enough stuff to fill it, but we were rained out so late in the season that while we planted all the ground we intended to plant, the yield was not so good as we had expected. Last week we went to work filling it, and for four long hot days we poured feed in the top of the silo and it filled up slowly till we could stand on the top of the feed and reach the top of the silo. About ninety tons was put in it. While we did not get it quite full we got it close to the top and the boys are very happy.

Applications to take children came thick and fast. We have had more applications for the last six months than we have ever had for the same period in the past. In many instances father and mother dead, no home, no where to go. We have taken the most pitiful cases till we now have ninety children in our care. It takes quite a bit of food and clothes for those children, *ninety of them*. One hundred is our goal for the present time. We will soon have that number.

We are worried about our coal for the winter. We have done our best to get a car, so we would feel safe for the winter but with all our efforts we still have none in sight. To have one hundred little children in the cold will be something fierce.

I still believe the good Lord will provide for us and will still cling to that faith. He has been faithful to supply our needs in the past and we believe he will in this instance.

The city graded school and the orphanage school opened Wednesday, September 6th. All the children large enough are in school. Miss Lilly Spain, of Waverly, Va., is in charge of the orphanage school and has started off nicely. We are looking forward to a splendid session under her management.

CHAS. D. JOHNSTON,
Superintendent.

Elon College, N. C.

REPORT FOR SEPTEMBER 21, 1922.

Amount brought forward.....\$13,099.86

SUNDAY SCHOOL MONTHLY OFFERINGS:

North Carolina Conference.

Burlington Christian S. S.....	\$ 55.96
Liberty (Va.)	2.10
Randleman	2.00
Berea	2.34
Catawba Springs	9.29
Seagrove	2.31
Pleasant Hill (A)	2.81
Piney Plains	8.85
Shallow Well	1.72
Durham	7.66
Sanford	3.45
Hines Chapel,	
July 2nd.	2.19
August 6th.	4.26
September 3rd.	1.98

Eastern Virginia Conference.

Berea (Norfolk)	\$ 2.00
Dendron	1.00
Waverly	20.00
South Norfolk	5.89
Wakefield	4.20
Antioch S. S.	6.00

Mt. Carmel	2.59
Class No. 6	1.09
Berea (Nansemond)	10.00
Valley Virginia Conference.	
Mt. Olivet (G)	\$ 2.25
Lineville	2.52
Leaksville	2.77
Timber Ridge	1.24
Georgia & Alabama Conference.	
Richland	\$ 1.01
Western Churches.	
Porterville Christian S. S., Eaton, Ill.	\$ 25.00
	\$197.39

SPECIAL OFFERINGS.

Chas. Cooper	\$ 6.00
J. H. Jones, on support of children...	20.00
Chas. D. Johnston, guardian.....	3.83
R. W. Thompson, on support of children	10.00
	\$39.83
Total for week	\$ 237.22
Grand total	\$13,337.08

THE MISSIONS OF THE CHURCH OF CHRIST.

Jesus instituted the Church and gave it its mission to the world long before these modern times, when the efforts of men are put forth to induce the Church to undertake every sort of a thing that has been known in the human family in the way of charitable and philanthropic effort for the betterment of man. In a large way this is but blinding the issue and making impossible for the average man to see the error that is in it. The leaders of this sort of teaching have much to say of what the Church must undertake—undertake this and it must undertake that, but listen! You will hardly ever hear this class of men say anything of pushing the main issue of the Church. They declare the Church must see that we have good road, good farming, good housing, better conditions for this and for that but you will hardly ever hear one of them say the people needs first to be truly converted and given to God and when that is done, then the Lord will lead the way to the things which are needed for human betterment. Men and women are really not prepared for human betterment until they have been brought under the power of Jesus and have been born. Then, and then only, will men be ready to have the betterment for which so many are pleading. Let us first lead them to the Christ that He may make them Christians after the divine pattern, and then you may help to give them betterment, but till then all such betterment will come to grief. The Editor of *The Wesleyan Methodist* recently had this to say in an editorial on "The Mission of 'The Church,'" and it is worth your careful and prayerful reading. Let us try to see that the Church is first of all kept to its true mission. That editor said:

"Effort to divert the Christian churches from their work of evangelization was deplored in an address on August 23, at the General Bible Conference of the Stony Brook Assembly by Don O. Shelton, president of the National Bible Institute, New York. "A grave danger now threatening," said Mr. Shelton, "is the widespread attempt that is being made to attach to the church a great variety of objectives which have no direct relation to its distinctive mission. In several places of authority a programme is being suggested which ignores or minimizes the essential thing which the Christian church is in the world to accomplish. This programme overlooks the fact that the World's sore is too big for men's plaster.

"If the ideals of some of those whose counsels are now assertive were realized the church would become a composite kindergarten, labor forum, college or agriculture, medical clinic, edu-

cational lectureship, survey bureau, dance hall, moving picture theatre and institute of economics. The effect of these methods is a false emphasis and an obscuring of the essential Christian truths. When the church substitutes men-made methods for Bible standards of service her course is toward the scrap heap. Man's wit is no match for Satan's craft. The uppermost need of the hour is a renewed conviction of the transforming worth and absolute necessity of the proclamation of the fundamentals of the Christians faith. The world's disease is sin and nothing can cure it but the prescribed remedy of the Divine Physician. The need of the hour is that the Church shall carry the Gospel message to the people.

"To the majority of the people of the United States the reading of the Gospel of Christ would prove a fresher message than the latest dispatch in this morning's newspapers. One of the chief defects in modern church work is that many who are members of the Christian churches are engaged chiefly in preaching the Gospel to themselves. The Christian Church is not in the world merely to give an invitation; it is here chiefly to deliver the Gospel message, the very best gift of God to mankind. The New Testament ideal of the Christian Church is not a company of Christians who preach the Gospel to themselves but a company of Christians who preach the Gospel to the world. The larger part of the people of the United States are still unevangelized, and great numbers of them appear to be as ignorant of the Gospel as the most benighted peoples in blackest Africa. No prophet is needed to foretell what will happen to the United States unless the Christian churches awake and evangelize the people. What occurs when people do not receive or do not believe the Gospel was shown in Germany. Just before the recent war broke out there a careful investigator found that less than two per cent of the population were in attendance at the churches in Berlin and of those present three-fourths were women and children. With such facts before us with all that they imply of unbelief we need not marvel at Germany's rank selfishness and military brutishness. Without aggressive evangelism without evangelism that really delivers the Gospel to the people, we may look for a like result here. Unregenerate human nature is the same, both in Germany and America."

The Religious Organizations at Elon College have planned for the year's activities. The work as outlined will be co-operative. Every student is invited to contribute of his time and influence, and otherwise take part in the meetings. The following committees have been chosen and will be charged with the execution of the working plans for the coming year:

Membership—J. H. Dollar, Alice Barrett, Margaret Homewood, Mary Lee Foster W. E. Marlette.

Group Meetings—W. T. Scott, L. J. Bray, Pattie Coghill.

Study Courses—H. Lee Scott, R. S. Helms, Victoria Adams.

Social—Sarah Carter, Jennie Gunter, P. D. Rudd.

Budget—R. D. Clements, W. B. Terrell, Berta Crutchfield, Freda Dimmick, E. C. White.

Community Service—S. M. Lynam, Minnie Edge, Mary Swanson.

The Christian Church must be missionary, or it cannot grow and be highly useful. A non-missionary church is far from a Christian church. To be truly Christian, a church must be missionary, and if missionary it will be a growing church, other things being equal.

Called Home

GONE HOME.

Roselind Clements, wife of J. B. Clements, passed over the river of death at Delaware, Ohio, August 14, 1922.

She was born at Morrisville, Wake county, N. C., and was the daughter of Sheriff Page, Wake county.

She leaves two children, James thirteen years of age and Katherine eight years of age, and a devoted husband to mourn their loss. She took a loving interest in her husband and children. She was kind, energetic and economical. She was 42 years old in Jesus, and a member of the Methodist church and active in church. Both of her children and husband are members of the church.—F.

DIED.

James H. W. Bridger was called from labor to reward on Monday morning, August 29th, 1922. While at Lake View Hospital, Suffolk, Va. He was one of Antioch's leading members, one of her beloved deacons and also treasurer for years. He was truly a good Christian gentleman and will be greatly missed in his home community and church. In his death the church has sustained a great loss but we bow in humble submission to the Divine will realizing that our loss has been his eternal gain. He taught public school for seventeen years and was also Department Commissioner of Revenue for several years. He was greatly beloved by his class—The Mens Class, which he has taught for years, and also by all who knew him. He leaves a devoted wife, two children living, one son, J. Hobby Bridger, Charlottesville, Va. One daughter, Miss Lorine Bridger, of Windsor, Va., three sister, Mrs. Mattie S. Bayatt, Mrs. Ballie M. Pierce and Mrs. Mary Eure, of Gates county, N. C. One little grand-daughter, Marguerite Horn. Many relations and friends. His funeral services were conducted by his pastor and his remains were laid to rest in the Church cemetery to await the second coming of his Lord, God bless and comfort the dear bereaved ones.

H. H. BUTLER.

RESOLUTIONS OF RESPECT.

Whereas it has pleased God in His divine providence to remove from our midst Mrs. Mary T. Morrison, a most consecrated Christian worker of the Rosemont Christian Church, and whereas she was the oldest charter member of our Woman's Missionary Society, as well as our church, and was always faithful, and active so long as her health permitted therefore,

Resolved: First, that we bow in submission to God's will, knowing that He doeth all things well.

Second, that we express our deepest sympathy to the family.

Third, that a copy of these resolutions be sent to the family, a copy to the Christian Sun for publication, and a copy be placed upon the minutes of the Woman's Missionary Society.

MRS. J. L. GIBSON.

MRS. B. F. GIBSON.

MRS. O. S. MILLS.

HOW APOSTASY GROWS.

Under the above title the current issue of Moody Bible Institute Monthly, gives an account of the examination given to a class of young men about to be recommended for ordination. We quote it here as a reason why Wesleyan Methodist demand schools where "modernism" has no place and where the Bible doctrine of holiness of heart and life are undisputed:

In a small beautiful city a few miles from Chicago, an ordination council of Congregational churches was held last May, over a dozen churches being represented. The three or four candidates for examination had been trained at the Chicago Theological Seminary (Congregational) in affiliation with the University of Chicago. The following are a few of the questions put to one of the young men with his answers to them. The presumption is that the others held similar views, but all were recommended for ordination:

- (1) Was man created or evolved?
I do not believe man was created.
- (2) Do you believe in man's fall?
No, I do not.
- (3) Do you believe in the virgin birth?
No.
- (4) Do you believe that Christ rose from the dead, and now sits at the right hand of God the Father?
Christ is not at the right hand of God. I believe that Christ rose from the dead.
- (5) Was His resurrection spiritual or bodily?
Spiritual, and He now lives in the hearts of men.
- (6) What are your plans for the future?
The Congregational Board is sending out four of us (not all at once) to India for missionary work.
- (7) What do you hope to give them that their religions do not give?
Christianity is not a selfish religion, but looks out for the other fellow.

WORSHIP AND SERVICE.

Not all people show their religion in the same way. Some Christians are quiet, meditative; worship means much to them, they find joy in the consciousness of the presence of the Master, as Mary did. Other Christians are active; they, like Martha, want to be busy for their Lord. Service is their great word. Doubtless the ideal religious life is a combination of the two. We do our best work when we take time for worship.

It is a gracious form of speech that puts the means of grace and the hope of glory together as matters for thanksgiving. The right use of the means of grace keeps bright that hope always.

Agreeable and useful! such a question is beyond my ability. The better things are, the less they please. What is more salutary than Jesus Christ? and yet He is to the majority a savor of death. Make them hear the voice of Jesus Christ: you will be useful and agreeable, depend upon it, to a very small number only; for the sheep are rare in this region of wolves.

PRAYER.

"O Lord, teach us how to pray, weaken our desires for the things seen and temporal, and lift our hearts by thine inspiration that we may long after, and by longing possess the true blessedness, the joy unspeakable, the calm of heart, the elevation of spirit, the fixity of resolve, which come from communion with thyself. Much have we been forgiven; may we love more than we have done. Great has been thy mercy; may our thankfulness be great. Thou dost bow thyself down to come near to us; may we lift ourselves up to come near to Thee. Through Jesus Christ our Lord. Amen."

DETERMINED BY THOUGHT.

A man's thought determines the moral climate of his life, and will settle the question whether his conduct is to be poisonous marsh or fertile meadow, fragrant garden or barren sand. The pose of the mind determines the disposition, and will settle whether a man shall soar with angels in the heavenlies or wallow with the sow in the mire. What we think about the things that are greatest will determine how we do the things that are least. What are your primary thoughts about God? The prints of those thoughts will be found in your courtesies, in your intercourse, in the common relationships of life, in the government of commerce, in the control of the body, and in all the affairs of home and market and field.—J. H. Jowett, D. D;

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J. PRESSLEY BARRETT, D.D. - Editor.
P. J. KERNODLE - - Managing Editor.

SUBSCRIPTION RATES:

One Year \$2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, today, forever!!

Francis Ridley Havergal.

LET US PRAY.

Lord Jesus, Thou Fountain of Life, Thou Well of Salvation, give me the living water that I thirst not again. Give me that thirst which draws its satisfaction from the well hard by which Thou hast opened up within me that I may drink of its waters freely. Thus hast Thou linked my thirst and my unailing supply together and made them one. Amen.

PRAYER.

O Master, whose words are so deeply treasured by us, whose sweetness and strength so contribute to our day, we pray thee teach us anew how to use this gift of speech which Our Father has given us for the welfare and strengthening of the lives of those with whom our lot in life is cast. Amen.

THE SEASON'S CALL

*To every Trustee of Elon College
To every Minister of the Christian Church
To every Graduate and Former Student*

Recruit the Student Body of Elon College and Give Her the Usual Fine Opening

ELON COLLEGE

*is Our College
Her Interest is Our Interest
Our Boys and Our Girls Should
Attend Our College*

ROOM FOR YOU.

"There are many heads leaning on Jesus' bosom, but there is room there for yours also."—Samuel Rutherford.

Heavy-hearted sinner,
Lift your hopeless face!
See, a Savior smiling
From the throne of grace!
Many heads are leaning
On His bosom true,
But there still is room there—
Room enough for you.

Fainting, fearing Christian,
By the foe oppressed,
Have you then forgotten

That dear place of rest?
Many heads are leaning
On His bosom true,
But there still is room there—
Room enough for you.

Eager, erring Judah,
Pride shall not prevail!
Christless hopes must perish,
Christless plans must fail.
Many heads are leaning
On His bosom true,
But there still is room there—
Room enough for you.

Struggling, scheming nations,
Lay your weapons down

At the feet of Jesus—
His the blood-bought crown!
Many heads are leaning
On His bosom true,
But there still is room there—
Room enough for you.

—*Adelaide A. Pollard, in S. S. Times.*

"HE FAILETH NOT."

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard the cry,
Will never close His ear;
He who hath marked thy faintest sigh,

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER

C B Riddle 6 1 23

NUMBER 39

THE SUN'S OBSERVATORY

Our Nation's Ice Bill.—

The *Literary Digest* gives us the following interesting facts pertaining to our use of ice in this country:

A nation that spends a million dollars a day on ice ought to be able to keep cool. The National City Bank of New York, using 1920 census figures, estimates that the ice bills of the country come to a total of more than \$365,000,000 a year. The ice-manufacturing establishments produced \$137,000,000 worth of ice in 1919 and that produced by other industries brought the total of artificial ice up to about \$150,000,000 worth. While we are growing less and less dependent on natural ice, we did get ice valued at about \$37,500,000 from our rivers and lakes in 1919. This brings the total up to \$187,000,000 and even this does not include large quantities of ice made by great manufacturing establishments solely for their own use and not included in the census records. Since experts say that the "ultimate consumer" pays at least double the price of production, "a total of the sums paid by the public would therefore aggregate about \$375,000,000 per annum." Further interesting facts bearing on our ice bill are set down as follows by the New York bank in its *Trade Record*.

The production of ice by artificial methods began in New Orleans in the closing year of the Civil War, and by 1870 the number of ice factories in the country could be counted on the fingers of one hand. By 1880 the number had increased to 37; in 1890, 222; in 1900, 775; in 1910, 2,004; and in 1920, 2,867. That the industry proved an attractive one to the capitalists of the country is evidenced by the fact that the total capital invested in the ice factories of the United States advanced according to census reports, from about \$1,000,000 in 1880, to \$38,000,000 in 1900 and \$270,000,000 in 1919, the year covered by the latest census reports.

While no official figures are available as to the quantity of ice still being harvested on the lakes and rivers of the country during the winter months, unofficial estimates by accepted authorities indicate that the quantity obtained from natural sources has steadily decreased coincidentally with the big increase in artificial production. A decade ago practically no ice frozen by the natural process was used in the southern half of the United States, since it was cheaper to manufacture it where required than to pay the cost of transporting it from the northern climate, while even the Northern States where natural ice is still to be had for the mere harvesting are now abandoning the natural product for the artificial, as is evidenced by the fact that the biggest producers of artificial ice are in the North—New York; Pennsylvania, Ohio, and Illinois—while the census of 1920 shows ice fac-

ories in every State of the Union except New Hampshire and Vermont. About two-thirds of the 28,000,000 tons of ice turned out by the factories of the country in 1919 was produced from distilled water.

That the production of ice by artificial methods has become general in other parts of the world is also evidenced by the disappearance of the item "ice" from the official export records as issued by the Government of the United States. The exportation of ice from the United States to the tropical and semi-tropical sections of the world began in 1805, and although the original experiment was not a financial success, the exportation continued until the value of ice exported reached more than a quarter of a million dollars a year in the period immediately following the Civil War, when it began slowly to decline as the production of artificial ice developed, and finally disappeared in 1917 from the official records of "merchandise exported from the United States."

Ice-making machines, however, have taken the place of ice in our list of articles exported, the total value of refrigerating machinery, including ice-making machinery," exported from the United States in the fiscal year 1921 having aggregated \$3,391,000 as against a little over a half million dollars a decade earlier.

Summer School for Preachers.—

Such is their eagerness for self-improvement and for the recognition which self-improvement insures in the teaching profession that one-fourth of the 700,000 teachers in the United States are said to attend some sort of summer school. This certificate of ambition on the part of the school teachers raises the question, how many of the ministry, numbers of whom, no doubt, are equally ambitious, attend summer courses? Exact figures are said not to be available. *The Baptist* guesses that not more than 5 per cent. of the ministers attend, and at once saves the preacher from blame by saying:

"Do not jump to the conclusion that the fault is altogether with the minister. We have churches among us still which 'hire' a preacher as the farmer hires the farmhand. No provision is made for an adequate vacation. Some ministers pride themselves on the fact that they seldom, if ever, take a vacation. We really need a 'movement' for longer vacations, and a 'drive' to get the pastors to attend the summer sessions of the universities, seminaries and conferences, where provision is made for systematic study. The demands upon the minister today are making summer schools more necessary each year. Pastors, insist upon a vacation, and then don't loaf!"

The organization of Conference summer schools for undergraduates and graduates in the annual Methodist Conferences is bound to revolutionize these conditions, says the New York *Christian*

Advocate, for "the young men are finding not only change but mental and spiritual stimulus in these summer seminaries." They are now only at the beginning of their usefulness, we are told, for, tho the preachers already see what it means for them, "there are a good many local church officials whose eyes are not yet open to their advantage—not to say duty. When they are wide awake they will not only grant the vacation, but will take a hand in supporting the school."

The Busy Mormons.—

Mormons are supposed by many people to belong only to Utah. We wonder how many of our readers know that they have a strong hold upon the old State of Vermont, and that they are making their power felt there. In 1905 they were strong enough in one neighborhood in that State to erect a magnificent and costly monument at the birthplace of Joseph Smith, whom they claim as their founder. From this place he moved to Palmyra, New York, where he claims to have received his vision, and from there to Carthage, Illinois, where at the age of thirty-nine he was killed. The hold which the Mormons have now on the Vermont community is shown by what recently occurred. Mrs. Lulu Loveland Sheppard, a representative of the National Reform Association, and a lecturer who is noted for her eloquence and her ability to present clearly and forcibly her views concerning the Mormon question, held a series of meetings in that part of Vermont for the purpose of giving the people the facts about Mormonism. The merchants of these cities declined to put in their windows cards announcing her meetings, as they said they were afraid of the Mormons. The newspapers of these cities refused to publish anything concerning the meetings, presumably for the same reason. The Mormons will throttle any community as soon as they are strong enough to do so. Yet it is impossible to arouse the people of this country to a sense of the danger from this sect that is making a strenuous effort to destroy the liberties of the people of this land.—Ex.

Colleges in the East.—

American colleges in the Near East, Robert College at Constantinople, the American University at Beirut and the Constantinople Woman's Colleges, were so hard hit by the war that their very existence became a serious question. Recently a campaign for the benefit of these three institutions has been conducted in this country, and \$1,100,000 was raised. This will repair the damages and provide the running expenses for the next two years. No better mission work is being done in that part of the world than is done by these colleges.—*Presbyterian of the South*.

NOTES - PERSONALS

We need to build up our publishing interests by giving it a large patronage, and that can be done, if only all will lend a hand to that end.

The Georgia and Alabama Christian Conference, according to notice published, will meet at the East LaGrange church, Tuesday, October 3, 1922.

The Alabama Christian Conference will meet at Mt. Zion Church Tuesday, October 10, 1922, at 10 o'clock A. M. Rev. G. D. Hunt is president and Rev. E. M. Carter, Secretary.

Excavation for the new First Christian church, Richmond, Va., of which Rev. W. T. Walters is pastor, began Monday. The contract for the new building calls for its completion by April 1st. Meetings of the congregation are held at the William Fox School, 2300 Hanover Avenue.

Let us repeat that churches that have been ordering books, Bibles, offering envelopes and Sunday school supplies in recent years from Rev. C. B. Riddle, Publishing Agent, Burlington, N. C., may continue to order as usual addressing their inquiries to the Church Supply House, Burlington, N. C.

ANSWER AT ONCE.

Do you expect to attend the American Christian Convention which meets in Burlington next month? This is more than a general question. We have just received information from Burlington to the effect that scarcely a dozen of our Southern people have notified the Committee of Arrangements of their expectation to attend. The Committee is endeavoring to complete its plans within the next few days. Surprise is expressed that so few of our Southern people have given any notice of their attendance. If you expect to attend the Convention send your notice immediately to Rev. G. O. Lankford, Pastor, Burlington, N. C.

NOTICE! NOTICE!

The North Carolina Christian Conference is to meet with Hines' Chapel Christian church, Guilford County, November 14-17, 1922. And as pastor of the above church we ask that every pastor see that every church of which he is pastor elect and send at least one delegate to this conference.

Will you see that a notice is sent us stating how and when you are coming. We will be glad to meet you at station if necessary. Come to stay for every session, we will be glad to have you.

C. E. GERRINGER.
Pastor.
McLeansville, N. C.

HOLLAND.

Our evangelistic services began Sunday, September 10th, and closed Friday, September 15th. Rev. James A. Crain, Executive Secretary of the Norfolk Council of Churches, assisted the pastor. Brother Crain won the hearts of Holland and established himself in the minds of the people as a virile Christian and a manly man. His sermons did not follow the usual evangelistic pattern, being more of an educational nature. One brother's name was restored to the roll. Thirty-nine were received into the church. Scores reconsecrated. In fact we had a right good time.

SCRIBE.

FROM ALABAMA.

Wadley, Ala., Sept. 20, 1922.

Sunday, September 17, was a great day at Christiana.

Brother Huckaley and Brother Lankford of Larrett (Georgia and Alabama Conference) were with us and filled the pulpit at the eleven o'clock hour.

These young brethren are going to apply for license to preach, at their conference October 3.

We cannot doubt their sincerity, the Power of God was with them Sunday, and it kindled in the hearts of all present. We have never had a better service at Christiana since we have been serving them as pastor.

We went away rejoicing that we had been to the house of the Lord.

The Ladies Aid Society gave us another real pounding, they loaded our buggy with flour, lard, sugar, coffee and various other things for the pantry and also a lot of towels, handkerchiefs dress goods, thread, etc., for Mrs. Veazey and children, all of which we are very thankful and as we cannot command language to express our appreciation for same, we can only pray God's richest blessings on them and may he richly reward everyone of them for all their kindness is the prayer of their servant.

G. H. VEAZEY.

A WORD FROM DR. WELLONS.

DEAR BROTHER EDITOR:

I spent about two months at the Masonic Eastern Star home, in Greensboro, with the dear old people, that were assembling there, for the close of their work on earth. It was a pleasant season to be there with them, and to try to assist them in their last thoughts while here on earth. Three died while I was there and we had daily prayer, and also on Sunday afternoon. It was a pleasure to me to pray with them and for them, and to talk to them and assist them, in preparing to meet the future. This is a delightful place for taking care of the old men and women, whose work has been about accomplished in this life. This was the work of L. M. Clymer and wife, who gave about four years of their time with their regular board of assistants. This is certainly an excellent place for the aged masons and their wives and daughters.

The college is having a nice opening, and everything is starting off well with a good number of students.

I will go back soon to spend another week at the Masonic Home.

I had better health this summer than usual.

I want to spend a week at Fuquay Springs soon.

J. W. WELLONS.

TRANSPORTATION S. C. C. DELEGATES AND VISITORS TO A. C. C.

The American Christian Convention is to meet for the second time in the South, October 17-25, at our Burlington Church. It is hoped not only that all delegates and alternates will attend, but that many visitors will come.

Ministers of the S. C. C. will find their clergy permits giving them cheaper rates than the reduced fare which has been provided. Laymen and others will purchase tickets to Burlington, asking for a certificate of the agent. These certificates will be vised at Burlington and if there are 250 of them the return ticket will be sold at one-half price. *It is imperative that you demand and secure the certificate.*

The following letter will be self explanatory:

"I am writing you this letter as chairman of the Transportation Committee of the American Convention. In order to reach the American

Christian Convention in time for the opening session those who come from Eastern Virginia will have to come via the A. C. L., to Selma and there run the risk of missing the connection or leave the night before via the Southern to Greensboro. It is impossible now to come from Eastern Virginia via the Seaboard Railway and get there in a day. The connection is broken at Henderson and at Durlam.

"The Southern Railway has agreed to put on a special pullman car for the delegates on Monday night, October 16th, provided enough will notify me in advance that they will take advantage of such accommodation. It will require sixteen persons as the minimum for this special car. This car will reach the Convention Tuesday morning about 10:00 o'clock.

"Visitors too, may come on this car. It will also go back the night the Convention closes, if desired.

"Will you kindly let me know by return mail whether you will wish reservation on this car that I can make application for the pullman, and assure you that it will be placed on?"

Of course should the schedule be restored between Henderson, Durham, and Burlington so that the trip can be made in a day each way, we will make a different arrangement.

W. A. HARPER,

Chairman Transportation.

THE ALABAMA CONFERENCE.

Program for the 24th Annual session of the Alabama Christian Conference to be held with the Church at Mt. Zion, Randolph County, Ala. October 10, 11, 12, 1922:

Tuesday, 10 A. M., First day, religious worship conducted by the president; 10:15, organization and election of officers; 10:45, report of executive committee by G. D. Hunt, *chairman*; 11:00 A. M., Annual Address delivered by the President; 12:00 M., refreshments.

Afternoon session, 1:30 P. M., receiving fraternal visitors; 2:00 P. M., report on Christian Endeavor, by Rev. J. H. Hughes; 2:30 P. M., report on Moral Reform, by Rev. W. T. Meacham, (address on the above subject by Rev. J. D. Dollar); 3:00 P. M., miscellaneous business, adjournment.

Wednesday, Second day, 8:30 A. M., religious services conducted by Rev. G. H. Veazey, report on Religious Literature by Rev. C. W. Carter; 9:00 A. M., report on Sunday School by J. W. Payne; 9:30 A. M., report of Home Mission Board by G. D. Hunt, Our Mission Outlook, by the chairman of the Board; 10:00 A. M., report of Committee on Superannuation by Rev. E. M. Carter; 10:30 A. M., report on Foreign Missions by Rev. A. H. Sheppard—address: "Missions," by Rev. J. W. Elder; 11:00 A. M., sermon; speaker to be supplied; 12:00 M., refreshments.

Afternoon session, 1:30 P. M., religious service conducted by Rev. W. T. Meacham—report on Education by Rev. E. M. Carter. Our Educational Outlook. Address by Rev. J. H. Hughes; 1:30 P. M., Woman's Missionary meeting will be held in school building; 2:00 P. M., meeting of Missionary Association 3:00 P. M., miscellaneous business. Time will be given to consider every question, and if need be business will be carried over into the third day. Let every minister and delegate come prepared to stay until the work is finished, and let us all pray for a great meeting.

Those coming by rail, notify John Sledge, Roanoke, Ala., and you will be met at train.

G. D. HUNT, President.

AS TO BETHLEHEM COLLEGE.

In accordance with the authority vested in the Executive Committee by the Trustee of Bethlehem College, and at a meeting of this committee which was held on the 18th, Rev. R. F. Brown was elected Financial Secretary for the College. Brother Brown has proven himself as being fully capable for this position. While he has an important work it is not known yet whether he will accept the position with the College or not.

The cause of Religious Education is making an increased and growing demand upon the church which fosters such. In heeding this call the Christian religion will be given greater impetus and the church will have greater success in its enlarged field.

So far as I know there is likely to be but few changes in the pastorates in our conference this year. The work moves steadily; the meetings throughout the conference have been good and when the reports shall have been compiled there will be shown an increase in membership.

The greatest problem now is the Mission in the northern part of the States. It is too large for so small conference. We have three churches there now and the outlook is encouraging, even to double this number within another year.

In connection with these notes you may mention, that, owing to the change in the date for the Georgia and Alabama conference the Executive Committee of the Trustees of Bethlehem College has decided to change the date of its meeting from October the 13th to the 6th. This will be on Friday 10:00 a. m. Wadley Ala., between the two conferences.

With every good wish, I am,
Yours truly,
E. M. CARTER.

A NEW ORPHANAGE, NORTH.

270 East 32nd St.,
Brooklyn, N. Y.
September 20, 1922.

DEAR DOCTOR BARRETT:

Enclosed a picture of our new orphanage buildings. The enterprise is succeeding beyond my expectation. I am resigning as pastor of the Vanderveer Park Christian Church, Brooklyn, in order to take full charge of the Orphanage enterprise. I shall make my home at Carversville, Pa., when the man to succeed me shall have been called and installed.

We have taken over the Carversville property at a great bargain. It is our hope to open the institution absolutely free of all debt Jan. 1, 1923. At the present rate of progress we will be able to do so. Our folks are taking a great interest in this new enterprise. This new institution has come to us in answer to faith and prayer. It is of the Lord, and we are expecting great things from Him.

You will be pleased to know that the membership of our Christian churches in Brooklyn have increased more than one hundred per cent, since I came to Brooklyn seven years ago, and that one new church has been built. The work here is full of promise. The good Lord has blessed us through all the years we have been here, and has prospered us. We give Him the praise and honor. We feel that the call to the orphanage is a call from the Lord, and we try to follow where he leads.

I am out for ten thousand friends for the new orphanage enterprise, and I expect to find them.

We will operate in what is known as Eastern territory, in the Conferences east of the Ohio

line, and north of Maryland and Delaware. Better described Pennsylvania, New Jersey, New York, and the New England states. There are about fifteen thousand Christian Church members in the territory, sufficient number to maintain an orphanage. There is a great need for an orphanage in this section in the interest of the Christian Church. There are already many orphans among the families of the Christian church in this section, who need a Christian home. In answer to prayer the new orphanage has been made possible for them, and the doors will be opened to them Jan. 1, 1923. Please make this new enterprise a special object of prayer.

Hope you are enjoying excellent health.
With my very best wishes.
Sincerely,
L. F. JOHNSON.

THE WORK AT WINCHESTER, VA.

Sunday, September 17th, was rally day at the First Christian Church of Winchester, Va. The day was clear and beautiful, and at 9:45 A. M., the largest and most enthusiastic audience that had been at the church for a long time, gathered for Sunday school. The special items in the Sunday school were, an address to the young Men's Bible Class, by Commonwealth Attorney, T. Russell Cather, of Winchester; a special song by the Royal Oaks class of boys, which class is taught by Mrs. J. F. Morgan; and a duet by Miss Evelyn Cather and Miss Genevieve Spaid.

A large audience greeted the Pastor at 11:00 A. M., to hear his message on the subject, "*The Awakening Call of God.*" The special numbers at this service were a violin solo, beautifully rendered by Mr. Morris Cather, and a male quartet, sung by Roy Cather, J. A. Spaid, J. F. Morgan, and Morris Cather. There were two additions to the church at the close of the morning service.

The Christian Endeavor Society at 6:30 P. M., was led by Roy A. Larrick, and was largely attended. Professor H. S. Duffey, principal of the Handley High School was present at this meeting and gave a splendid address on the "Value of an Education," which was very much enjoyed by all present.

The last service of the day was at 7:30 P. M. A great song service preceded the evening sermon by the Pastor on the subject, "*Peace, Tribulation, and Victory.*" The choir rendered a great anthem, in impressive manner during the evening, which was much enjoyed by the fine audience that was present.

All in all, rally day was a great day for our church and we believe much good was accomplished.

SRIBE.

FIELD NEWS.

We had very good meetings at Union, Haw River and Pleasant Hill, Burlington, N. C. Rev. Stanley C. Harrell assisted us at Union. He reached us on Monday and preached twice a day till the meeting closed on Friday afternoon. His sermons were good and well received. One member was received into church at the beginning of the meeting, five at the close and one has been received since.

Rev. J. S. Carden was with us in meetings at Haw River and at Pleasant Hill. Brother Carden is a very earnest preacher; and his messages in the Master's name were very kindly received. One member was received at Haw River on the first day of the meeting, and six at the close.

At Pleasant Hill, Brother Carden reached us

on Monday and preached to good acceptance. Three members were received into church fellowship at the close of the meeting. The interest manifested in these meeting was excellent and we believe much good was accomplished.

Brother George R. Maynard, our pastor deacon, who died a few weeks ago, left the sum of \$500.00 in trust to Union Christian church, to be used by the church for the use of the pastor. Truly a good and great man has gone to his reward; but his good works follow him. Though dead; yet by faith, he speaketh.

P. H. FLEMING.

Burlington, N. C.

THE ELON CHAUTAUQUA.

I believe the changing of the Chautauqua and school of Methods from Ocean View, Va., to Elon College, N. C., was wise. I came to this conclusion after, or rather while, attending the Chautauqua at Elon August 28th to September 4th.

For real rest, as well as for real work, Elon can't be beat. Then the fellowship at Elon was delightful—we had the use of the great dormitory rooms free and we got our meals in the college dining room. This made the fellowship more home-like, and added to the success of the Chautauqua.

The class work, and lectures, I do not think have ever been better than they were this year. The lectures of Drs. J. U. Newman, and W. W. Staley, were more than worth the cost of the trip to me, and I believe others enjoyed these as much as I did.

I'm expecting a great Chautauqua next year, and I hope every minister will plan to be present. And have as many of his people there as he can persuade to go.

Why not begin now to make plans to attend the Chautauqua next year, by not making any engagements to conflict with the Chautauqua dates.

Yours for a great school of methods at Elon every summer.

J. F. MORGAN.

IGNORANCE OF TOBACCO COSTS DEARLY.

BY WILL H. BROWN.

Dr. J. H. Kellogg tells of a business man whocame into his office, much excited, saying his own physician had informed him he had tobacco heart, and could not live longer than two years. The man declared he *must* live ten years more, in order to develop a business enterprise in which he had induced his friends to invest, adding:

"I am absolutely indispensable to the business. If I fail the whole thing will fail and my friends will lose every dollar of their money. Tell me, doctor, how I can keep on my feet ten years more."

Dr. Kellogg replied: "Your safety margin is used up; your reserve strength is gone. Your heart, liver and kidneys have carried such a heavy burden, done so by years of overwork, that they are worn out. You are like a man whose once bank balance of millions has been reduced by extravagance of a few cents."

As Dr. Kellogg paused, the man read his thoughts, and saw there was no hope. He sprang to his feet, strode excitedly back and forth, pulling his hair out by the roots. Suddenly he paused and shrieked: "Why didn't some one tell me what tobacco would do to a man? If I had never dreamed that tobacco would injure my health or my business, I would have cut my throat as soon as I would have smoked."

This shows the great responsibility resting upon those who *do* know of the evils of tobacco, especially the rising generation.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

HOW CAN I KNOW?

Here is one of the fruits of higher criticism. It has put into the mouths, yea, into the hearts and minds of many of our young people, and some older ones, too, that the Bible is not reliable, and worse than that if possible, that the Great Book is made up of myths, folk lore, traditions, etc., and many professing Christians have come to regard the Word of God as filled up with that sort of things, and no wonder that faith grows weak and hope is dulled and the light, as in the parable of the Ten Virgins, is really going out and leaving darkness behind. *The Congregationalist* tells of a pastor who ran up with just such a case. It was a young lady member of the Church to which he was ministering in spiritual things, and from his answer to her inquiry, we should judge that she did not get her unbelief from his preaching. She had probably been reading a good many books from the pens of these higher critics, and at any rate she was just rolling in the thought which these men are constantly putting out for the people to feed on, and when they have fed, they do little but die as useful church members. When one disbelieves the Word of God, it would be exceedingly strange if the light in that life does not go out in darkness. We commend the skill of this pastor in helping his young lady member out of her difficulty and unbelief and bringing her back to the old faith of the Word of God. Religiously speaking, if you have lost faith in the Bible, you have nothing to which you can hitch the star of hope and life in Christ. Be careful men, how you induce the young people of your flocks to forsake the truth of God, for when they have forsaken it, they have nothing else to take its place, and then they are done for, unless in the good providence of God some wise teacher should come along and help the wandering one back to the Rock of holy Scripture. *The Congregationalist* gives the case in question after this fashion:

"How can I know that the New Testament is not a lot of myths and legends?" said a young woman to her pastor.

It would have been of no use to say to her, "The Bible says so, and you must believe them," for the Bible for the time being had lost for her its authority. Nor would it have been of much use for her pastor to have argued with her. She was in deep water, deeper than she realized, voicing a criticism the full significance of which she hardly understood and the answer to which she was not entirely competent to seek.

Instead of seeking to guide her through the difficult field of Biblical criticism, her pastor took a more practical course. "Suppose," he said to her, "that for the sake of argument we assume that there might be legend or myth in the New Testament. Have you ever considered how much of the New Testament could never possibly come under that head? Here, for instance, is the Sermon on the Mount, which is a straight teaching, a matter of ideals which we accept or reject and with which any question as to fact or legend has nothing to do. Then there is the parable of the good Samaritan, which has a very clear truth for life, with which any question of the miraculous or non-miraculous has nothing to do. Likewise there is the parable of the prodigal son, the thirteenth chapter of first Corinthians, and great mass of plain teaching about life and conduct

that is right or wrong, worthy of belief or of rejection quite independently of who said it or in what setting it is found. "Suppose," continued the pastor, "you take your New Testament and search out all that so stands challenging the mind and heart even if you have a fear that all the rest is myth or legend, and suppose you begin to practice all this truth in your life, I think you will find that before you have gone far the question of myth and legend will not trouble you greatly, or if it does you may see it in a new light and with a new ability to find an answer."

A JUSTIFICATION OF CAPITAL PUNISHMENT.

The Biblical Recorder of Raleigh, N. C., has recently published two articles from the pen of Rev. A. T. Howell, discussing the right of Capital Punishment. Mr. Howell presents the arguments in favor of Capital Punishment in a masterly way, and we are republishing them from the pages of *The Recorder* that our readers may examine the subject as a help to keep on the right side of this question. As we see it Mr. Howell presents the right side of the question with much force. We shall not attempt to discuss the matter at this time, but later, after our readers have had time to digest Mr. Howell's views most fully we may have something to say on the question, and for the reason that there is so much need for the right side to be maintained. We bespeak for these articles the careful attention of our readers. We need to know the right and then, knowing it, we need to stand for it. May God help us to get the truth and use it. Brother Howell writes as follows:

Part 1.

We are living in chaotic times. Relentless and determined attempts to destroy the foundations of home, church and State are being made as never before. Ancient landmarks and old established laws, upon which our fathers relied in making this great country, are now laughed at, and are the targets for the desecrating hand of the Iconoclast. The very fact that anything as hoary with age seems sufficient to render it contemptible in the eyes of the modernist. The fact that a thing is new is, with many conclusive evidence that it is true. "Up-to-date" is the watchword of the hour. Political foundations are being shaken and shattered. The foundations of government, the laws that make and protect government, are tried and assailed. It is a day of democracy, and more and worse, of democracy run mad. We have exchanged Czarism for Bolshevism, and autocracy for anarchy. High explosives have been used to blast the foundations of the faith of our fathers. Many are crying for a new religion and a new God. They tell us that there is no gold in heaven, no fire in hell, no blood in the atonement, no penalty in punishment. God is too loving to punish men, and men are too good to be punished. From the seething mass of malcontents may be heard the rumbling of the gathering storm. The sad lack of statesmanship is painfully apparent. The politician has taken the place of the statesman, and mighty problems are the puppets of party politics. The world is in a mess, and eagerly awaits a Moses to lead out of the wilderness.

The enforcement of law, all law, and especially the law against capital crimes is needed now as never before, for its salutary influence in suppressing the wave of crime which is now sweeping the world. So I shall write on "A Justification of Capital Punishment," with the following outline:

I. The safety of society demands the retention and enforcement of capital punishment.

1. It is the most powerful and effective deterrent known in penology.

2. It prevents criminals from committing more crimes.

3. It is needed until the race has advanced in civilization until there are no human brutes.

4. It rids society of the menace of dangerous and worthless characters.

5. There has never been a humane and adequate substitute for it.

II. Capital punishment is just and vindicates the majesty of the law.

1. It is sanctioned by the Bible and history.

2. It is sanctioned by reason.

3. A murderer's life should not be more sacred than that of his victim.

4. It is more merciful than suggested substitutes.

5. It saves the community the cost and danger of keeping in custody vicious and dangerous characters.

III. The objections to capital punishment are sentimental and theoretical, growing out of a false humanitarianism.

1. It can be made certain.

2. By our jury system very few mistakes are made in passing sentence to the minimum.

IV. The abolition of capital punishment has not been satisfactory.

1. It has led to lynchings and increase of crime.

2. Criminals do not dread life imprisonment as much as capital punishment.

3. Life imprisonment frequently develops insanity and torturous death.

4. Life imprisonment is not satisfactory in reforming criminals.

5. It more ideally fills the purpose of punishment.

I. The safety of society demands the retention and enforcement of capital punishment.

Crimes of all kinds are stalking over the land with brazen faces. The United States of America leads the civilized world in the crime of murder, and especially of unpunished murderers. The crime of murder is increasing at a shockingly rapid rate. How can this fearful and deplorable tendency, which puts a low estimate on human life, and places the lives of good people everywhere in jeopardy, be checked or restrained? This is a vital question which good citizens everywhere should ponder seriously and endeavor to solve, in the interest of the welfare and protection of every one. Who will deny that there is great and widespread laxity in the enforcement of the laws, especially with regard to the law of capital offenses. To a great degree, no doubt, this laxity in enforcing law is due the crime wave which is now sweeping the country with all its appalling blackness and hideousness. When the murderer is certain that his own life must be surrendered when the life of another is taken, the crime of murder will be reduced to a minimum. This has always been true. Here in our own beloved country brave officers of the law are being shot down in the execution of their duty, while trying to restrain criminals from their unlawful deeds.

From ocean to ocean, from the gulf to the lakes, we have murders after murders, thousands of murders, cold blooded, malicious murders. The great majority of these criminals of the baser sort go scot-free. Men are being shot down in the highway in the night and in the broad open day time. I do believe that the propaganda against capital punishment has much to do with this awful spread of murder.

The various newspapers of the nation have become alarmed at the fearful crime wave which is now sweeping over the land, overriding all lawful authority. A recent edition of the *Literary Digest* had an article on the criminal con-

ditions in the nations, and from this article I take the following: The Police Commissioner of New York City says: "Our records will show more policemen killed than ever before." The New York World says, "It is obvious that the criminals are getting the better of the authorities in a very large proportion of cases." The New York Times says, "The criminal record exceeds all previous records of robbery and murder." The Chicago Tribune tells us that one murder per day and the theft of four million dollars was the record of that city last year. The Atlanta Constitution says that the criminal conditions of Atlanta are deplorable. The New Haven Courier-Journal says, "It cannot be denied but that crime is more rampant than ever before."

Another paper says, "There is a nation-wide disregard for life and property." The Digest quotes many papers as saying, "Some way must be found to thwart these high-handed criminals, or citizens will be forced to revive the old frontier expedient—The Vigilance Committee." It does seem to me that a look at the new-made graves throughout our land, and the desolate homes, weeping widows, and fatherless orphans that cry to heaven for succor, caused without warrant by heartless villains, will prevent any normal man from advocating the abolition of capital punishment.

1. It is the most powerful and effective deterrent known in penology.

Twelve States of the American union have abolished capital punishment.

Twenty-four States retain capital punishment, the court or jury having the power to substitute life imprisonment.

Thirteen States have capital punishment absolute, court or jury having no power to substitute life imprisonment.

In these 49 States of this union less than one hundred criminals are executed annually, which is about three per cent of the convicted, according to best authenticated statistics.

The death penalty is a mere remnant, a left over, from the days when the repressive theory of criminology held sway—a vestigial organ which has ceased to function for lack of exercise. In this event capital punishment has not had much chance to deter crime.

The criminal jurisprudence of America is a travesty on justice.

It is an undeniable fact of history and statistics that the penalty of death has had a deterrent effect upon criminals, and has greatly diminished crime wherever it has been efficiently administered.

In this paper I am arguing the necessity of having the death penalty for three classes of homicides: (1) Where deliberation is evinced; homicides accompanied by other serious crimes; (3) when there is reckless disregard of human life. Rape is a most heinous crime and deserves to be punished with death. Arson, burglary, treason, and train wrecking demand punishment by the retributive justice of death.

The leniency of our modern criminal jurisprudence, spurious mercy, false sympathy, a mistaken humanitarianism, an abused pardoning power, and the uncertainty of being punished at all, has caused a great increase of crime all over the world.

The fact is, that the few who are punished at all are negroes and poor white people without power or influence.

Collier's Weekly states that a murder is committed every hour of the day and night in this country, and thousands more.

A judge charging the jury some time ago in the State of Georgia said, "There are more homicides committed in Georgia in one year than in the whole British Empire." And Georgia is

not the worst State in the union.

Under our lax enforcement of law less than one murderer in a hundred is convicted and executed, while in England one in three has to pay the penalty of broken law.

The enforcement of law does not put an end to all crime, but it does repress and lessen crime. Cain, Moses, Lamech, David, Simeon, Levi; and others lived under the stern laws of the Old Testament penalty and escaped the death penalty, but that does not argue that law against murder is not a good thing, nor that capital punishment ought to be abolished.

According to the history and statistics, wherever capital punishment is not a dead letter and is administered crime is greatly decreased.

A La Cassagne in his great book, "Peine de Mort," says, "Homicides are less frequent in all countries where capital punishment is rigorously enforced."

So far as I can gather from reliable statistics, in all countries where capital punishment has been abolished and crime decreased, for years before abolition capital punishment was a dead letter—was not executed. It now remains for my objector to show that the abolition of the penalty caused the decrease in crime, which thing cannot be done.

But we do know that the enforcement of the law has had a powerful deterrent effect upon capital offenses, and a very salutary influence in decreasing all other crimes by radiation and by reflex influence.

It seems to me that many of the societies originally formed for the purpose of reforming criminals are now doing their utmost to reform sentences imposed by the judges.

The fear of death is still the king of terrors. The certainty of the penalty is more deterrent than the severity. But all penalties must be graduated according to the enormity and malignity of the crime. This doctrine is laid deep by Jurist Blackstone in the English laws.

The innate love of life is deeply implanted in the bosom of every normal man, and hence a threat to take it is efficacious. The hope and probability of escaping the gallows offsets the fear of it.

England's great dramatist says:

"The wearied and most loathed worldly life
That age, ache, penury, and imprisonment
Can lay on nature is a paradise
To what we fear of death."

The lessening of the number of capital crimes, and the modern amelioration in the punishment, does not justify the abolition of the death penalty for capital offenses. Our laxity in enforcing the law is causing us to reap a harvest of crime, and if the law was abolished an avalanche of homicides would swoop down upon us.

Let the trial be as swift and as thorough as justice can make it, let the sentence be final without the chance of technical appeal, executive clemency, or hope of pardon, and it will deter any time, anywhere, among any people.

2. It prevents criminals from committing more crimes. Dead men tell no tales and commit no crimes.

The objects of punishment are: 1. The protection of society; 2. The reformation of the criminal; 3. The prevention of crime. To use a different phraseology, the objects of punishments are punitive, reformatory and prohibitory.

All four canons of punishment—segregation, deterrence, reformation and humanity—are met in a wiser, safer, and more ideal way in capital punishment of capital offenses than in any other form of punishment. Many times the soft-heartedness of courts and juries have assigned dangerous and degenerate types of criminals to

life imprisonment, and these criminal incorrigibles have escaped by killing wardens of prisons and gone out to commit other heinous crimes. Segregation by death would be the safest and most just penalty for all such criminals and argues to me that abolition of the death penalty would be a profound and unfortunate mistake.

3. It is needed until the race has advanced in civilization until there are no human brutes.

"When the lion shall eat straw with the ox," then can capital punishment be safely abolished. As long as there are capital offenses committed—rape, murder, arson, treason, burglary—there must be capital punishment.

Abolish the crime. Justice will abolish the penalty.

4. It rids society of the menace of dangerous and worthless characters.

Why tax good children to keep such criminals, incorrigible criminals, who are a menace to society and a great cost to the commonwealth?

On strictly utilitarian reasoning, untinged with the bias of soft humanitarian sentiment and a spurious philanthropy, the argument is unanswerable. The sentimentalist quite likely would object to this argument. The arguing with a sentimentalist in a logical syllogism is like writing on water.

5. There has never been an adequate and humane substitute for it.

The only substitute ever suggested is life imprisonment. But that has been found difficult to carry out. It has hardly ever been carried out. A very few ever serve life term. In most cases, in a short time after the crime is committed, its heinousness is forgotten, and appeals are made to the executives, or pardoning power, and the criminal is pardoned. Sometimes the prisoner escapes. Many times the prisoner kills the warden or prison guard and escapes, and if caught after committing more crime can only receive life sentence. This makes it unjust and unsafe to society, and does not satisfy the retributive justice of the law.

Solitary confinement is the only absolute method of carrying out life sentence, and our civilization would revolt at that punishment.

I dare say that if one hundred prisoners were sentenced for life, and made to believe that there was no hope of escape, that there would not be one in fifteen years of sound mind and alive. Our humane civilization revolts at the treatment of lifers even in isolation prisons.

(Continued next week.)

COUNT THE GOOD DAYS.

During the closing months of his life Gladstone suffered intense pain. He bore it heroically rather than submit to an operation which might result fatally. When a friend wrote to him expressing grief at his sufferings the great statesman replied, "No doubt I have suffered a good deal during the last six months, but then I had ten hundred and fifty-six months almost without pain." That is Christian arithmetic. That is the kind of reckoning that brings sunshine even in the midst of darkness. Life is a matter of emphasis. It is possible so to emphasize six months of sickness that they over-balance in our minds of our dear ones more than a thousand months of health. Gladstone was a statesman of the Kingdom of Heaven as well as of the United Kingdom.

"Think, as you lie down upon your bed to rest, how your Saviour was lifted up from the earth to die. Think, amid your plans and anticipations of future gayety, what the redemption of your soul has cost and how the dying Saviour would wish you to act. His wounds plead that you will live for better things."

CONTRIBUTIONS

ELON LETTER.

I am going in this letter to write about a personal friend for whom I have the greatest respect. He registered in Elon College in September 1911. That was the year I became President. The next three years he was in my office. During his senior year he managed the Ladies' Hall.

Rev. C. B. Riddle, for I am referring to him, earned his way through college. During his college days he wrote two books—"College Men without Money," and "Trailing the Truth." It is quite unusual for a man in college to perform such feats as this. "College Men Without Money," brought him considerable income and helped him bear his college expenses.

Immediately upon his graduation, Brother Riddle became editor of the Christian Sun. He held this position for six years, resigning at our recent Southern Christian Convention session. Mechanically speaking the Christian Sun under his administration surpassed any religious paper in North Carolina or Virginia. Many of our people felt the same way about it editorially. We can safely say this—his editorials were frequently quoted by other papers, secular, magazines, and religious.

During his editorship The Christian Sun was removed to Burlington. Immediately our editor became a community leader. He is a member of various clubs, of the Chamber of Commerce, and of many committees of a philanthropic and community nature. *The Burlington News* wrote him up in very laudatory style as a leading citizen, and that too while he was editor of a denominational paper.

But the achievement that has induced me to write this word of appreciation has taken place since he gave up the editorship of our paper. Brother Riddle is now an editor at large. Each week he writes under the heading "Church Folks and Events," a gripping series of paragraphs which he sells to the great dailies for their Saturday and Sunday issues. This is a real idea, one that the world needed and the service is being eagerly sought and paid for by the press.

One editor of a great metropolitan daily wrote Brother Riddle that it was the very thing he had wanted for years, but that he didn't have sense enough to work out how to get it. Aside from the income which accrues to him for this new idea, our brother is bringing lustre to our Church in this day as being the creator of a new idea in religious journalism.

So to the idea of religious journalism itself and to the idea of co-education, in which we as a people pioneered, in this day we contribute an idea that will bring the world together religiously as nothing so far has—a syndicated news service covering the whole field of religion in an authoritative and inspiring way.

Brother Riddle will blush when he reads this. He knows nothing of it. I am happy thus to write of a son of Elon and a member of our Christian Church.

W. A. HARPER.

LETTER FROM BELGIUM.

Bruxelles le, Sept. 2, 1922.

I wrote a short letter from Paris; but I feel constrained to write from Brussels, before leaving tomorrow for Holland, that I might inform

our people in the States on a very important matter that they are and have been very deeply interested in. It has been our custom to contribute to all agent and societies in our sympathy for poor devastated Belgians. We have been informed today by our Counsel General Morgan that only about one per cent. of Belgium territory was destroyed.

And all this has been practically restored. The people are fairly well clothed. Food is sufficient. There is practically no suffering. The Budget in Belgium carries a large fund for the unemployed. They can all get work, if they desire. The factories have all been restored. He also stated that only 30 per cent. of all the donations sent from America ever reached the object for which it was sent. The societies and representatives that it was assigned to, spent the balance for themselves in wine, fashions and extravagant living. Various checks and gold is being sent here now for the poor, that never leaves the hands of the first party receiving it. During the war under The Hoover Relief Fund a Belgium could receive 100 pounds of flour from this fund at the time and then they would sell 60 pounds of it to a German soldier to take over across the line in Germany. Brussels did not lose a pane of glass during the war. The Germans only used this city for occupation. The Counsel General instructed our Commercial Congress on our return to say to the Americans, not to send anymore money over here for relief work. Keep it in the States—send it to the poor at home. Subscribe to the support of our various institutions that need our help. Such as schools, sanitariums, churches, and to the poor. This is one of the times when charity should begin at home. If you send it here the poor will never receive it. Belgium is not poor; the government may be—but her people are not. Their fields are very productive, nearly all of the devastated sections have been restored. The Queen collected a million francs two years ago from America and other countries and turned it over to the various societies of Belgium to be distributed to the poor and in 30 days after this she called us then for a report—and no one could account for this distribution.

I am writing this letter in order that our people at home may know the conditions from first hands—and stop sending your money here. Send it to Elon College to help educate some poor boy or girl. Send it to the Christian Orphanage to help save some poor child left by their parents destitute. We have too many orphans in the States who need our help and are worthy of our help rather than to send it to Europe to be used up in wines, beers and fancy living. I cannot conceive what the Condemnation will be at the last day to these people who took bread from the mouths of babes for their own grandizement. If our Congress sent here for investigation does no more than to inform our people at home these conditions and let the money stay at home collected for charity, they will accomplish much.

Do not cast pearls before swine. We are heading our way now for Germany: but the conditions there are so serious that we are fearing trouble of getting out if we get in. Our minister was attached yesterday and the German mark is so cheap that the printing presses cannot keep the people supplied. There is also much hostility against Americans. They say we have dollars but no heart. More later.

JOHN KING.

TO THE PASTORS OF THE CHRISTIAN DENOMINATION.

Are you in need of an Evangelistic helper in your field? The purpose of this letter is to bring to your attention a man of rare ability as a Pianist, Soloist and personal worker.

The man of whom I write—Mr. W. B. Johnson, 530 East Edenton Street, Raleigh, N. C., is one of the best helpers I have ever had in my revival work. He is a graduate of the State School for the Blind of Raleigh (from which the noted Sam Davis graduated) is a man of fine personalty and strong Christian character—with wonderful ability as a Pianist, and Tenor Soloist. I speak from personal experience, when I say, I have found no better helper anywhere. He has played in the Orchestra of almost every Church in Raleigh, and has helped in four evangelistic meetings I have held within the last two years. For further information ask Dr. J. O. Atkinson, Elon College, N. C., Rev. R. L. Williamson, Henderson, N. C., Rev. C. E. Newman, Virgilina, Va., or Rev. Geo. D. Eastes, Norfolk, Va.

Mr. Johnson has just recently decided to give his life to Evangelistic work, and is doing so at a great sacrifice to himself and family, since he is in great demand by Theaters, and public places, such as Hotels, Piano houses and various places of amusements. He is a man of thorough consecration, and ability to help in your work. For terms and dates write him at the above address.

J. VINCENT KNIGHT.

527 South Salisbury Street, Raleigh, N. C.

THE POWER OF BOOKS.

William Thornton Whitsett.

"Books rule the world. As Robinson Crusoe has sent many a spirited youth from the safe footing of dry land in quest of adventures on the unstable element, so I believe can the influence of every volume be traced in its effects upon its peculiar tribe of followers, to whom it has given impulses in some one or another of the thousand paths of life.

"There are those who have shaped their characters according to the sage advice doled out in the appendix of an almanac; and a select few have had their souls fired with heroic daring by a perusal of the bold achievements of Thomas Thumb!

"Wherever a book happens there falls a spark which nothing but death can put out. A man looks into a book as he looks into a glass, to adjust his opinions, and to smooth down some rough spot on the face of his character.

"A book is a sort of little philosopher with whom we can chat whenever we choose, and draw as from an oracle without a fee. When we bring it fresh and warm from the book-shop we tuck it under our arm as a bosom crony, and retreating into some snug corner we hold agreeable and uninterrupted gossip."

The above interesting selection comes from Rev. Carl B. Riddle, of Burlington, N. C., who states that he copied it in on the New York City libraries some time ago from Vol. 1, No. 1, of the New York Morning Herald of Wednesday, May 6, 1835, making it thus eighty-seven years old. It is worth a place in any good scrap book. Mr. Riddle is a busy editor and minister but has found time to write three books, *College Men Without Money* 1914! *Trailing the Truth*, 1914; and *Thirty-six*, 1915. He recently had a short article in the *Literary Digest*, New York, and is planning to give more of his time to writing in future.—*Biblical Recorder*.

WOMAN' WORK IN THE CHURCH.

MAUD STOUT WYLIE.

Service is Her Watchword.

I would rather be a charwoman in the house of my Lord than occupy any of tottering thrones in Europe. It is a far cry from the woman who mops the floor, to the regal queen in royal robes and diadem. But after all, in the end, there may be more precious stones in the diadem the charwoman will wear. It all depends upon the woman.

When Jesus was on earth he was woman's friend. She was chief mourner at the foot of the cross and she was first to proclaim to the world a risen Lord. Since he has done so much for her, woman owes to him her happiest existence.

"No country can rise higher than the level of its women." The old saying, "What is home without a mother?" It might be added: what would your congregation be if there were no women present? Mostly minus, I dare say.

Just as the home is woman's best outlet for service for others as she ministers to those she loves, so through the work in the church her soul life expands as she serves her Lord and Master.

Lydia was among the first to help establish the church, when she opened the door of her home and said, "Abide here," and Paul and his helpers were made welcome. No doubt religious services were held in her home.

Christian Hospitality.

The little Christian Church which met in the home of Aquila and Priscilla flourished because of the loyalty of this first woman missionary. They kept Paul in their home, and when he went to Ephesus they went with him. It was here that Apollos came and "Aquila and Priscilla took him unto them and expounded unto him the way of God more perfectly." No doubt Apollos was a new convert or student, just a young theologian out of college who needed the counsel and the deeper experience of the older Christians to enrich his life. We still have them, these modern Priscillas, who open their doors for God's journeyman as he goes into a new charge. Who can estimate the incalculable good that has been accomplished through these sacred visits in the home? You treasure them in your memory these homes of welcome. Sometimes it was your body so weary and tired you needed just such a haven. Or your soul was sick and distressed and you needed just such a heaven to slip and pour out your problems to these understanding ones. Brethren, these homes have been the beacon lights along the not altogether rosy path, have they not?

I don't know but this is one of woman's best ways of service in the church. May she never falter in this task of happiness for God's servants.

Dorcas and Her Guild.

"Dorcas is dead." The wail goes out over the house tops and "the women come to Peter, bringing garments that Dorcas has made." Dorcas held that her way of showing love and gratitude to Jesus was with a tiny cambric needle. She little knew that this was the beginning of one of the greatest aids of the Christian church. Not only have the poor been clothed, but churches have been stitched together (figuratively speaking) with a slender piece of steel in the fingers of consecrated women. I have heard it expressed that "churches are built on tired women's backs." What haven't the "Ladies Aiders" done! If there is a big load to lift, they assume a large part of it. They pay the bills from basement to belfry, from pulpit to pew. These "tired women's backs" have

bent under the load to help in every conceivable way to put more money in the Lord's treasury. Yes, Dorcas is dead, and while you may not have heard that cry, you have heard by the bedside, down the street, over the telephone: "Sister Frank is dead," "Mother Combs has passed away," "Emma Hill has gone," and you say, "It cannot be true. The church cannot spare her." Do you not long to do as Peter did—slip up to that quiet room and pray and utter those life-giving words, "Tabitha, arise!" and present that beloved sister to the church again? The church suffers unspeakable loss when these mothers in Israel pass on to their reward. If only the modern Dorcases will grow as graciously in the love of Christ!

Ministry to the Wide World.

If the Ladies' Aid is the vertebra (tired though it is) of the church, the Woman's Foreign Missionary and the Woman's Home Missionary Societies are its strong arms. There is no limit to the wonderful opportunities that these organizations offer, not only in helping the less fortunate, but in deepening the spiritual side of every woman's life who is a member. You cannot do some thing for someone else without enriching your own life. Were there time, I could tell you of the zenanas, the hospitals, the schools, yes whole villages of people who never would have heard even the name of Christ, much less received into their lives that gracious, uplifting power that emancipates from sin and bondage, if it were not for Christian women who have caught the vision.

Our flag would be desecrated more than it is if we did not have Marcy Home in the Ghetto of Chicago, our work in Alaska, among the Indians, the Negroes and the foreign element of our land.

Any minister who deprives the women of his church of enlisting in this work, is untrue to his trust. His church will not suffer by reason of what they give.

The greatest need in every church is more efficient Sunday-school work. Truly, "the field is ripe, ready for the harvest." Whole fields of growing children need the instruction and nurture which good teachers could give. Those in older years are going to seed for lack of cultivation. They need to be pruned of some of the "isms" and queer notions that sap their spiritual growth, and be grafted into that life-giving Tree. Who is better able to do this than a consecrated, gifted teacher, who can clear up the debris that back-washes into every life? Every person may say of someone, "He was my teacher," "I owe much to my training in the Sunday school."

May we say,

"One holy church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King omnipotent."

Missing Great Living.

It is a lamentable fact that there are women in the church who are so fascinated with the tawdry glitter of society that they are utterly oblivious to the needs of the world about them.

Their souls are shriveled, stunted, and emaciated. In a land of plenty they live on the banks.

A pastor friend told of calling upon a woman in the church who was indifferent to the greater needs of the soul. Her reply to the minister, when he exhorted her to more complete consecration, was that she "had made the May-years." As if her soul's salvation depended upon salad dressing!

Ask such women to join the missionary societies, their excuses are legion; teach a Sunday school, do social service work, take some official

place in the church, it is the same story—too busy with other things.

How close to her Saviour every woman needs to live. What would this old world be like without the prayers of its women?

Parsonage Women.

I would be untrue to my calling and unfair to my sisters in the ministry if I did not add a word about the women in the parsonage. We have been commiserated upon our lot because we are dragged about the country. I think Aquila and Priscilla must have instituted the itinerancy, for we hear of them at Pontus, then at Rome, at Corinth, at Ephesus, again at Rome, then back at Ephesus again. Typical, is it not of the life we live in these days of going from one charge to another? It is a blessed privilege to be linked irrevocably to one who is trying to "bring about the kingdom of God on earth."

You do not hear of divorce cases among this class of people. There would not be alimony enough! Scarcely enough to sustain a Pekingese dog or Persian cat. Alimony seems to be the main inducement in many quarters.

The minister's wife is loyal because she is happy. No woman enters more fully into her husband's work than she. In his pulpit work she is his worst and best critic, and in the pastoral work his best chum and comrade. She has that instinct that makes it easy to discern good from evil; that insight that detects the false from the genuine. And her spiritual sensibilities are so alive that a hypocrite has about as hard a time to get by her judgment as the proverbial camel to go through the eye of the needle.

She has saved the preacher man from more than one embarrassment, much less tragedy. I think, brethren, you know what I mean.

Oh, there are crucial times in her life, too. If she has ascended the mountain with you, she will go down into the valley also. She may not go as uncomplainingly, as cheerfully, but she goes. Is that not enough! And after her battle she bravely and cheerfully faces the perplexities and vexations with you. Your strength and your prayers should be able to help her over the hardest places.

She is loyal to her church, and, best of all, to her Lord Jesus Christ. She keeps no alabaster box of sweet perfume sitting on the clock shelf awaiting her burial, but every day she pours it out at her Master's feet.

In my family there has been a wedding ring with the inscription, "Each for the other and both for God." It may not be engraved in any other ring in existence, but it is the unseen superscription over every parsonage home.—*Bloomington, Indiana.*

THE WASHINGTON MONUMENT.

The Washington Monument, solid as it is, cannot resist the heat of the sun poured on its southern side on a midsummer's day without a slight bending of the gigantic shaft. This is perceptible by means of a copper wire, 174 feet long, hanging in the center of the structure, and carrying a plummet suspended in a vessel of water. At noon in summer the apex of the monument, 550 feet above the ground, is shifted by expansion of the stone a few hundredths of an inch toward the north. High winds cause perceptible motions of the plummet, and in still weather delicate vibrations of the crust of the earth, otherwise unperceived, are registered by it.

It is said reward sweetens labor; so if you are interested in building up the enterprises of your Church, begin at once to solicit subscriptions for the Sun and secure one or more premiums.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

SUPPRESSION OR EXPRESSION.

The God of heaven and earth seeks to express Himself. This He does with human beings by *impressing* them. Our impressions for good are God's expression to us.

Now there are just two ways in which we can deal with these divine impressions. We can suppress them, cover them, conceal them. This was done in the case of the man who received one talent in the parable. (Mat. 25:15). And this man was cursed of his master and received a scathing denunciation in these words: "Cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Mat. 25:30). The curse that fell on this man was from failure to do anything for his Lord with that which his Lord had given him. He was useless, inactive, unproductive, unprofitable in his Master's business. He gave no expression to the world of the impression he had received from his Lord.

The other way of dealing with the impressions our Lord makes upon us, is to express them to the world. There is no third way. We must either suppress or express.

Now if we suppress we thwart, for the time, the will of God, stifle the very voice of God: if we express to the world these divine impressions we further the work of God and give utterance to the voice and will of God. The trouble with the blue sea is, not that it does not receive for it does: but that it does not give out. It has inlets, but no outlets.

That explains in a sentence why missionary churches grow, and non-missionary churches decay. Missionary Churches have outlets, give expressions to the world of that with which the Lord has impressed them. Non-Missionary churches have inlets but no out-lets. They build no Christian colleges, maintain no orphans' homes, support no benevolent enterprises.

They are impressed but do not express. They have visions, dreams, experiences, inspirations. But they give no visible expressions of these to the great waiting, wasting, wicked, wretched world.

This Christian church of ours has been impressed. God has spoken in audible and authoritative voice to it. It has heard, and in a measure seeks to express this voice to the world. He has impressed us, as Peter was impressed, till we like Peter cry out "Lord, thou art the Christ, the Son of the living God." Then we, like Peter, feel that He has given us the keys of heaven with which we unlock the very kingdom of heaven. This we do in Japan and Porto Rico by expressing there the impressions we have received, namely, That Jesus the Christ is the Son of the living God, and that there is no other name given under heaven and amongst men whereby they must be saved. This we call missions. We express to the world week by week through our church papers the impressions which God hath given us of His love, power, wisdom, will. This we call religious journalism. We express to our youths in Sunday school and Christian Endeavor every Sunday our ideas and thoughts about God and duty and salvation. This we call religious education. We express in our Elon and other Christian colleges our ideas of character and scholarship and learning and service and destiny. This we call Christian education. We express to the motherless and fatherless children of our churches and community our care and concern for

them. This we call the Christian Orphanage. We express to our aged ministers and the widows of ministers who have worn out their lives in the ministry for us our respect for and appreciation of them. This we call superannuation. We express our desire for an organization that will foster, love, cherish all these expressions. This we call the Southern Christian Convention. And then we seek a method of showing our love, loyalty and devotion to all these expressions of our church life and activity. This we call Men and Millions. God has given us Men and Millions that we might become loyal, patriotic, whole-souled, one hundred per cent. Christians. Through this we express our impressions to all the world.

J. O. ATKINSON.

MISSION BOARD MEETING.

The Mission Board of the Southern Christian Convention met in regular annual session in the Philathea room Suffolk Christian Church at 9:30 a. m. September 13. All members were present, namely, Lieut. Gov. J. E. West, Chr., Dr. W. W. Stanley and J. M. Darden, Suffolk; C. H. Rowland and J. A. Williams, Franklin; K. B. Johnson, Cardinas, N. C., Mrs. W. A. Harper, Elon College; Dr. G. O. Lankford and Mrs. W. H. Carroll, Burlington; Rev. H. M. Elder, Richland, Ga., J. O. Atkinson, Sec. Elon College. Rev. H. M. Elder, by request of the Chairman conducted the devotional: It being the time for reorganization, the following were selected for a period of two years, Lieut. Gov. J. E. West, Chairman; Dr. C. H. Rowland, Vice-Chairman; J. O. Atkinson, Secretary-Treasurer; J. E. West, W. W. Staley, J. M. Darden, J. A. Williams, Executive Committee. Minutes of last meeting and all intervening Executive Committee meetings were read and approved. The Secretary reported the following collections for the year as itemized and sent in monthly to the President of the Southern Christian Convention; September 1921 \$1295.93, October, \$860.48, November, \$2,843.17, December, \$2,072.03, January 1922, \$2,248.86, February, \$1,292.95, March, \$1,551.54, April, \$1,734.21, May, \$1,529.92, June \$1-158.55, July, \$598.78, August, \$806.99, total for the year, \$17,993.41. There was collected during the year through the regular channels and transmitted to our Secretary by drafts from the President of the Convention \$21,178.31, making the total collections for the year August 31, 1921 to September 1, 1922, \$39,171.72. This of course does not include the House Mission Funds collected and expended by the Mission Conference with which this Board has nothing to do.)

The following named places and pastors have received donations named with results attached:

I. Chapel Hill, N. C., \$400.00. Rev. B. J. Howard, Pastor. Received during year 6. Church membership 92. Average attendance 50. Pays pastor \$1000.00 and parsonage. Church indebtedness \$4000.00. S. S. has 85. C. E. 25. Womans Missionary Society 22. Making steady progress slowly.

II. Rose Hill, Columbus, Ga., \$700.00. Rev. R. F. Brown, Pastor. Membership 70. Average attendance 47. Received during year 6. Conversions 8. S. S. 125. C. E. 32. Womans Missionary Society 15.

III. Elm Ave., Portsmouth, \$600. Rev. E. Bradshaw, Pastor. Members received during year 114. Present membership 152. Conver-

sions 141. Average attendance 100. S. S. 206. C. E. 32. Woman's Missionary Society 29.

IV. Winchester, Va., \$500.00. Rev. J. F. Morgan, Pastor. Membership 145. Received during year 2. Average attendance 71. Pastors salary \$2000.00. S. S. 195. C. E. 40. Woman's Missionary Society 14.

V. Portsmouth, Washington St., \$400.00. Rev. W. L. Wells, Pastor. Church membership 164. Has S. S., C. E. and W. M. Society.

VI. Mebane, N. C., \$500.00. Rev. P. T. Klapp, Pastor. Appropriated on building new church now in course of construction and promising.

VII. Richmond, Va., 3000.00. Rev. W. T. Walters D. D., Pastor. Church membership 102. Has S. S., C. E. and Woman's Missionary Society. Preparing to build.

VIII. Franklinton, N. C., \$400.00. Rev. D. A. Long, D. D., Pastor. Preaching in basement twice per month. S. S. and L. A. Society.

IX. Newport News, \$700. Rev. B. J. Earp, Pastor.

X. Mountain Work. Mrs. Iola H. Meredith, Supt. Schools: One winter session of 7 months. Two summer schools, 2 months each. In former (Christian Training School) were 85 pupils. Rocky Ford (Summer School) 20 pupils. Sandy Ridge (Summer School) 35 pupils. All grades were taught to 7th. Average age of pupils, 12 years.

There were three Sunday Schools. At Elks Spur 35. Rocky Ford 45. Sandy Ridge 60. Had preaching during summer with about 50 professions. Rev. M. T. Sorrell served two months as pastor. Visiting ministers during summer, Drs. Staley and Rowland and Rev. G. C. Crutchfield. Three churches were organized, Elks Spur (?) 8 members; Rocky Ford, 11 members; Sandy Ridge, 8 members.

I have paid out for the Mt. work past year for building and equipment \$4315.59. For salaries \$1765.34, total \$6080.93. I have received for the work on building and salaries \$4227.82, leaving a deficit for the year of \$1,853.11. Considering this as building year, and not anticipating as heavy a building program the coming year, should the income remain about the same the deficit should be overcome before the next fiscal year expires.

XI. N. Alabama, \$500. Rev. J. W. Elder, Pastor, Pisgah, Ala. There are now three churches organized, two with good buildings. The \$500 we paid was on building at Pisgah, Ala., where they have a neat \$2500 building. The work is very promising. Several letters plead for men and means with which to carry on the work.

XII. Christian Temple, Norfolk, is building. I have paid \$,500 past year and am ready to pay \$4000 more when called for. We will need the coming year all we can spare to meet the demands here.

XIII. Foreign Missions. We have finished paying the \$21000 agreed upon with the A. C. C. Board for Japan, and after this one half of our foreign funds will go to begin the work in China and one half to continue the work in Japan and Porto Rico. The A. C. C. Board will add 20 per cent to the amount for China. We now have two missionaries definitely decided for China with the possibility of a third before the year closes. A medical missionary is greatly desired, but so far has not offered. The work in Japan and Porto Rico is making rapid strides and enjoying permanent growth and progress.

XIV. Men and Millions. Since June 1st I have devoted my efforts to the work of Men and

Millions. I have held conferences with nearly all our pastors, and with a large per cent of our Captains and Women Leaders. Every Captain and Woman Leader has had one or more personal letters and every subscriber has had notices and brief pamphlets urging the importance of meeting their obligations. I have not from Exec. Sec. Johnston a definite report of collections to date, but his verbal statements that collections are coming in some, and that \$10,000 was distributed to the various enterprises in July. I speak once or twice each Sunday to some congregation on the subject and find our people everywhere anxious to learn and willing to do their best in meeting their obligations as soon as possible.

After the report was adopted, it was decided to assist the following the coming year; Chapel Hill, Christian Temple, Rose Hill, Columbus, Ga., Elm Ave. and Washington St. Churches, Portsmouth; Winchester, Va., Franklinton, N. C., Newport News, North Alabama, Greene and Carroll Counties, Va., by arranging to have a pastor in each, the Mission churches in the Dover Del., district by helping supply a preacher for a time.

It was voted as a policy of the Board in future to ask all churches receiving aid to reduce their askings by at least 10 per cent a year, so that within ten years at least a mission church should become self-supporting and allow the Board to take on new places. A letter was read from the Chairman of the building Committee of the Elon College Christian Church to the effect that as soon as possible a house of worship must be built at the College, that the Trustees of the College had already dedicated a lot on which to build and the local membership would need the help of the entire convention membership in order to erect such a house as the situation and demands will require. The Board voted its moral backing to proposition and expressed the hope that financial aid could be given when the time was ripe for building.

The Chairman and Secretary are to act jointly with the Chairman and Sec. of the A. C. C. Board in selecting and sending out the missionaries to China, Rev. H. S. Hardcastle, now of Defiance College, has offered to go out one year hence and Rev. F. C. Lester now in Yale offers to go with Bro. Hardcastle or remain in Yale another year as the Board may direct. A trained nurse now a graduate but at present doing post graduate work in Johns Hopkins Hospital, has volunteered to go out, but so far a medical missionary has not offered but for this we are anxiously hoping and praying.

After a most busy day the Board adjourned to meet on Wednesday after the Second Sunday in September, 1923, unless sooner convened by the Chairman.

J. O. ATKINSON.

MEN AND MILLIONS PAYMENTS.

Amount paid to Men and Millions' Movement, by the following churches during the month of August, 1922.

Respectfully,
C. D. JOHNSTON, *Exec. Sec.*

North Carolina Conference.

New Elam Church	.....\$	10.00
Mt. Auburn	.....	20.00
Seagrove	.....	24.00
Pope's Chapel	.....	22.00
Liberty Vance	.....	50.00
Sanford	.....	750.00
Burlington Christian	.....	149.37
Park's Cross Roads	.....	6.00
Graham	.....	7.45 \$ 1,038.82

Eastern Virginia Conference.

Johnson Grove	.....\$	22.00
Isle of Wight	.....	10.00
Burton's Grove	.....	22.50
Antibch	.....	102.36
Liberty Springs	.....	130.00
Wakefield	.....	204.53
Oak Grove	.....	3.05
Barretts	.....	32.50
South Norfolk	.....	72.36
Waverly	.....	176.00
First Christian, Norfolk	.....	110.70 \$ 886.00

Valley Virginia Conference.

Lineville	.....\$	126.00
Dry Run	.....	5.00
Leaksville	.....	18.00
New Hope	.....	83.60
Newport	.....	18.00
Joppa	.....	6.25
Palmyra	.....	3.75
Concord	.....	6.00
Mt. Olivet (G)	.....	4.00
Mt. Olivet	.....	10.00 \$ 280.60

Total amount paid by all conferences.....\$ 2,065.42

The Misson Board at its recent session requested Supt. C. D. Johnston to furnish a monthly statement of payments to Men and Millions. These we wish to present in the *Sun* each month. The statement for September payments will appear early in October.

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR AUGUST

High Point, N. C., \$3.00; Shallow Ford, Burlington, N. C., R. F. D., \$2.92; Berea, Hickory, Va., R. F. D., \$5.00; Wadley, Ala., \$1.37; Union, Dendron, Va., 75c; Wakefield, Va., \$3.40; South Norfolk, Va., \$6.14; Henderson, N. C., \$3.98; Richland, Ga., \$1.00; Liberty, Henderson, N. C., \$3.64; Durham, N. C., \$9.71; Bethel, New Hill, N. C., R. F. D., \$2.00; Bethlehem, Broadway, Va., \$5.67; Leaksville, Luray, Va., R. F. D., \$2.73; Wentworth, Raleigh, N. C., \$1.39; Reidsville, N. C., \$2.75; Berea, Driver, Va., \$7.00; New Providence, Graham, N. C., \$3.35; Berea, Altamahaw, N. C., \$1.14; Dry Run, Seven Fountains, Va., \$2.38; Pleasant Hill, Liberty, N. C., R. F. D., \$1.53; Ramsey, N. C., \$2.15; Holland, Va., \$5.73; Burlington, N. C., \$44.11; Vacation School, Holland, Va., (For Mountain Work), \$4.50. Total \$127.34.

Thanks dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

GOD'S HAND SEEN IN INCIDENTS OF THE WORLD WAR.

(Abstracts from a Sermon of Elmer Elsworth Helms.)

"Thou art the God that dost wonders." (Ps. 77:14.)

What God did in the War is the wonder-chapter of history, and proves that He does move in a mysterious way His wonders to perform. And also, that He makes the wrath of man to praise Him.

I.

In the darkest hour of the War, some one said to King George, of England, "How will it ever end?" King George prayerfully replied,

"God will have to work a miracle." He did. That is the answer. Because God is the God that doeth wonders among the nations, is why Germany had the War won seven times, and then lost it.

It was four o'clock on the afternoon of April 22, 1915, that the Germans at Ypres turned loose for the first time their deadly, poisonous gas on the Allies. It was all unexpected, and the allied armies, all unprotected, fell in wind rows. They were piled up like bloated cord wood. All Germany now had to do was to march through take the English channel, and the world was hers. Then why didn't she do it? And why was this particular time selected to turn loose the gas? It was not the military but the meteorological authorities that fixed the hour. Dr. Schmaus, the head of that department announced to the German general in charge that the direction of winds was fixed and settled for thirty-six hours to come, and they would carry the gas far over the allied lines. So the gas was turned loose—when all of a sudden it whirled, and flung itself back over the German army. The Germans, gasping, strangling, staggered by the thousands to their death.

Dr. Schmaus, in his official report, said, "In forty years of the meteorological records of the German Government, the wind never acted so peculiarly before." And the doubly strange and striking thing was, that the wind whirled in only a small area.

In the story of Jonah we read, "And Jehovah prepared a vehement wind." Where is the factory where the winds are made? "He bringeth the wind out of His treasury." God is the father of the wind. One hundred and sixteen times the Bible tells of God's dealings and doings with the wind.

II.

We now come to the darkest June of the War. Germany and Austria have swept down the Alps to swallow Italy. Just before them lies Venice. Venice is the heart of Italy. To have taken Venice at that time would not only have broken the heart of Italy, but the Central Powers could then easily have taken Rome, Naples, Milan, all Italy. If at that crucial hour Italy had fallen, the Allies would have lost. All there was between the Central Powers and victory was the Piave River. The Piave is a slow, sluggish stream that sleeps itself away 125 miles to the sea. The banks are so flat that it is easy to fling over bridges or cross by boats. The Austrians and Germans crossed over by the tens of thousands. They took no food, for the granaries of Italy were just ahead. Every soldier carried an empty chest. There were automobiles, trucks by the score, to bring back the loot. They are now within six and a half miles of Venice. The sky is red with the flame of their victory and the air is rent with their shouts, when, all of a sudden, out of what had been a dead and dry sky an hour ago, there burst a Niagara. And in an hour the Piave was a racing, roaring, mad wide sea, sweeping before it boats, bridges, trees, soldiers. Whole battalions of Austrians and Germans were swept to the sea. The Austrian and German soldiers were cut off from food supplies, and a great terror seized them, and the Italians captured or killed more than 40,000 of them. General Foch said, "General Diaz did his best." What would his best have amounted to without God's best? General Diaz recognized this when, sobbing, he said, "Deus facit," God did it.

Job asks a very interesting question, "Hath the rain a father? Jehovah causeth it to rain grievously upon the earth." And Jehovah sent lightened and two times the Bible speaks of God's dealings with the rain—His rain.

III.

November 17, 1917. The German submarine strength is at its tide. Night and day, for ten months, they have been turning them out. They have enough now to sweep the seas of American soldiers and ships. It is done, the war is won. The Berlin papers of those weeks gloated over the winning of the war by the submarine, when lo! the seas rolled and raged and would not cease, and the submarines, being unable to make their bases, were forced to come to the surface and were captured or sunk. One hundred and ninety-nine submarines, with crews amounting to 3,000, were taken and the back of the German submarine warfare was broken, and Germany lost. "He maketh them afraid with His storm." "Thou triffest them at sea." "The Lord hath His way in the whirlwind." Two hundred and nineteen times the Bible tells of God's dealings with His storms at sea.

IV.

It is September 6, 1914, one month after the war began. The Germans are in sight of Paris.

The Kaiser, from yon hill, through his glass, can plainly see Eifel tower. The French have but eight hours' ammunition. The orders are already given, "When the last round is fired, every man take to his heels." The archives of the Government have been removed from Paris southward, and women and children have been taken out by the thousands. Eight hours, and the war is done, and the world is won. Only eight hours—when all of a sudden the Germans ceased firing, and did not begin again for forty-seven hours. General Gallini commandeered every taxicab, automobile, carriage, cart, wheelbarrow, everything that had wheels in Paris and rushed munitions and men to the front. When after forty-seven hours the Germans began firing again, they were met with such fury that they were pounded back, and never in four years were the Germans so near Paris again. The German generals in charge; in their reports, said that they did not know why they ceased firing. Only eight hours and the world is Germany's, and the Germans cease firing, and do not know why. The Bible answers, "So far shalt thou come, and no farther." "Thus saith the Lord concerning this wicked king: He shall not come into this city. By the way that he came, by the same way shall he return. He shall not come into this city, saith the Lord, for I will defend this city to save it" (2 Kings, 19:33, 34). And Germany lost.

V.

By the spring of 1917, the German scientists had solved the problem of growing food and grain, and perfected it as never in the history of the world. They announced that Germany would have the potato crop of all time; that they had put into each potato hill that which would kill every enemy of the potato, under ground or above ground. And how the potatoes grew. When those uncounted acres were in blossom, lo! a blight, hitherto unknown, swept over the potato fields of Germany, and in a day they were scorched, scabbed and shriveled up, as though swept by fire. Hungry Germany learned the bitter truth, uttered by Napoleon, "An army travels on its belly, and will not travel when that belly is empty." A mutiny broke loose in the army then, that caused the abdication of the Kaiser. Ludendorff, in his history of the war, says that it was the failure of the potato crop in 1917 that lost Germany the war. That same spring, we raised a bumper crop of potatoes and wheat and everything; we had plenty for ourselves and the Allies. "Verily He giveth seed-time and harvest." "He sendeth the early and latter rains," and also the blight.

One of the plagues of Egypt spread death to the growing crops. Germany lost, because God is the God of seed-time and harvest.

VI.

Germany conceded that she was worsted in the air the last few months of the war. The Germans said that the accursed clouds defeated them. Nearly every time when they had a bevy of the enemy's ships in a pocket, ready to take them, one of those accursed clouds would be hanging handy, and would develop them as thick as a blanket, and the devil himself couldn't find them and they would escape at their leisure.

It was those clouds that did it. "My clouds shall curse them in that day, saith the Lord." Many of our boys who were in the air service report the same thing. "A cloud came upon them to hide them." "The Lord hath covered him with a cloud." "The clouds are His." "They are the dust of His feet." "He maketh the clouds His chariot." One hundred and sixty-two times God speaks in the Bible of His doings with the clouds. "Behold the sea, the earth and the sky, they are Mine, saith the Lord."

VII.

"Those whom the gods would destroy, they first make mad." In those early days of the war, Germany could easily have cut through to the channel ports, and had England at her mercy. But blinded and maddened, like a blind and mad bull, the Germans struck for Paris. They never reached Paris and they never reached the Channel ports, in later endeavors to do which they paid the price of nearly two million men. Germany knew that she must have the ports of the English Channel to win the war. Six weeks after she began the war she might have possessed every foot of the Channel, but mad and blinded she plunged Paris-ward, for the Kaiser must have his Christmas dinner in Paris. Germany was mad. "And, saith the Lord, Whence cometh this mad man?" Maddened and blinded, she struck for Paris, and that gave England time to get between the Channel and the enemy, and there she stood, for four long years, with her back to the wall and Germany lost. Germany had the shortest history of any great nation or empire that ever had being—forty-eight years from her cradle to her grave.

The Armistice came at the eleventh hour of the eleventh day of the eleventh month, 1918. The eleventh verse of the eleventh chapter of the eleventh book of the Bible is at least more than suggestive: "For as much as this is done of thee, O King, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend thy kingdom from thee, and will give it to thy servant." If ever that was done to any nation and any ruler, it was done to Germany and the Kaiser.

A LIVING MESSAGE BASED ON THE WORD OF GOD.

BY REV. A. B. SIMPSON.

The following message was from the gifted and consecrated heart of the late A. B. Simpson, President of *The Christian Missionary Alliance* and the founder and editor of *The Christian Alliance Weekly*, from which this message is in his day. He was called home from his busy life here on the earth, if we mistake not, in November, 1919. The work of *The Christian and Missionary Alliance* of which he was the founder and president to the end of his life, still goes on with increasing power and usefulness. He was a great man and a true servant of

God and did a great work for the world in his lifetime. We praise God for the gift of Albert B. Simpson. The following is well worth the careful and prayerful reading of all Christians.

"I beseech you. . . that ye present your bodies a living sacrifice" (Rom. 12:1).

We have had two glimpses of deeper spiritual life in the Epistle to the Romans. We find yet another of a wholly different character in seventh and eighth chapters we have the inward experience of sanctification, but in this, the outward expression; in other words, holiness in action, the experience of sanctification in its outworking in practical righteousness.

It begins with a call to entire consecration, the presenting of our bodies as a living sacrifice to God and our whole being so yielded up to Him that it will become "a reasonable service," "holy and acceptable to God."

This is not yielding described in the sixth chapter of Romans in connection with the inward experience of sanctification, but it is the offering of a life already sanctified for actual service. This passage, therefore, should not be applied as an appeal to the un sanctified, but to the sanctified.

A Separation.

The first effect of this surrender will be a distinct separation from the world, not so much by outward lines or arbitrary demarcation as rather by the inward and instinctive repulsion and expulsion of earthly things by a higher law of attraction and transformation. The word transformed here really means transfigured, and the idea is that the divine life throws off the old earthly forms, just as the new leaf and blossom throw off the old withered foliage of the past season. Phariseism can separate itself from sinners by an external barrier and yet be the same at heart as the sinner. True holiness can mingle with the sinful, like the Master, and yet at heart be separated as far as heaven from hell. Therefore, we are to be "transfigured by the renewing of our mind" so that we shall choose and prove the highest things, not only "the good and acceptable, but also the perfect will of God."

Ministry.

The next effect of true consecration is ministry for God and our fellowmen according to the grace given and the calling bestowed in the providence of God. Therefore, we have a variety of ministrations described in verses four to eight. These ministries differ in different Christians, and each is to be faithful to the trust assigned to him, realizing "that as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ and every one members one of another."

Next we see the truly consecrated life developing and manifesting itself in the various social one to another." We are to be liberal and helpful to our brethren in their times of need, "distributing to the necessity of saints given to hospitality." We are to adjust ourselves to the various classes and conditions of people around us, and "rejoice with them that do rejoice and weep with them that weep." We are to keep in touch with the humble and lowly and be free from the spirit of exclusiveness and pride, and "mind not high things, but condescend to men of low estate." The consecrated Christian will always be easy to get along with and a source of gladness and good cheer wherever he goes. There is nothing that more honors God than a beautiful Christian deportment in the family and the social world, commending Christ even to the ungodly by the charm of our manner and the sweetness of our spirit.

Then the consecrated life will be found equal-

ly practical and true in the business world and in dealings man with man in the secular walks of life. It will be "not slothful in business, fervent in spirit, serving the Lord," making its possessor more capable and efficient in every calling, and bringing glory to God from the transactions of business and the tests of daily life. It will "provide things honest in the sight of all men," and avoid everything in connection with the affairs of life which could reflect upon our integrity or lower the standard of Christian uprightness.

It will exhibit a disposition becoming the various conditions and circumstances of our life, cheerful and joyful in receiving the blessings and mercies of God, and at the same time patient and submissive when trials come, "rejoicing in hope, patient in tribulation," and as the secret of its triumphant spirit, "continuing constant in prayer."

Perhaps the supreme test of the Christian life is in the time of trials and especially in connection with the trials that come to us from the hands of our fellowmen. The principle of the consecrated child of God will be, "If it be possible, live peaceably with all men." He will not be quarrelsome, sensitive, or ready to get into trouble with his neighbors, but considerate, yielding, and always ready to meet others in the spirit of concession and conciliation. And when he must suffer wrong, there will be no resentment or revenge, but the sublime spirit of the Sermon on the Mount will be translated into the principles that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust." Or, as the apostle paraphrases it, if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head."

The Underlying Principle.

The profound principle that lies back of all this beautiful life is expressed in the closing verses, "Be not overcome of evil, but overcome evil with good." That is to say, do not live a negative life, do not be everlastingly thinking of what you should not do. Rather let the positive supplant the negative, and the good overcome the evil. The ten Commandments consist mostly of "nots"; the law of Christ is one simple positive obligation of love. Everything is to be settled by the principle of love. Is this best for my brother? Will this most glorify my Lord? What an infinite variety of pretty questions will be decided by this one supreme and simple rule. Let me be occupied with Jesus; let me be filled with the Spirit; let my heart be overflowing with love, and then my life will adjust itself to the various conditions of life; and love, like a great tidal wave, will flow into every open channel and sweep away all the barriers, oppositions, and rubbish of life.

A Mississippi pilot was seeking employment in a shipping office. Among other things the agent asked him if he knew all the snags along the river on which a ship might be wrecked. He promptly answered that he did not. "Well," said the employer, "how do you expect to pilot a ship safely along that dangerous river if you do not know where the snags are?" "Well," he said with a look of quaint amusement and shrewdness, "I reckon I know where the snags ain't, we do not need to know all about the snags that Satan sets. Enough for us to know the channel and to sail in the midcurrent of His will and His Holy Spirit's love and power, and there we shall be safe.

ELON NOTES.

Elon College, Sept. 25.—The Music Lovers' Club announces its Concert and Lecture Course for the season 1922-23. The high standard set in former years for the concert course here has not only been maintained in the list of artists secured for the present season, but has been surpassed.

The artists for the season are Marie Tiffany, Soprano of the Metropolitan Opera Co., Tom Skeyhill, renown lecturer, the famous Tollefsen Trio and Alfred Mirovitch, pianist-composer.

The season opens October 14th, with Marie Tiffany, Soprano. Marie Tiffany is beginning her seventh season with the Metropolitan Opera Company of which she has been a valuable member for the past six years. Miss Tiffany has created roles in world premieres of "Sour Angelica," "Ill Tabawo" and "Gianni Schicchi" by Puccini and in "Bluebird" by Wolfi under the composer's baton.

Besides her activities in Opera Miss Tiffany is widely known as a concert artist and has toured extensively in all parts of the U. S. and has also appeared in both concert and opera in France.

The beauty of her voice records with exceptional purity and finish. There is an ever increasing demand for Tiffany records which may be secured from the Brunswick, Edison, and Victor dealers.

Tom Skeyhill, the famous Australian soldier-orator comes in November, the 15th. Roosevelt said of him: "I would rather be on the platform with Tom Skeyhill than any man I know." "The sort of a man worth reading about," said the Literary Digest. The New York Globe says of him: "The most inspiring speaker that ever appeared at the Metropolitan Opera House." Skeyhill is a profound scholar with the soul of the poet, no matter what his theme, Skeyhill weaves his story a charming thread of beautiful romance. His every sentence rings with the eloquence of the true orator.

The third number of the course will be the Tollefsen Trio in February, the 15th. The Tollefsen Trio is composed of violin, piano, and violin cello. No chamber music organization in America can boast of so long and so honorable a career as the Tollefsen Trio. Musical America says "This organization has earned the right to be classed the foremost of its kind in the country." The Tollefsen Trio has played in Greensboro and Raleigh. The Greensboro Daily News: "One of the most delightful concerts given to Music Lovers here."

Raleigh Times: "Gave a program of rare beauty. The large audience showed their appreciation by enthusiastic and persistent applause." The Tollefsen Trio makes records for the Victor and Columbia Graphophone Companies.

The last number of the course will be Alfred Mirovitch, the famous pianist-composer, who will come in March. Mirovitch, the great Russian pianist ranks easily with Godowsky, Rachmaninoff, Levitzki, Ornstein, and Moizeiwitsch.

It will be readily seen that a rare treat of genuine culture awaits the students and lovers of artistic creation this year.

The Music Lovers' Club has no desire to realize a profit from its course. Every dollar that is paid in for tickets, it is the purpose and plan of the Music Lovers' Club and guarantors to give back to the public in the form of artists of the highest reputation. This has certainly been done this year, the price of the season ticket is \$2.50, single admission \$1.00. They will be on sale October 1st. Mail orders for tickets will be filed and filled accordingly. Address E. M. Betts, Elon College, N. C.

C. M. CANNON, *Correspondent.*

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name label indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 8th, 1922.

The Birth and Childhood of Jesus. Luke 2.

GOLDEN TEXT: "And Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2:52.

THE BABY JESUS.

"Once a little baby lay
Cradled on the fragrant hay,
Long ago on Christmas;
Stranger bed a babe ne'er found
Wondering cattle stood around
Long ago on Christmas,
Long ago on Christmas.

"And today the whole glad earth,
Praises God for that Child's birth,
Long ago on Christmas;
For the Light, the Truth, the Way,
Came to bless the earth that day,
Long ago on Christmas,
Long ago on Christmas."

Here we have the greatest of all stories. For many years before the wonderful birth of the babe Jesus, that event had been the theme of poets and prophets. For the many years since the birth in Bethlehem, the story has been told and retold but it is always new and always loved. "The Baby Jesus" is the theme of stories in song and in picture, in prose and poetry, and always bears the message of the angelic host of that long-ago night:

"Glory to God in the highest,
And on earth peace among men in whom he
is well pleased."

THE BOY JESUS.

"Jesus became a child, as Irenaeus beautifully observes, that He might be the Savior of children. He has sanctified childhood, as He has every other age and experience of humanity by passing through it." Hastings.

Our Golden Text presents "The Boy Jesus" as a real boy, living the four-fold life and presenting a program of living for our young people today. "Jesus advanced in wisdom"—he grew mentally, his mind was developed as he received the education which was given the Jewish lad of His day. "And stature"—the boy Jesus was strong physically. "And in favor with men,"—Jesus must have been a friendly boy, the kind of a boy liked if he found favor with men, and while he was growing physically, mentally, socially, he was advancing "in favor with God" His Heavenly Father. Jesus, the real boy, will appeal to the boys and girls of today, as one who has been a child, as one who loves children, and then as the Saviour of the children of all the world.

This lesson offers a splendid opportunity to consider the religious education of our boys and girls of today. In a recent issue of "The Church School, William S. Bovard declares: "I cannot think of any objective possible to us as a people that has such unifying, harmonizing and stirring power as the business of presenting the field of American childhood and youth for Christ, and by the patient processes of education, growing a whole nation to love God with a

whole heart and the neighbor as oneself." And this is the stirring task which is our opportunity and responsibility and which is calling for the most earnest effort of the church today.

CHRISTIAN ENDEAVOR TOPIC.

October 8, 1922.

The Folly of Procrastination. Eccl. 9:10.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in Sheol, whither thou goest."

THOUGHTS ON THE TOPIC.

The dangers of procrastination are threefold: 1. Neglected opportunities, which may never return; 2. Decreased output, or a tragic waste of power to serve; 3. Establishing of a dodging mental attitude, which causes the individual to shirk responsibility constantly. Procrastination, "the thief of time," is dangerous, as well as foolish, and is the root of many other evils.

God wants whole-hearted service, and whole-hearted service does not dally. When Jesus called the fishermen by the seas of Galilee to come and follow Him, we are told that "Straightway they left the nets, and followed him." The best Christian service is "straightway service." "Whatsoever thy hand *findeth* to do." Is God calling you to *find* some work to do for Him now? Sometimes we dream so much of the work we wish we could do or that we long to do, that we fail to find the work which is lying undone right at our side. The faithful performance of the work found daily prepares for the work of the future. And just as truly does neglected hinder future work.

"My Father, this I ask of Thee;
Knowing that Thou wilt grant the plea,—
For this, and only this, I pray,
Strength for to-day—just for today.
Strength for each trial and each task,
What more, my Father, should I ask?
Just as I need it, day by day,
Strength for my weakness,—this I pray."
EBEN E. REXFORD.

Religious Education News.

The Sunday School at Christiana, Alabama, reports fine progress through its secretary, Mr. Pressley Ingram. A recent letter contains this interesting paragraph and suggestive plan: "We have what we call the 'Sunday Eggs' plan for raising money. Every household represented in the Sunday School has pledged to give the value of the eggs laid by their hens on Sundays to the Sunday School. We have a secretary and treasurer to keep the records of this special plan. We have decided not to use any of the money raised this way to buy literature. Instead we use it to a better purpose. If a member of our Sunday School in any department does not have a Bible and is not able to purchase one, we buy the Bible and pay for it with the funds raised from the 'Sunday Eggs.' We hope to do a lot of good by having this special fund in our Sunday School to use in many good ways." The Christian Sunday School has been doing splendid work and growing rapidly and the prospects for the future for an even larger work are very bright.

"The Christian Endeavor Society of the

Noon Day Church is going fine. We have several new members and the interest has increased to a great extent. People are studying more about Christian Endeavor." This is the report sent to the Field Secretary by Miss Lois Calhoun of the Noon Day Church. This church also has an active Sunday School, and its annual report showed a gain of over fifty members during the last year.

Mrs. S. B. Kinsey, Columbus, Georgia, Cradle Roll Superintendent of the Georgia-Alabama Sunday School and Christian Endeavor Convention reports the organization of a Cradle Roll at Beulah church on Sunday, August 27th, with Mrs. J. F. Hill as Superintendent, Mrs. Jettie Gallman, Assistant Superintendent, and Miss Harden, Secretary. Mrs. Kinsey is working to have a Cradle Roll in every church in her conference.

Several of our Churches are planning to organize teacher training classes this fall. Many Sunday schools should begin this work for the sake of better trained teachers, and more efficient workers. The greatness of the teacher's work calls for thorough preparation of heart and mind. The Pilgrim Training Course for Teachers, a three-year course, is the one recommended by the Sunday School Board of our church. If for any reason, it seems impossible to commence this three-year course at first, then some good elementary one-year course, such as "Preparation for Teaching" by Oliver, or "Teaching the Teacher" or any similar course may be used for preliminary work. Examinations on these books for classes, or for individuals where it is impossible for that person to be in a class, may be secured through the Field Secretary from Rev. H. H. Short, Bluffton, Ind., or from Rev. Short direct, and credit will be given. A certificate is given for each year of the Standard course, a diploma on the completion of the three year's work. A certificate is granted for any Standard Elementary Course, upon completion of the work, but this certificate does not apply on a diploma. Diplomas are issued for the full three years of the Standard Course only.

Mr. Charles Stephenson, of the Board of Religious Education, Prof. and Mrs. L. L. Vaughan, Mr. Hubert Rhodes and Miss Fleda Summers, all from Raleigh, attended the gathering of Christian churches held at the Bethel church, Wake County, recently. Mrs. Vaughan assisted in organizing the women's work, and Miss Fleda Summers organized a Junior Christian Endeavor Society. Mr. Stephenson spoke on the work of the Board of Religious Education and a liberal offering was given to help carry on the work of the Board: Mr. Rhodes and Prof. Vaughan also spoke during the day. Mr. W. S. Johnson of New Hill is the wide awake and efficient superintendent of the Bethel Sunday school and is doing a great work, and planning much progressive work.

The young people of the Ocean View, Virginia, Christian Church are active in the work of the church. The theme of one of their prayer meetings was "Loyalty," and the following numbers, together with music, made up their program, which may be suggestive to young people of other churches:

Scripture Reading, Ruth 1:1-18—*Louise Whitehurst.*

Loyalty—What it is and its value—*Bennie Thomas.*

Loyalty to Church and Sunday School—*Verna Grape.*

Loyalty to our Homes and Parents—*Daisy Bell Duncan.*

Special musical numbers were given by Hazel Murray, Louise Harrell and May Sykes, and after open discussion on the subject, the meeting closed with the song "Loyalty to Christ."

CHILD'S HOUR

A MEMORY OF AN EMPRESS.

BY VINCENT STARRETT.

In every man's life, it is said, there is one good story. "Mine," said the banker, "has nothing to do with banks." So saying, he told the story of "The Empress's Kiss."

The year was 1878; the scene, the romantic neighborhood of Bournemouth.

Neither circumstance particularly impressed the small boy who, from his pony's back, surveyed the world about him with the complacent pride of the horseman whose chief joy is his horse. And, for the time, at least, the pony was his own, although chartered. The horseman was seven years of age, and he was taking his riding lesson.

Near him, and holding to the pony's leading rein, rode a tall man of military appearance, and beyond this personage rode a second small boy, and then another, and another. It was a gay party, and the bubbling spirits of the four youths found escape in occasional cheers and shouts. Sometimes they endeavored to gallop their animals, but were restrained by the soldierly man who rode in their midst. The month was May, and the famous English watering place was particularly festive.

Up and down the esplanade the little party rode; the well-trained ponies trotted and cantered as the tall director ordered. When they had tired of the main road and the crowds they explored obscure by-paths, skirting the sea at times; and at the water's edge the day being clear, they looked across the waves and exclaimed delightedly at the faint outline of the Isle of Wight, dimly rising on the near horizon—a phenomenon only visible on an exceptional day. Again they traversed bridlepaths between wooded acres, out beyond the resort, where great private estates spread in trained luxuriance.

Two of the youngsters were the sons of a distinguished English clergyman, in fact, a Bishop; the others were cousins, wide-eyed youngsters from Canada, now enjoying the novel routine of English upper-class life, which included a governess and a riding-master. The military individual was Count von Dorn, an impoverished German cavalry officer, and a splendid horseman.

The seven-year-old Canadian moved restlessly in his saddle. Romance was calling to him in the warm breeze, and with a handsome pony between his knees he felt himself monarch indeed of all that he surveyed. The pony, too, rode in glamour, it seemed.

Suddenly, the leading rein was jerked from the riding-master's grasp; there was a startled cry, and in a moment the pony had bolted up the road, turned sharply into a bride-path, and disappeared from the sight of the rest of the party.

The small boy in the saddle at first tried to check the little beast that carried him, but in a few moments gave over the attempt. He was not frightened, for he had learned his lesson well enough; but he knew that he must keep his head and hold on. So he gripped the animal with knees and fingers, and clung grimly, while the pony galloped as furiously as its small legs would carry it, up into the heart of the private estate.

The path widened, after a few turns, and shortly there appeared, slowly riding from the opposite direction, a woman and her groom. They

were mounted upon magnificent horses, and rode like veterans. It occurred to the small boy on the flying pony that the woman was very beautiful, and he vaguely wondered if he had galloped magically into the middle of a fairy tale. Years later he carefully checked up his dates, and discovered that even then, when the meeting occurred, the fairy princess must have been in middle life.

She was tall and stately, it seemed, and the groom who rode with her wore a green cockade in his hat—two facts which impressed the youth from America. The cockade tickled his fancy immensely. The woman was quietly garbed, yet with an air of distinction.

It was immediately evident to the approaching riders that the small boy's small pony was running away with him; not too rapidly, nor was the small boy in any actual danger, but the fact remained that he was helpless to arrest the animal's progress. The tall and stately woman wheeled her horse quickly across the pony's path, and with perfect ease leaned down and stopped the career of that speeding animal. The small boy's curls no longer blew in the breeze; now he resembled the pictures of Little Lord Fauntleroy, drawn by the clever Mr. Birch.

When she had brought the pony to a standstill, the rescuer bent coolly down, and twisted her white fingers into the curls.

"Little boy," she said quaintly, "have you lost your way?"

The little boy replied, simply, "No, ma'am!" "Where do you come from?" she persisted.

Accepting the question literally, the young man replied: "I come from Canada I am only visiting here."

Then he revealed the relationship with the distinguished Bishop, and other secret matters, and when he had finished, the beautiful creature on the big horse leaned further down from her saddle, with a smile and asked:

"Little boy, will you give me a kiss?"

She stretched her hand to him and he placed his own in her grasp. Thus braced, he stood up in his stirrups, and put up his lips. She bent still lower, and there followed two kisses.

At this interesting moment, Count Lieutenant von Dorn and his three remaining charges came into sight, moving in haste. Appalled by what he saw, the soldierly von Dorn hesitated; then he came valiantly on. There was a sharp military salute from the Count and a low bow, to which the beautiful woman on the big horse nodded a response. Count Lieutenant von Dorn, still overcome, began an interminable apology.

"Not at all," said the horsewoman at length, smiling again at the youngster on the runaway pony, "for although I have been Empress of France he is a little Emperor of America.

She turned her horse, and with the cockaded groom in her wake cantered away, looking back once to wave a bright goodbye to the boy upon whose lips still tingled the royal kisses. . . who rode homeward in a daze. Only vaguely he understood what had happened.

It is a far cry from the Lincoln State Bank, in Chicago, in the year 1921, to the private park of the Empress Eugenie at Bournemouth, in the year 1878—but this is the story in the life of Henry St. Lawrence Chandler chief clerk of that Chicago bank.

In Mr. Chandler's library there is a big book, in which occurs the portrait of an exiled Empress of France, beside which recently has been laid a newspaper clipping telling of her death. Often of an evening the banker takes it down and looks at the portrait.

One wonders what Mr. Chandler is thinking about.—*Our Dumb Animals.*

Christian Orphanage

September 19, 1922.

DEAR FRIENDS:—

Our Orphanage family still grows. A number of children have come to live with us this month and have increased our number to ninety children and twenty still knocking at our doors for admittance.

We have an interesting crowd of children and they are fine little fellows. A number of the largest and oldest have reached the age limit and have gone out and the majority of our boys are small in stature and young in years.

We are facing a coal famine and have not been able to get any shipped from the mines. We truly hope and pray that the coal situation will clear up within the next few weeks and that we will be able to get coal shipped. To start into the cold winter with no coal to warm our building and ninety children to keep comfortable is a grave situation.

We trust our good women through their different societies will help us by sending dresses for the girls and suits for the boys, hose, etc. It takes lots of clothing for ninety children as well as food.

It always makes us feel comfortable too, to know that all the children have clothes to keep them warm during the winter.

It is always well to start early and get your boxes up and shipped in so we will buy only what we actually need. The good women have always come to our rescue and we feel they will again this fall. We need sheets, it takes a lot of sheets for so many beds. If every Ladies Aid Society in our denomination would get up a box for us this fall what a help it would be to us in this work.

CLAS. D. JOHNSTON, *Supt.*

Elon College, N. C.

REPORT FOR SEPTEMBER 28, 1922.

Amount brought forward\$ 13,337.08

SUNDAY SCHOOL MONTHLY OFFERINGS.

North Carolina Conference.

Damascus	\$ 2.51
Shallow Ford	75
Shiloh	1.00
Reidsville, Birthday Offering	8.62
Merry Oaks	7.00

Eastern Virginia Conference.

Suffolk	\$ 25.00
People's Church, Dover, Del.....	11.40
First (Norfolk)	8.45
Holland S. S.	

Birthday Offering	2.50
Sunday School Offering	6.31

Portsmouth	6.84
Oak Grove	1.70

Mt. Zion	
August	2.06
September .....	.85
Damascus	5.86

Valley Virginia Conference.

Antioch	
July 9th.	\$ 3.55
August 13th.	2.76
Sept. 10th.	2.20
Centerville	2.00

Georgia & Alabama Conference.

Rose Hill	\$ 1.72
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.....	\$ 103.08
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SPECIAL OFFERINGS.

W. H. Thomas	\$ 25.00
Omer S. Thomas, for Mission Board.	43.03

.....	\$ 68.03
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Total for week	\$ 171.11
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Grand total	\$ 13,508.19
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GREATEST MUSICAL LIBRARY IN THE WORLD.

Where do you suppose is the greatest public library of music in the world? It is not in Paris or in one of the great music loving German cities, but in that very businesslike, manufacturing English metropolis known as Manchester.

It was founded some thirty years ago by the late Sir Henry Watson. On his death it came into the charge of the Manchester Libraries Corporation Committee.

The collection has nearly 40,000 volumes. It began with the discarded score of Haydn's "Creation." Every known branch of music is represented. There are some 800 operas. There are 2500 volumes of piano music and 4000 single copies of piano music, over 5000 books of reference and biography. The library has over 2000 orchestral scores.

EARLY DECORATIONS WITH FLOWERS.

By Miss Julia A. Brinkley, Suffolk, Va.

Decorating the Lord's house with flowers is not merely a modern custom. When Lord Delaware landed on Virginia soil on June 10th, 1610, just in time to save the little Jamestown colony from famine and final abandonment, his first act was to kneel and give thanks to God that he had brought him safely across the Atlantic, and in time to save Virginia. Then he, with the remnant of English settlers, went to the church where they held services. The old Jamestown church, like the other structures, presented a desolate picture, but now it was about to be restored.

Lord Delaware at once repaired the building and had it decorated with flowers.

The old church was sixty feet long and twenty feet wide. The pews and chancels were of cedar and the communion table was of black walnut. The building was plain and decorous.

The matter of placing flowers in the sacred edifice was discussed among the worshippers, and they concluded that the blossoms were among the most beautiful of God's creations and they were fit to decorate His temple. That was when the country was in its infancy. The idea of so decorating the church was one of the many beautiful ideas planted in those days of beginning in the new world, and it has lived and spread until it has become a universal custom throughout this land of ours to decorate the churches with the choicest of flowers. God gave the churches and He gave the flowers, but he left it to man to use the two together in His service.

LIBERTY AND LAW.

A vigorous opponent of Sabbath and temperance laws finishes each clause of his argument with the phrase: "You can't make people good by law." Possibly not, but a law against picking pockets makes his pocketbook safer, and the law against murder makes his life safer than it would be if there were no law. The law against adulteration of foods protects his health as that against obscene literature protects his morals.

Some may not need this protection. Some housewives are so wise and careful that they detect adulterations and use only pure foods. So some men may be so well grounded in faith and morality that they think only right thoughts and repel all suggestions of evil.

Some men find no temptation in open saloons or free liquor or Sabbath desecration or obscene shows, but these cannot close their eyes to the fact

that others are tempted. Some have formed habits which render these things especially dangerous.

Moreover, a new generation is coming on and is forming its habits. It is important that boys and girls who are to be the fathers and mothers of the next generation be protected against temptation to form evil habits. Laws are for the protection of society. The strong may not need them, but the weak and the young and society as a whole do need them.

Most of the outcry against robbing men of their right to drink and making them good by law is voiced by those who would profit by the debauching of others. They seek not personal liberty, which is always and everywhere limited by just laws, but the abrogation of all law.

A great deal of the talk of personal liberty and not making people good by laws is simply the mouthing of anarchy.—*The Herald and Presbyter.*

THE PURPOSE OF PRAYER.

By A. L. Millet, A. M.

Our ordinary ideas of prayer are quite one-sided. We think of prayer as a means of approach by which we may obtain some desired benefit from God. From this it is but a step to the further error of supposing that the purpose of prayer is to influence the mind of God in our behalf. Whereas prayer is intended to fit us to receive the good from God which his unchangeable love is ever waiting to bestow. Thus we lose sight of the important fact that prayer is commanded for the sake of what the act of prayer will do for us rather than as a means of obtaining our desires.

It is not possible to produce a favorable change in the unchangeable goodness of God. And it is well for us that this is so. How evident, then, that if prayer is intended to effect any change it must be in ourselves! When we realize the blessedness of emptying the heart of bitterness that it may be filled with the sweetness of God and of having our jangling thoughts attuned to the mind of God, we will begin to know something of the true purpose of prayer.

Collingdale, Pa.

A TRIBUTE TO SAMUEL L. ADAMS, JR.

The subject of this sketch was a son of Hon. Samuel L. and Mrs. Mitchell Adams, of Cluster Springs, Halifax county, Va. He was born at Elon College, N. C., October 30, 1892; and was educated at Cluster Springs Academy, and was graduated from Richmond College in June, 1913; and later took law at Washington and Lee University.

He was admitted to the bar in June 1915, and entered into a law partnership with his father with offices at South Boston, Va., where he continued the practice of his profession till he was compelled by the ravages of disease to surrender.

He was converted in a series of meetings held at Cedar Grove church on the South Halifax Circuit, conducted by the writer, when he was fourteen years old, but for some reason did not at that time join the church. Several years afterwards, transferring his membership to the old home church in Halifax.

It was not my privilege to see him very often after he began the practice of law, and hence my knowledge of him was limited. After his decease at the Catawba Sanatorium, his father received a letter from a fellow patient which is such a beautiful tribute to his lofty and noble Christian character that I quote it here:

"It seems a presumption and intrusive thing that a stranger should offer condolence in your bereavement, and I hesitated over the conventions until this thought came to me—" Here is a father who has just lost his son. Anything good anybody, even a stranger, may say about that son, will seem sweet to his ears. I know many good things so I shall write."

I knew Sam during the year 1918 and '19, when we were both patients at Catawba. To those who have never had tuberculosis, the fight with the disease, the physical discomforts, the spiritual agonies, are such abstract things as to be entirely beyond the most sympathetic understanding. So many of us grow bitter, so many lose courage, so many deny our spiritual hunger, even letting erstwhile strong fibers of our morals become weak. It is so easy to let those things happen, such an immeasurably difficult thing to hold on to them. The "letting go," is the real defeat in tuberculosis, the real battle lost.

But Sam did not lose his battle. If ever there was glory in the conquered, his spirit has found it.

In all that hard winter, I never once saw him lose his marvelous courage; I never knew him to express the slightest bitterness. When the rest of us were indulging in the most absurd optimism, or plunged in demoralizing pessimism, Sam was holding an even balance, trying to pull us out of our extremes back to his own rational basis. When we are railing against God and arrogantly refusing to attend chapel, he was faithfully present at Sunday school and chapel services.

I can see him now in the dark blue overcoat in the rain, the snow, the cold, visiting on the infirmary or the pavilions; his face oftentimes gray with fatigue working over some plan for the amusement of the patients, or the betterment of the Sanatorium. If there was responsibility, it was always "Oh let the Judge do it, we can always depend on him." And somehow the "Judge" never failed to manage to get it done, whether it was mending a moving picture film, to editing the "Sunbeam." In his unquestionable good humor and his whole-souled unselfishness, he was imposed upon and too often gave when his physical condition cried out in protest.

I felt at first when I learned of his death, that something very beautiful had gone out of my life. But I do not feel that way any more. Sam Adams can not go out of People's lives once he has touched their spirits. He was too good, too kind, too unselfish and fine a personality, not to leave an indelible print upon those who have loved him—and we all loved him. I have not seen him for three years, I have not heard from him for over a year, and yet he is as real to me as though we parted but yesterday. The very thought of him this day has given me new courage in my own fight. Instinctively I know that with which he fought.

It is a splendid thing to have had such a son."

The funeral took place from the home at Cluster Springs, and interment in Oak Cemetery, South Boston; five ministers assisting in the services, and a large concourse of friends both white and colored were present to attend the last sad rites of one whom they held in such high esteem.

The Circuit Court of Halifax county adjourned out of respect to his memory; and the members of the bar acted as honorary pall bearers.

The grave was literally banked with beautiful flowers; and Sammie's remains sleep in a shaded nook of the Cemetery, awaiting the sound of the trumpet that will call the dead to life again, on the glorious resurrection morn.

W. T. A. HAYNES,
Lynchburg, Va., August 10, 1922.

Called Home

DIED.

IBBY Jane Barbee departed this life, August 26, 1922, at the age 77 years, one month, and 19 days, at the home of her son-in-law, near Apple's Chapel, Guilford county, N. C. Funeral and interment at Bethlehem Church, conducted by Rev. J. W. Holt

J. W. HOLT.

DIED.

At his home, Suffolk, Va., on Tuesday morning, September 5, 1922, Alonza L. White, aged 48 years. He was a member of Damascus Christian Church, Gates county, N. C. He leaves a devoted wife, four children; three sons, one daughter, three brothers and two sisters. He also leaves many relatives and friends. The Lord be with and comfort for the dear bereaved ones:

H. H. BUTLER.

KLAPP.

Joseph P. Klapp, the second son of the late Rev. S. B. Klapp, fell asleep, Monday, the eleventh. His health had been on the decline for more than two years. Before his departure, he assured his Aunt that all was right between him and his God. He was living in Greensboro, N. C. The funeral services took place in the undertakers auditorium parlor. His remains were laid away in the Green Hill cemetery of Greensboro. He leaves a wife, three brothers and a host of friends to mourn their loss. God bless and comfort the bereaved wife and three brothers. Funeral by the writer, assisted by Rev. Brother Clem, of the First Christian church in this city.

P. T. KLAPP.

DIED.

Sarah Sutton Ross died at the home of James M. Ross, her husband, Altamahaw, N. C., September 9, 1922, age 80 years, 11 months, and 17 days.

She was married to James M. Ross, August 14, 1892. To this union were born six children all of whom are living. She leaves a husband, one brother, six children, 27 grand-children, 8 great-grand-children and a host of friends to mourn their loss. She had been a faithful member of Bethlehem Christian church at Altamahaw, N. C., where her funeral and interment took place, conducted by Rev. J. W. Holt assisted by Rev. A. F. Iseley. Truly a good woman has gone from labour to reward.

J. W. HOLT.

DIED

At his home, near Newport News, Va., on Saturday, September 2, 1922, Mr. G. C. Wright, son of the late David P. Wright, aged 63 years, 11 months and 4 days.

He was for years a member of Bethlehem Christian Church with his father and mother. He united with the Christian church in Newport News some years ago when he moved there and was one of these beloved deacons. He was loyal to his church, home and community. He was married twice; first, to Miss Theodosia Eley; second to Miss Mittie Myra Wilson

in 1891, three children survive him, Florence, Eveland, Thomas J. Wright by his first wife, and David Henry by his second wife, all of Newport News, Va. He was a member of the Odd Fellows and also a member of Masonic fraternity. His remains were brought over to Bethlehem, his old church, where his funeral services were conducted by the writer and the interment was made with Masonic honors. May the Lord sustain and comfort the dear bereaved ones.

H. H. BUTLER.

DIED.

Died, Herbert C. Roney at the home of his father, Brother H. C. Roney, Alamance county, N. C., September 15, 1922, aged 39 years and 29 days His wife and one child survive him. He was a member of Long's Chapel Christian church and had been for about twenty years.

Herbert had been sick for some time and towards the end of life's pilgrimage, he was a great sufferer. But he has fallen asleep now and sweet be his sleep till the Master bids him awake.

The funeral services were conducted from the home and the interment was in Pine Hill cemetery, Burlington, N. C. We commend those who mourn to the care of the infinite Father for strength and comfort.

P. H. FLEMING.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father, on Monday, September 4th, to call from labor to reward one of our best loved members, Mr. J. W. Lashley, and

Whereas, by his death the Christian Church, Durham, N. C., has sustained the loss of a consecrated, faithful and loyal member. His religious life was one of deep conviction, great faith and fervent zeal. Therefore, be it resolved:—

First, That we bow in humble submission to the will of Him Who doeth all things well, realizing that our loss is Heaven's gain.

Second, That we record our gratitude for his loyalty to the church and his faithful service in the kingdom of God.

Third, That we extend our sincerest sympathy to his bereaved family, assuring them of our prayers that His grace may be sufficient in this hour of sorrow.

Fourth, That a copy of these resolutions be sent to the *Christian Sun* for publication, a copy be sent to the family of the deceased and a copy be spread upon the minutes of our church.

MRS. J. P. AVENT,
MR. C. C. MULHOLLAND,
MR. J. L. CASH,

Committee.

THE DISCOVERER.

Youth is crying in the streets,
Crying to the crowds he meets:

None has ever loved as he,
Flamed or won so gloriously!

None so laughed at prison bars,
Stormed the sun and spilled the stars!

Not a gray soul of them knows
How a heaven buds and grows!

Youth is crying in the streets
To the quiet folk he meets

—M. E. Crocker, in *The New Republic*.

MARRIED.

Miss Sudis Faucette became the bride of Lewis Marion Sutton, September 2, 1922, at the home of Rev. J. W. Holt, Burlington, N. C. Marriage ceremony performed by the writer in the presence of a few friends.

J. W. HOLT.

FAITH IMMORTAL.

When sorrow, care, or earth's unending strife

Subdues ambition's unremitting power,
I leave my task and spend a pleasant hour

Alone in some inviting place, where life,

Care-free, yet deep with lessons rife,
Bends like a benediction over flower,
Meandering way, and cool, sequestered bower

In which the song-bird sits his strains to life.

'Tis then that Faith, untrammelled,
doth reveal

A glorious glimpse of life beyond the grave.

The awful fear of death which oft I feel

Is then forgot, and in my soul a wave
Of happiness immortal doth conceal

The clouds of doubt that sometimes blind and brave.

F. M. Dunaphant.

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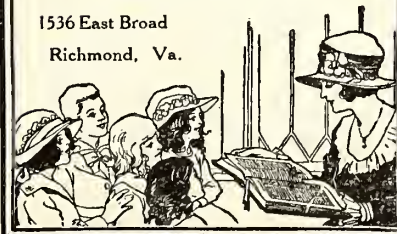
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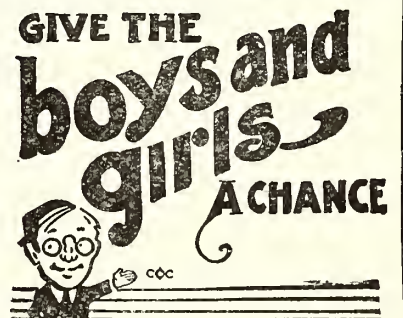
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Attend Our College*

RESOLUTIONS OF RESPECT.

Whereas God in his wise providence has seen fit to remove from our midst our beloved brother deacon, Brother George R. Maynard, we feel keenly and with deep sorrow his departure. For more than a half century he has served faithfully and honorably as a deacon of Union Christian church. His life and conduct has at all times reflected His advice and counsel has always been sought and taken by all, as coming from a heart burning with a desire that the entire human family might be brought into closer relationship with the Divine Creator, and render service in this life that would commend it to a higher and better life. In that quiet and unassuming man-

ner he showed that he possessed a heart full of human kindness, and tender compassion, and was ever responsive to the call of Church or Charity and hailed with delight an opportunity to advance the Kingdom or bless a human soul. His kind and generous deeds, his quiet Christian life of more than four score years will long be remembered around Union Christian church and the community in which he lived.

Therefore, be it resolved:

I. That in his death Union Church loses one of its most faithful and loyal members, the Board of Deacons its oldest, wisest and most beloved member, the community a Christian life that cannot be replaced.

II. That we extend our sympathy to the bereaved wife and family and direct them to the One who may truly sustain and comfort them in their sorrow and loss

III. That a copy of these resolutions be sent to the bereaved wife, a copy to the "Christian Sun," for publication and a copy spread upon the minutes of the Church records.

- W. A. McCAULEY.
 - J. D. WILKINS.
 - J. P. BOLAND.
 - R. W. FITCH.
 - E. W. GRAHAM.
 - W. J. GRAHAM.
- Deacons.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the Interests of the Kingdom as Represented by the Christian Church.

J. PRESSLEY BARRETT, D. D. - Editor.
P. J. KERNODLE - - Managing Editor.

SUBSCRIPTION RATES:
One Year \$2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

CHANGE OF ADDRESS: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. All over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

RIPPY-PRICE.

Leonard Phillip Rippy, of Altamahaw, N. C., and Miss Lollie Jane Price, of Wentworth, N. C., were united in the bonds of holy matrimony, September 18, 1922, at 10:45 A. M., at the residence of the officiating minister, Rev. C. B. Riddle, Burlington, N. C.

The contracting parties are both members of the Christian Church, Mr. Rippy holding his membership in Bethlehem church, Alamance county, and Mrs. Rippy being a member of Mount Bethel church, Rockingham county. Mr. Rippy is a graduate of Elon College in the class of 1920, studied in the University of Kentucky 1920-1921 and in the University of Virginia 1921-1922, and will teach science this year in the high schools of Newport, Tenn. The bride is the daughter of Mr. John Price and is a young woman of talent and many accomplishments. She has been engaged in teaching for the past few years.

The ceremony was witnessed by a few close friends, and the bride and groom left immediately thereafter for their new home in Newport, Tenn.

May happiness be their part and portion as they journey through life.

C. B. RIDDLE.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, OCTOBER 5, 1922

NUMBER 40.

THE SUN'S OBSERVATORY

Palestine, the Holy Land.—

There are to-day about 80 colonies in various parts of Palestine, and they are mostly very well off. The Jewish people have successfully created under the most difficult circumstances, and out of territory of a most forbidding appearance, flourishing and remunerative agricultural enterprises. This demonstrates the possibilities of the country. Arab villages situated near a Jewish colony are invariably very much better off than isolated Arab villages mostly in a very primitive condition. The most important of the colonies are the enterprises of Baron Gilmond de Rothschild—Jewish Colonies Trust and Zionist organizations. They have greatly revived the vine and orange culture, introduced dairy farming, besides cultivating ordinary agricultural crops. There is plenty of room for extension, and what is wanted is capital and labour. The Jewish people are quite ready to undergo hardship and go to great lengths to develop the country. What is wanted is the co-operation and friendly harmony with the large Arab population. The Jews and Arabs, branches of the same Semitic race, and, moreover, have always got on well together. The presence of the Jews in Palestine should be highly beneficial to the Arab.

A joint committee of Arab and Jewish orange growers has been formed, the object being to secure some united action and policy in connection with the export trade. Without this united action the exporters were at a disadvantage both in the matter of transport rates, shipping, and in getting the best terms in the foreign markets. Now no orange grower is to send his produce to any foreign market except under the auspices of the committee.

The railways, although in the early years of infancy, have made splendid progress in every way. Improvements have been made from what they were two years ago just as much in the punctuality as in the cleanliness of the trains. The line joining Egypt to Palestine was, of course, built as a military measure during the advance of the British troops from Egypt, and naturally lacked all modes of comfort and security. The line is now converted into a civil concern, with the provision of up-to-date trains with dining and sleeping cars. An excellent service and connection is now maintained with branch lines, and trains are now running as far as Amman in Trans-Jordania, and are likely to extend as far south as Maann and Medina (in the Hedjaz). The Cantara Rafa section is a military railway on behalf of the War Office, and is known as the Sinai Military Railway. A new line has been constructed to connect Jaffa with the Jewish colony of Petah-Tikva for the transport of their produce. It is anticipated that several similar lines will be built in the near future. Greater improvements are yet in store.

New rolling stock is expected from England in the near future, and these new cars will provide accommodation of all classes comprising the latest and most up-to-date improvements and fixtures afforded by European railways, such as powerful engines, etc. The inhabitants of Palestine, who before and during the last war—with the exception of a French line between Jaffa and Jerusalem—had no better mode of travelling than on camel or donkey back, will now enjoy travelling by luxurious trains.

Should We Hate Filth?—

In *The Sunday School Times* of August 12, 1922, a Medical Missionary in China writes to ask the editor if one ought to love filth. The missionary bases his question on a real instance of contact with filth, as follows:

"I love my work most of the time, but sometimes I almost hate it when some awful, filthy case comes in, as happened this week. A beggar woman was picked up in front of our gate. I have never seen a human being as filthy. I looked at her and I thought surely this is one of the very "least of these," and I must confess I did not feel much of a thrill in ministering unto "the least of these." Of course, I felt sorry for her, and I wanted to see her helped, but everything in me shrank from touching her.

I know I am going to overcome this some day, but I wish I did not hate filth so. I wish I could realize that that poor creature was just as precious in His sight as the most cultured person. I know he sees the soul and not the body, but it is hard for me to separate them.—*A Medical Missionary in China.*

To this question the Editor of *The Sunday School Times* gave the following answer. Believing it may not only be interesting to our readers, but also instructive and helpful, we reproduce it here:

God does not want us to love filth. He does not want us to like filth. He wants us to hate it. He wants us to be sensitive to it. The Spirit-filled, victorious Christian is more sensitive than any one else to the things that are contrary to God's own nature; and there is no filth in God! For the victorious, Spirit-filled life that is Christ," and it is lived in the sensitiveness of God. Therefore no child of God ought ever to say, "I wish I did not hate filth." But the miracle comes in just here: that, while hating filth and everything else that is repulsive to God, we are not irritated by it; we are not made impatient by it; we are not made unloving by it; it is powerless to cause us to lose our peace, our joy, our love. Such a Christian can then take a poor, needy creature who is covered with filth, and minister with the love and tenderness of God to that one, not hesitating to touch even the filth,

if by so doing a ministry can be rendered. And in the midst of the squalor and unpleasantness of the actual contact the life will be filled with "joy unpeakable and full of glory," the Holy Spirit will be shedding abroad in the heart the love of God, and great thanksgiving and praise will be welling up in the heart and overflowing for this priceless privilege of ministry.

All this is a miracle. No human will power can bring it to pass. But it is the miracle of the Gospel which the Lord Jesus Christ died and rose again to accomplish. It is just normal Christianity; any other kind is abnormal. It is had when we yield our very being to the Lord and then trust him wholly for this life and every other needed miracle in our spiritual life. Then our Lord delights to share with us his own very life, and others are blessed by him through us.

Number of Students Enter Elon from County.—

We are glad to know that a large number of students will attend Elon College from this county this fall. The people of Burlington and the county has begun to realize that Elon College is a home institution, and that it has many appeals to make to our people. In the first place it has standards that many other larger colleges have not to offer; in the second place it has a faculty composed of men of high standing and who are known and respected by the people of the entire county. In the third place the work of this college is known and appreciated by our people. The character of students enrolled insures pleasant associations for your boy or girl, and the man of the world realizes the importance of this last named fact.

Elon College ought to be crowded with Alamance boys and girls. It is convenient, less expensive than many other colleges with fewer advantages; it is a growing college that stands at the top among the big colleges of the south. Its president is a man who is recognized as one of the big men among the educators of the state as a man who does things worth while. There is every possible influence for good thrown around the student body and Elon graduates are recognized throughout the state as men and women of high educational and moral standards.

It is a pleasure for us to make an appeal for this college. We feel that our entire citizenship should be a booster for this college. It is our college, our home college, and we are proud of it, and we are not going to lose an opportunity to boost it. We feel that the people of Burlington should stand by this college and we know that this is going to be the case to a greater extent in the future than it has been in the past. It has grown into one of the big educational institutions of the south and yet has only started to grow.—*Alamance Paper.*

NOTES - PERSONALS

The Alabama Christian Conference will meet at Mt. Zion Church Tuesday, October 10, 1922, at 10 o'clock A. M. Rev. G. D. Hunt is president and Rev. E. M. Carter, Secretary.

Mr. P. L. Welch has located in Richmond, Va., and his friends can address him in this city, P. O. Box 617. He was formerly at Seagrove, N. C. We are glad to welcome him to our city.

I am exceedingly well pleased with the splendid church paper we are getting and hope to be able to help increase the subscription list.—J. E. FRANKS, Cary, N. C. This letter had a substantial background. Thank you.

Dr. Staley has not written his usual Suffolk letter for several weeks, but it appears this week, and it is a most thoughtful paper. We ask every SUN reader to give it careful attention—it is both timely and much needed just now.

Rev. H. H. Butler held a series of meetings with the church at Antioch, Isle of Wight County, Va., the week beginning with the third Sunday in September, and had some success in winning new converts. It was thought by some close observers that the church itself was also benefitted by the meeting.

Let our brethren generally, especially such as may expect to attend the American Christian Convention at Burlington, October 17-25, read the *Final Notice* on page two in this issue, and then act accordingly, and do it, not next week, but *at once*, or you may find yourself without a home during the Convention. Report you are coming and they will take care of you, and do it nicely.

Usually we know them as far as we can see them, or hear them, for there is always the sound of strange things in their thought. We know a few brethren who if there be any chance for them to lend a helping hand, it will as a rule be to some strange or erratic thought which is commended. Well, we can all wait till we gather at the judgment bar of God to have things settled right, as they surely will be when God disposes of them.

We hope this issue of THE SUN may contain one or more letters from Brother John King, Suffolk, Va., who is traveling in Europe. One of his letters contains a most important announcement concerning relief for Europe. We are loath to publish it, but coming from so high authority as the American Consul, if we mistake not, at Belgium, we must admit it, because the report seems at least semi-official. The revelation he makes is startling and to be deeply regretted. This crime against orphans is inexcusable.

"I have richly enjoyed THE CHRISTIAN SUN this summer. No man who edits a paper can enjoy it like the reader who does not see it until the paper is finished. I have enjoyed THE SUN since childhood, with the exception of the six years that I was the unworthy editor—Rev. C. B. Riddle, Burlington, N. C. It is true that the man who edits a church paper can not enjoy its weekly visits during the time of his own work as editor of the same. We have had experience again and again and know that what Brother Riddle says, as to this fact, is true.

Let us repeat that churches that have been ordering books, Bibles, offering envelopes and Sunday school supplies in recent years from Rev. C. B. Riddle, Publishing Agent, Burlington, N. C., may continue to order as usual addressing their inquires to the Church Supply House, Burlington, N. C.

"It is a gracious thought that Christ does not require of any man more than he can do. He fits the burden to the shoulders which are to bear it. He requires of each to do what he can do; no more and no less. The saint who mourns that no great task comes to him and therefore neglects the small task while grieving that he has not a greater is sinfully wrong."

FINAL NOTICE

For several weeks due notice has been given in THE HERALD and CHRISTIAN SUN of the Burlington Church's desire to be notified if you are a delegate and expect to attend the approaching session of the American Christian Convention to be held in Burlington, N. C., October 17-25. In this final notice we desire to assure you that we shall strive to accommodate all who come, but the Committee on Homes cannot guarantee entertainment if you do not notify us by Saturday, October 14, of your intention to be present.

BURLINGTON CHRISTIAN CHURCH,
Burlington, N. C.

G. O. LANKFORD, *Pastor.*

Dear Dr. Barrett:

Please give just as much prominence to this notice as you can. Would like for you to carry same among your "Personals" if you can. To date, I think less than twenty of our Southern Convention people have notified us of their intention to attend the A. C. C. If they are coming, it will certainly be well for them to send notice to that effect.

G. O. LANKFORD.

Rev. L. F. Johnson, D. D., has tendered his resignation as pastor of the Vanderveer Park Christian Church, Brooklyn, N. Y., to become the President of the Carversville Christian Orphanage in Pennsylvania. This institution is located in the Delaware River Valley, seventy miles out from New York City, thirty miles out from Philadelphia, on the Belvedere Division of the Pennsylvania Railroad and in the town of Carversville, Pa. The new enterprise has one large stone building with fifty outside dormitory rooms, school building, class rooms and auditorium, one six-room cottage, large barn and garage, ten acres of good land, gardens, fruit and shrubbery, lawns and playgrounds, all located on a beautiful hill and several hundred feet above the sea level. Bro. F. R. Beach, 1200 South Grove Street, Irvington, N. J., is the Secretary-Treasurer to whom all monies for the institution may be sent. It is hoped to open the orphanage January 1, 1923. This is an enterprise under the leadership of Dr. Johnson. That means that the orphanage has a strong leader and an untiring worker. He counts success, under the blessings of God, as already assured. Dr. Johnson is a Southern man and a man who must "do something," and we are glad to see that his purpose to "do something" for the Master's cause is fruiting in the establishment and maintenance of such an institution. Dr. Johnston can be counted on to do his best for the work he undertakes in behalf of the church. We wish the new institution all possible success in doing good for the orphans of the region in which it is located.

While I have been silent for the past few months, I have endeavored to do some work. Nearly every Sunday some call of public service has been met, and I am hoping that some good has been done. My pen has also been in use some, having written, and am still writing, a series of articles on "Church Folks and Affairs" which is being syndicated with a number of leading daily papers for the religious section of the Sunday edition. These notes are reaching about six hundred thousand people each week and hence I am hoping to further the work and interest in the Father's Kingdom by the use of the daily press.—Rev. C. B. Riddle, Burlington, N. C. We welcome our brother's assistance in behalf of THE SUN, and wish not only that he may continue this assistance, but that many others will join him in such worthy service for our church paper. Not only so, but we wish many others may join in the same good undertaking. We are also glad that our brother has found a larger field of journalistic service and wish him great success in every good work he may undertake for the advancement of the Kingdom.

The many friends of Rev. Alvah H. Morrill, D. D., throughout the denomination, will deeply mourn the death of this beloved brother. We have known him, and have been more or less intimately associated with him for more than forty years, and we have known him to love him through all of these years. We first met him in the Biblical School at Stanfordville, N. Y., in 1881, where we learned to love and honor him as a teacher of Greek. He was not only a strong teacher, but an able preacher of the gospel. He had some peculiar gifts. One was his ability to look after the details of whatever he undertook, and he seemed to do so without any special effort. While we were at Stanfordville, he often went on Saturday to New York to preach on Sundays. Often it happened that the boys in school at Stanfordville would gather around him as he was about to leave for that city and request him to purchase some article for them, or to do some students requested, it was because it could not be done under the circumstances, not because he other errand, and we cannot recall a single instance when he came back to say, "I forgot it." He seemed always to give each request special attention, and if he did not do what some of his forgot it. He was a strong man and greatly beloved by those who knew him best. How rapidly we are passing away. Dr. Morrill had usually enjoyed good health and was strong physically, as well as splendidly equipped intellectually. We do not know as yet the immediate cause of the death of Dr. Morrill, and yet we do know that he had long been one of the most active men among us. Peace to his ashes and love to his memory!

NOTICE! NOTICE!

The North Carolina Christian Conference is to meet with Hines' Chapel Christian church, Guilford County, November 14-17, 1922. And as pastor of the above church we ask that every pastor see that every church of which he is pastor elect and send at least one delegate to this conference.

Will you see that a notice is sent us stating how and when you are coming. We will be glad to meet you at station if necessary. Come to stay for every session, we will be glad to have you.

C. E. GERRINGER.

McLeansville, N. C.

Pastor.

A VITAL NECESSITY—WHAT IS IT?

We find in *The Pioneer of A New Era* of Mitchell, Iowa, the following most interesting discussion. We urge a careful reading of this interview, not merely because it is from one of the great preachers in this country, but because the subject matter is a vital idea in the development of the Church. Without it no church can become the power it should be, and therefore this interview should be read from the pulpit of every church in the Christian denomination. We bespeak for the interview a wide reading by every Sun reader, and then it should be read from our pulpits that it may reach the masses of our people.—*Editor.*

A very interesting conversation between Bert Wilson and George W. Truett, the well-known Baptist preacher of Dallas, Texas. Here it is—

"Now, Mr. Wilson, what was it you wanted to see me about?"

"I have heard that you have a great giving church, and I want you to tell me the secret of your success along that line."

"Oh, there is no secret about it. Practically everybody in our church gives. Giving is magnified as much as prayer, for nine chances out of ten, people who do not give do not pray. Definite, unceasing energy is put forth to get our people to give."

"What about poor people in your church?"

"The poor are taught to give as well as the rich. It is not a question of whether they are rich or poor; it is a question of whether they are Christians. Every Christian is expected, as a part of his life, to give."

"But how do you keep them interested and informed on the subject?"

"We have a regular system of sending tracts and facts through the mail to all of our members. We get letters from missionaries, of whom we are supporting several, and give the people the information about their work. If the people know the facts and needs they will usually give."

"How soon after the person joins your church is he asked to make a subscription?"

"We do not delay that for a single hour, for it is just as important that they understand that giving is a part of the Christian life as anything else. On the day they join the church they are charged, among other things, to be regular, systematic givers. They are exhorted to study this most important matter."

"What emphasis do you lay upon Tithing?"

"Our whole teaching is that no Christian should give less than a tenth. Of course we do not emphasize that giving is a Christian grace. Surely a Christian, with the larger light of the New Testament, should not give less than the Jew, with his little taper."

"But if you teach the poorer people and those in average circumstances to give 10 per cent, what about the well-to-do members?"

"Ah," with a twinkle in his eye, "these well-to-do people surely understand that 10 per cent is the starting point and not the stopping point. We have many men who give a fourth of their income. We once had a well-to-do man who was very devoted, who took out of his business only enough for a comfortable living and gave all the rest to Christ. He gave from \$15,000 to \$40,000 a year."

"Are you able to get your business men to accept the principle of setting aside a definite portion, as well as those on salaries?"

"I can answer that question very definitely. Recently I had a very large group of our men together and I asked them the straight question,

'How many of you are giving as much as a tithe as your minimum gift to God?' and 85 per cent of that great crowd of men stood to their feet. That was one of the most heartening experiences that I have ever had in all my ministry, for with these fathers practising such fine habits of giving, I know the future of that church is established; because their children will follow in their footsteps."

"Would you mind telling me what the total gifts of your church aggregate per year?"

"Well, last year our gifts amounted to \$204,000, plus, but from present indications our gifts for this year will probably reach \$225,000."

"How much of that total will be used for all of your missionary work?"

"Our local expenses will reach about \$35,000, so that our gifts to missions, benevolences and education, will amount to from \$190,000 to \$195,000."

"Why are the totals so large?"

"It is because everybody gives. We have 4,000 members, and I do not know of a single family that does not give to the church."

"But how do you get them to give these large sums through the church treasury?"

"Constant teaching gets them to give through the church. Many fine men in the church are bled and the church does not get the benefit from it. We teach that the bulk of the giving should go through the regular church channels. All of our charities go through the church. When we want to help a poor family, we send a messenger in the name of the church to distribute our gifts. This binds the people up to the church instead of to some individual."

"Please explain how you get your rich men to give so freely."

"Well, our rich men have been trained thru a period of twenty-five years. I have been the pastor of that same church for twenty-five years and our major premise is that Stewardship is a vital principle of life—that men are trifling with God, themselves and humanity if they do not give; that they misrepresent Christ. To give is to live; to withhold is to die. Hardshellism works its own destruction."

"Have you ever found that preaching about money drives men away from the church?"

"No, because it must be a deeper thing getting the money. Giving is not for the purpose of getting the money—it is for the purpose of developing."

"If this subject is taught and emphasized in the right spirit, there is no reason why any church should not come to feel a new sense of power in the administration of its Stewardship, both in the local community and throughout the world."

Dr. Truett is one of the foremost Baptist ministers in the United States, and this lesson from his own experience is of great value. We respectfully ask that our ministers generally preach a sermon on Stewardship and then read this interview with Dr. Truett to his congregation, and after reading the interview, it will be a good thing if he will give his congregation the opportunity to ask him questions on either, or on both, the sermon he has preached on Stewardship, and the interview with Dr. Truett. We are not, as a people, doing half enough teaching as to this question of giving to the promotion of the Lord's work. We need to double our teaching along this line, not merely for the sake of raising money, but also for the good of the individual members—for they need to do the giving as much as the cause needs to receive it.

Giving is a privilege that an angel might

covet. I often preach on the subject of Stewardship when no offering is to be taken at all, but emphasize the definite doctrine of giving as a part of the Christ's program.

"What is the spiritual effect of your stewardship on the members?"

"Ah, that is the great thing about it. I have seen lives transformed by giving. The non-giving Christian has a bad time—he is at 'outs' with himself and the church and the Lord. Again I repeat that to give is to live, and to withhold is to die."

"What if a man comes into your church who refuses to give?"

"But the probability is that he will give. The atmosphere is there and he can't live in that atmosphere without giving. Of course, if he continues to refuse to give he will automatically cut himself off from us and go to some other church. A very rich man once said to me that we should never fail to teach the poor to give and for two reasons: *First*, Because it is right, and *Second*, if he is taught to give when poor, he will continue to give when he becomes rich.

We also teach the children to give systematically. We teach that giving is a fixed principle, and the minimum is the tenth—that some should give a fourth, some one-half, and others even more than that."

A LETTER TO CHURCHES AND PASTORS IN NORTH CAROLINA

Dear Friends:

As you know the North Carolina Conference has by referendum voted to separate into three conferences as before the merger. It will, however, be necessary to hold one more session of the United Conference in order to get everything straight for the division. This session will be held with the Hine's Chapel Church, Guilford County, Rev. C. E. Gerringer, McLeansville, N. C., pastor. The date is November 14 to 17.

It is imperative that every church be represented by a report and by delegates and that every minister be present at this session. Beloved friends, this is the Lord's work and we should give it our best attention.

Mr. J. A. Dirkey, the Conference Secretary, has just written me he cannot find time to send out the report blanks and that Rev. J. W. Patton, assistant secretary, has engagements that prevent his doing so. That is why you are hearing from me.

Pray for the Conference and for the Kingdom of Christ. Please have the church in session also pray.

Sincerely,

W. A. HARPER,
Secretary Executive Committee,
N. C. Christian Conference.

Elon College, Sept. 30, 1922.

Our Public Schools.

Public schools are maintained for the purpose of making better citizens of the boys and girls of this country. The secular education furnished is generally very good, but in the schools, as a whole, very little is done for the moral instruction of the pupils. Most of what is given is by the teachers individually rather than as a part of the system. All true morals are based on the word of God. So the most satisfactory means of teaching morals is through the Scriptures. Parents should see that at least there is the reading of the Bible in the schools. So far as we are informed there is no law against this in any State in the South.—Ex.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

A VERY BEAUTIFUL ILLUSTRATION.

One reason why we love this world so deeply is because we live so near to it. One reason why we do not love Heaven, as truly as we should, is because we live so far from God. Do you see the point? We shall most likely love the thing to which we cling more than that which is far from us. If we love the world and the things of the world, it will be because we live so close to it. If we love this world less and Heaven more, it will be because we live nearer to Heaven.

Some one tells us that the scientists say there is a place high up in the air where a stone weighing a ton would weigh naught. And then they proceed to explain why this is so. When the stone reaches that high place in the air, the attraction of gravitation from other bodies counteracts, or counterbalances, the attraction from the earth, and then because of the attractions from opposite places, the stone weighing a ton can be held on the fingers. You see in that high position in the heavens, the attraction from the different heavenly bodies, nullifies the attraction from the earth, and there, being held between opposing attractions, the stone comes to weigh nothing, and it is then that one can hold it on the end of his finger easily and for the reason that it is suspended between opposing forces.

In a somewhat like manner there is a place high up in the spiritual realm where our burdens become light, and like the man who holding the stone weighing a ton on his finger, seems to do so with the utmost ease. That place is where the soul draws nigh to God and God draws nigh to the soul. See Rev. 3:20. It is then that the power of God neutralizes the power of the world and we are enabled to stand in the presence of great world attractions and become more than conquerors, just because we have come more in touch with God than with the world. Here is a great lesson for us, if indeed, if we will but learn it and put it into practice. By living near to God we rise above the earth-forces and being upheld by a greater power the Christian is an overcomer, and being an overcomer, he is freed from the powers of the world and enabled to live in touch with God, and therefore, by His power he gets to be not only an overcomer but a victor in Christ. If you would nullify the power of the world over your heart, live near to God and then the attractions of the world will lose their power and the Christian will thus become master of the world and live above it to the glory of God.

ALAS, HOW TRUE!

Some one has told it that a certain boy was a member of a mission band. On one occasion he confessed that a quarter for peanuts looked as small as a pinhead, while a quarter for missions looked as big as a cartwheel. We are not absolutely sure of the meaning, but it seems to be that this boy was regarding the size as indicating his willingness to part with it for the purposes named. Evidently the quarter he was to spend for peanuts was readily let go, but when it came to giving it to missions, the quarter looked mighty

large to go for missions. He was quite ready to let it go for peanuts, but he was slow to let it go for missions. That boy had the matter exactly backwards from what should be the Christians viewpoint. For missions the quarter should be allowed to depart most willingly, while for the peanuts he might have done well to hold the quarter for a time till he could be assured of the wisdom of spending for such a purpose. There are many grown-up people who look at their money in a similar way. If their money is to be spent for selfish purposes, then it goes quickly for that which will satisfy the appetite, but it is held a long while before it is allowed to go, if it is to be spent for some benevolent purpose, such as missions, schools, hospitals or orphan asylums. Let us get the matter straight and learn to do things in the right way. Let us learn to put the right value on the things we do and give. If it be for self, we may let it go slowly, not dashing it off suddenly, as if we were glad to get a chance to part with the money. If, on the other hand, we are to give for some worthy benevolent purpose, it will do us good to consider the value of the money and what it may accomplish for the up-lift of fallen humanity, and then let it go quickly to the place where it can be of the largest service to our needy fallen fellowmen. Let us try to get the stingy disposition of our hearts so that we may be magnanimous in our benevolence for the cause of Christ.

There is a great deal of difference between the size of a pinhead and a cartwheel, and the way we use the two shows conclusively what estimate we put upon the one for self and the value we put upon the other for the cause of Christ. True love for Christ and our fellowmen will settle the matter well and wisely for the cause of righteousness.

LIEUT.-GOVERNOR WEST AND THE BURLINGTON CONVENTION.

This week we are publishing a communication from our beloved brother, Lieut.-Gov. West, of Suffolk, Va., in which he presents quite clearly and even pointedly matters which ought to engage the attention, the best attention, of the forthcoming Quadrennial Session of the American Christian Convention, soon to meet at Burlington, N. C.

We bespeak for his suggestions the best of attention on the part of the Convention. If we wish to serve the cause of Christ in the best possible way, then the suggestions he presents cannot be ignored. Some of these suggestions are very vital and need the best study and development our people can give them.

At this time we wish to make a suggestion bearing upon one point in particular, named indirectly in his sixth item aggressive leadership. Only a few weeks ago, we ventured to call attention to one point in our work as a people, viz.: Statesmanship in the work of the Church. Of course we are not thinking of political methods, not at all. We are, however, thinking of the great need of men and women who are broad minded enough to take responsible positions in the Convention and then fill those positions in a way which shows their ability to do the work of real Christian statesmen in the work of the denomination.

We need men to do more than to serve as mere clerical aids. We have a plenty of men who can do that sort of work, and do it well under the direction of competent leaders. What we do really need is to have leaders who can and will put their shoulders to the wheel and

move wisely and promptly for the establishment of the cause we love, and for which some have made the sacrifice of occupying larger fields of usefulness elsewhere. A few men and women have done great things for the promotion of the cause of the Christian Church, but they have been sorely tried and hindered by men who ought to have done great things for our cause, but their vision both for the prosperity and usefulness of the Christian Church and for the spread of the Gospel and the building up of the Christian Church, as a religious body, has been entirely too limited to gain the end in view. A brother, writing to us only recently, declared that our people, in the matter of selecting our leaders, have in some instances, passed by the gold and taken up the brass, and to the extent that he is correct, such choice has always been disastrous to our cause. To be a wise and successful leader in such a work, a man needs education, but he needs more than education. He needs to have a far-seeing vision, dominated by a competent statesmanship, and by that we mean men and women who can sense the situation and see what is needed to make the situation a thrifty field of broad Christian usefulness. He must be capable of giving the treatment needed. Must be able, not merely to do the work himself, but rather should he be a man who can put other men to work and so carry out what he sees is needed and what he believes will meet the demands of the field. That is the kind of man the Christian Church needs to undertake its leadership and bring to pass such things as shall contribute to the upbuilding of the Church as an evangelistic agency for the winning of the world to Christ.

Did you say, Have we such men? Oh, yes, surely we have, only we have not looked them up and put them into position where they can show their ability for the tasks which the church must undertake, if it is to accomplish its mission to the world. Look at our leaders as we now have them. You can tell, in each case, where we have had the right men in the right place. We can tell it by the fact that the work in charge of such a competent man will be thrifty and moving forward, while the enterprises which have good men, but men not adapted to the work, for leaders, you will find, is to say the least, not aggressive, not planning better things than his predecessor had planned and not doing any great amount of real progressive work.

Do you ask for proof? You shall have it. Within one hundred years we have made such small gains as now to be hardly as large, numerically, as we were seventy-five years ago. Lieut.-Governor West has shown that numerically we are now far behind what we were many years ago. If the work of the Christian Church had been in competent hands, in the hands of men and women who were statesmen indeed, and who giving themselves to their great tasks, not as a politician gives himself to his task, but as big hearted men and women give themselves to great undertakings for Christ and the Church, then we should have been standing well to the front, in point of ability among the various denominations. Not merely in point of ability, but also in usefulness and large fruitage.

We can name institutions in our denomination which have done wonderful things for our cause. Then we can just as surely point to others where there has been a virtual failure, not because the enterprise was not worthy, and not because there was not need for it, but purely, as we believe, because the men and women who were chosen as leaders were, in many instances, not at all adapted to the work assigned them. We are not censuring these men, at least not to the extent that they did the best they could, but we

do blame the Church for putting such men in positions which they are by nature (in natural gifts) not qualified to fill. The successful leader needs to be a man in the first place who stands high as a Christian, and who can not be induced to hinder his cause by "peanut" practices. A great leader is a man who has in his moral, intellectual and physical make up, qualities which God put in him, making him a man among men and a leader who dares to stand for the right, who cannot be swayed from the work to which he is giving his life, not even to put some other man forward, whether he is qualified or not.

Most certainly we have had great leaders for other days, but they were leaders for the day in which they lived. We now need leaders for our work in this day. The man who was a good leader twenty-five years ago may not be at all a good leader for the present time. Are we going too far? Then prove it by showing the enterprises under leaders appointed by the Convention, who are leading in their work and showing real progress and prosperity for and in our cause. Accept the challenge if you like, but when you do accept it, be assured that you have a task before you that your brethren will insist shall be performed in the open and shown to be fully abreast of such enterprises in other bodies of like character and purpose. What will you say if you find a man who has been elected to leadership among us, and who has long been in position, while the said enterprise is far below what it was ten or fifteen years ago, when he took charge of its high and holy interests? Do not shun the question, but face it and meet it fairly and squarely.

We have men who are well prepared for leadership, but such men generally are very modest men as to their own abilities. They will not put themselves into position, but if the Church at large should call them to leadership, you would see something coming to pass in the good work of the Christian Church, and it seems to us a wise thing to look before we jump in the election of officers, and try to make sure that the right man is found and put forward. We are now near to the assembling of ourselves as a body in our quadrennial convention, and if we ever needed to be careful in the selection of our leaders it is now. If there is not real improvement in the managers of some of our enterprises, and very soon, we doubt that certain enterprises will be anything of real power for the building up of our cause within the next fifty years, and may be the limit might be put much nearer to us than fifty years.

One of our most prosperous conferences in the denomination has been led on from almost nothing in the way of aggressive work till to-day it is really one of the best bodies, if we count aggressive work and real fruitfulness in the cause for which we are laboring, and yet that has largely been due to real statesmanship on the part of its leaders and especially of one leader, and this one leader is too modest to put himself forward except as his fine work has made it too plain that he was the man of the hour. Now may we not find such men for leadership in all of our work? We believe we can, if we make the real and right effort.

We ask that the communication from Bro. J. E. West, in this issue, be read and studied carefully and prayerfully. Bro. West writes to the point and his challenge should be met just as fairly and openly as possible, for he is right and the work is calling for such men as can lead well and wisely. But our testimony is not needed—the condition of our enterprise and the slow growth of our work at large show the facts beyond all question.

A JUSTIFICATION OF CAPITAL PUNISHMENT

By A. T. HOWELL, in *Biblical Recorder*.

(Continued from last week)

Part II

II. Capital punishment is just and vindicates the majesty of the law.

There is an innate sense of justice in the bosom of all normally constituted men that is compatible with the moral law of God, which is bottomed on man's need and God's holy character. Retributive justice demands a penalty of punishment commensurate with the gravity and malignity of the crime. Christ died on Calvary's cross to satisfy the justice of a broken law. Law is never satisfied until the penalty is paid. If Christ had not died to pay the penalty of a broken law there would be no forgiveness of sin and the gates of heaven would have remained closed against all transgressors of the law. The law is of God, and if its majesty is not vindicated, society is injured, and God's moral government put to shame.

1. The Bible sanctions capital punishment.

The Scriptures justifying the authority for capital punishment are many, clear, positive, unequivocal, and decisive.

Gen. V. 6. "Whoso sheddeth man's blood, by man shall his blood be shed."

Ex. XXI. 14. "Thou shalt take the murdered from mine altar that he may die."

Num. XXV. 31. "Ye shall take no satisfaction for the life of a murderer which is guilty of death, but he shall be surely put to death."

Ex. XX. 13. "Thou shall do no murder."

Ex. XXI. 12. "He that striketh a man with a will to kill him shall be put to death."

Moses, Joshua, Samuel, David, Elias and other holy men used this power and put to death malefactors. Paul in his epistle to the Romans, chapter thirteen, verse four, says: "If thou do that which is evil, fear; for he beareth not the sword in vain, for he is God's minister." Here the apostle plainly teaches that the right of the sword, or capital punishment, has been given by God to rulers against criminals. The lawful ruler holds from God the right of life and death, according to the exigency of eternal reason of justice; and therefore he does not bear the sword in vain.

Every civilized and Christian nation from Sinai till now has so understood the law, and has practised this penalty in punishment of murder. The Bible in no uncertain sound condemns retaliation. Killing in self-defense on the part of individuals and nations is not murder. Some wars are just and are justifiable on ethical grounds. War is the surgery of civilization. Wars are sometimes become the highest expression of benevolence. The progress of the race has largely depended upon war. Taking life on the battlefield is the nation's defense against external enemies. Taking life on the scaffold is the nation's defense against internal foes.

The non-resistance doctrine of Jesus is beautiful. It is a high standard of Christian ethics, and was given by Jesus to His disciples in the sermon on the Mount to govern them in relation of one to the other in the Kingdom of God. Only Christians can approach, or practice, this non-resistance doctrine of Jesus. Not until the nations of the earth are dominated by the spirit of Jesus will the doctrine be practical for nations simply because blind men cannot see and dead men cannot love.

Shall Belgium, France, England, Italy, and America apply the non-resistance doctrine of Jesus and let the ruthless hand of Germany burglarize the nations of the earth, and let silver

shod despotism and golden crowned militarism dominate the governments of the earth, and an atheistic philosophy shape the world's learning, and a Christless theology dominate the religions of the world? I think not. Not to resist in this case would be a crime. Jesus lived under the stern law of the Romans, and as far as we know never breathed a word of protest against capital punishment. The just for the unjust died of crucifixion upon a Roman cross. The Bible, the infallible Word of God, confirms and justifies capital punishment.

2. It is sanctioned by reason.

Capital punishment is lawful, necessary, as a deterrent of crime, and essential to maintain the sense of national justice which lies at the foundation of all vigorous administration of law.

This sense of justice sustains the judge on the bench. It fortifies and supports the whole process of criminal adjudication. We advocate it on the broad, reasonable principle that it is in accordance with the clearest dictates of justice.

To say that the abolition of the death penalty diminishes crime is to read statistics upside down. You must show that abolition is the cause of the diminution, which thing cannot be done. Otherwise you will be guilty of the fallacy of attributing a fact to a false cause. Post hoc, ergo propter hoc. Strange logic is that.

3. A murderer's life should not be more sacred than the life of his victim.

Great certainly is mercy, but in the government of nations it can never take the place of justice. It can only season it. When mercy displaces justice, it becomes the highest injustice. For then the wicked can overpower the good with impunity, and the rebellious can shake society to its foundations. Thousands of innocent persons are murdered in the United States every year, the majority of these are helpless women. Many times there is much sympathy for these brutal murderers, and little for the innocent and helpless victims and families and friends left behind. It has come to pass that when the criminal is sentenced and executed, he is looked upon as an unfortunate victim of law rather than one who justly deserves to be punished. He has a large funeral attended with sympathetic friends who praise his noble, plucky, but untimely death. He is the hero of the hour with virtues which invite emulation rather than the guilty wretch whose shameful conduct should be a lasting example to evil doers. This morbid sympathy and maudlin sentiment puts a premium on human butchery, and bends an aureole on the brow of crime. The safety of many ought to outweigh the sympathy of the few.

4. It is more merciful than suggested substitutes.

Cain's punishment was a thousand fold more severe than death. History and fiction vie with each other in depicting the horrors of a guilty conscience. It is a cold shadow by day, and the black wing by night. It is a fire that never goes out and a worm that never dies. When the sunshine of hope fails to kiss prison walls, and the prisoner is assured of no possibility of escape the majority of them prefer death to life imprisonment. Insanity is fifteen times more prevalent among life convicts than among the others—death or insanity disposes in four years of 27 per cent of life cases. This is the estimate of authentic statistics.

5. It saves the community the cost and danger of keeping in custody victims and dangerous characters.

This proposition is logical and right from an economic point of view. There are without doubt many criminals so low and hardened that they cannot be reformed. They are ready at any time to kill the warden of the prison, and escape to

commit more heinous crimes. They are dangerous, incorrigible and absolutely worthless. Why should such criminals be imprisoned for life at the expense of good citizens? The maintenance of criminals in all its history has been a great liability and not an asset. The greatest safeguard to life is its sanctity. The way to keep life sacred is to eliminate by death all who wilfully take it. Though not so pleasant, punishment is as important as reward. It is as necessary to hang some men as to build monuments to others.

III. The objections to capital punishment are sentimental and theoretic, growing out of a false humanitarianism.

We do not stay the fiend who wields the midnight bludgeon, disembowels pedestrians, ravishes women and garrots young women in secret places because we are bloodthirsty, but because society is not safe when they are at large.

1. It can be made certain.

It is true that some mistakes have been made and innocent people executed.

But mistakes are now reduced to the minimum. The taking of an innocent life on the battlefield in a just war of self-defense is regrettable, but necessary.

The loss of an innocent human life by the slip of the surgeon's knife is regrettable, but we do not for this reason abolish surgery. The deliberate taking of innocent human life by the law of society is ethically justified, if such a sacrifice saves a multitude of other human lives. This conclusion has been unanswerably worked out by ethical classes in a score of great universities.

Life may have been taken from insane and illegally responsible people by the hand of the it had been done knowingly it would have been State, but it was because of human ignorance. If a meaner, lower act than the dogs licking the blood of Jezebel. Taking the life of people of no criminal responsibility unknowingly is no cause to justify the abolition of the death penalty. Revive the scientific test for legal insanity and reduce the mistakes to a minimum.

2. By our jury system very few mistakes are made in passing sentence of death.

The law takes for granted that every man is innocent until proven guilty.

The law allows every chance to the criminal where there is the least uncertainty of guilt. There must be no reasonable doubt of guilt in the mind of the jury before a verdict of guilt is given. Then the prisoner is allowed the right of an appeal to other courts. So, by our system of criminal courts, very few innocent persons are ever condemned and punished.

3. It reduces crime to the minimum.

We have heard that prohibition laws do not prohibit the making and selling of liquor. But yet the liquor folks are all the time fighting prohibition laws. Strange paradox. We know that these laws have knocked the face off of John Barleycorn, suppressed and destroyed more than three-fourths of his business, and sent him out into the dark to carry on his nefarious traffic. If these laws were perfectly enforced the nation would be so dry that you would have to prime it before it could spit.

They tell us that the law against capital offenses does not deter criminals from committing crime, but we know it does if figures do not lie.

The enforcement of the death penalty gives firmness to the execution of all laws by a sort of radiation or reflex influence. Robbers, thieves and assaulters prefer to operate where there is no capital punishment. They can then kill their victims, and rid themselves of a dangerous witness without increasing the punishment.

In Canada under stern English laws there is only one murder to twelve in the United States per million of inhabitants. In England where the laws against murder are swiftly and vigorously enforced, the crime is comparatively rare.

In our own land the cowardice of juries and judges, the power of money to delay and frustrate the law, and a weak and sickly sentimental humanitarianism bind up the sword of justice. For this we pay a daily tribute of blood, misery and money that ought to make us shudder.

In the early days of our history too many and too trivial crimes were punishable by death, but now the pendulum has swung too far the other way, and sentiment and sympathy have run away without judgment.

IV. The abolition of capital punishment has not been satisfactory.

The objectors of capital punishment are not jubilant over the results in the States which have thrown off the stern mandate.

In every such State crimes and murder have greatly increased in number and in violence. Murder in Michigan increased from sixteen in the six years prior to abolition of hanging to 152 in the same period after forty years of abolition.

Murder in Maine increased from two to eighteen. Murder in Iowa increased so rapidly that the penalty was restored.

Murder in Vermont increased from five to 20 and the jury exercised the law's option and sent Elroy Kent to the gallows and thus stayed the wave of crime.

Murder in Rhode Island so greatly increased, and violence within the State prison became so serious that capital punishment was restored for murder committed inside that institution.

In France murder increased 68 per cent in eight years, and the guillotine was restored. In Austria murder increased and the punishment was restored.

The same is true of Germany, Switzerland and Italy. Murder in California and Colorado increased and both States re-enacted the statute.

This looks like the abolition of the death penalty leads to barbarism instead of high civilization.

1. It has led to lynchings and increase of all sorts of crime.

Lynching is capital punishment perpetrated illegally, and is a disgrace to our civilization. The number of lynchings in our country exceeds the number of legal executions. It is a shame upon us that we do not abolish lynching. It is not too much to say that if capital punishment were universally abolished our present moral status existing, an avalanche of crime would fall upon us, and lynchings would follow in thick profusion.

Wherever unusually brutal and atrocious crimes are committed, particularly if they cross racial lines, nothing less than death will satisfy the general sense of justice that is to be found in the average community of the civilized world.

2. Criminals do not dread the life imprisonment penalty as much as they do capital punishment.

Nearly all criminals hail with joy the verdict of life imprisonment instead of death. For there is hope of escape, or of pardon, because of our laxity in pardoning the guilty.

3. Life imprisonment frequently develops insanity and torturous death.

To prevent the escape of the prisoner is the first essential in the execution of life sentence, and this was first accomplished by solitary confinement. But solitary confinement usually in a short while produces death or insanity. Our civilization cries out against solitary confinement ex-

cept for short periods and for keeping order in prisons.

Co-operative work is the concomitant of non-solitary confinement. This gives opportunity of escape and the committal of more crime.

4. Life imprisonment has not been satisfactory in reforming criminals.

Even the most sanguine advocates of life imprisonment do not boast with pride of the reformation of criminals.

Mr. Cotton, for 12 years chaplain of Newgate, England, said that he did not remember one instance of conversion and reformation except in prisoners who were executed.

The governor of the Portland convict prison in England bears this testimony. "I have known only two cases of real reformation in thirty-five years."

Reformation is the exception rather than the rule. About the same thing is true in other countries. Some may have a better record. According to the best authenticated statistics not over twenty-five per cent of recidivists in all countries are ever reformed.

5. It more ideally fills the purposes of punishment.

The death penalty accomplishes more ideally and more justly the purpose of punishment for murder, rape, arson, burglary, treason, than any other form of punishment. Dr. McGilvary, of Cornell University, says: "The best way to reform some men is to kill them." Life imprisonment seals criminals in crime, while the imminence of death hastens repentance and the acceptance of the sacrifice of Christ. If the impending doom of death does not arouse the sacred conscience, the atrophied moral sense, the blurred vision of judgment to come, and quicken it into a new spiritual life, what will? It does in many cases cause the convict to call on God for forgiveness. They ask for pardon from an offended God, forgive their enemies, and die gladly, peacefully, and happily. They obtain "a purification through suffering."

Our country just now is suffering badly for some hangings. After the communists burned the guillotine in 1871, France grew strangely soft and merciful, and concluded that capital punishment was a relic of barbarism, but in eight years barbarous crimes increased 68 per cent. The guillotine had to be restored.

Apart from the reception of God's blessings gospel, nothing would work more for the salvation of our country than a goodly number of well conducted, well considered, and well timed hangings. We want no hangings by mobs of brutal ruffians. We are not particularly concerned about the hanging of poor ignorant white folks and negroes who have neither friends nor money to interpose in their behalf. The hangings that would do good is where wilful capital offenses are clearly proven against men of some standing, who have money and who have employed shrewd and unscrupulous lawyers to exercise their talents to the utmost to defeat the ends of justice. There are plenty of opportunities for such hangings, opportunities that are now going to waste.

We believe in capital punishment because we believe in the Bible. That old Book speaks in no uncertain sound, "Whoso killeth any person, the murderer shall be put to death at the mouth of witnesses. Moreover, ye shall take no ransom for the life of a murderer that is guilty of death, but he shall surely be put to death."

That is plain enough, but that is not the end of the matter. God proposes to have a reckoning with those who trifle with that requirement. "So ye shall not pollute the land wherein ye are; for blood it polluteth the land, and no explana-

tion can be made for the land, for the blood that is shed therein, but by the blood of him that shed it." We verily believe that God has a controversy with our land because it is polluted by the blood that has been shed therein for which no explanation has been made. Let us have some hangings that will mean something, that will make the man who is capable of taking the life of his fellow, think seriously how it would feel to have a halter around his neck and his feet dangling in the air with no support in reach. Such seeming barbarism will be a great mercy toward the innocent.

If that does not hold back the waves of pandemonium, what will?

Let us abolish the crime, not the penalty. Capital punishment should be abolished, but not until the murderers of the earth abolish it. Then will the instruments of death and torture crumble to dust, and prison cells be tenantless. The church has spent much time admiring the Good Samaritan, and little time in getting the robbers out of the way on the Jericho road. It is our duty to prevent all the crime we can, and punish all we cannot prevent.

A SERMONETTE.

"Wherefore He is able also to save them to the uttermost that come unto God by Him seeing He ever liveth to make intercession for them."—Heb. 7:25.

The Central Purpose of the Hebrews Epistle is the exaltation of Jesus. He is in its thought greater than Moses. He is the Builder of a spiritual house. He is the Mediator of the New Testament. He is a Saviour to the uttermost for those who come to God by Him.

Expectation of a full salvation roots itself deeply in the priesthood of Jesus. His character, the plan of His appointment to the priesthood, the sacrifice which He makes, are all given emphasis. He is "holy, harmless, undefiled and separate from sinners." He was made a priest with an oath by Him that "sware and will not repent." He hath become a priest "after the order of Melchisedec." He was made such, "not after the law of a carnal commandment, but after the power of an endless life." He needeth not daily to offer sacrifices. He hath offered himself once "without spot unto God."

Jesus saves to the uttermost in degree. He can save the worst sinner. He can save from the worst sin. He can save from deepest depths to highest heights; from the uttermost to the uttermost. He can save all men from all sin.

The intercession of the living Christ assures salvation to the uttermost in duration. He lives; He intercedes. While probation lasts, He pleads our cause and stands our Surety. Eternity shall know exigency that is not met in the meditation of our Lord. Enter now into the "holy of holies by a new and living way"—even the rent veil of His flesh.

Doers of the Word.

The apostle James speaks of the word of God under the figure of a glass or mirror. He implies that if we stand long enough before this Scripture looking glass, we shall see ourselves just as we are. Its power and accuracy, inreflecting our likenesses are not questioned for one moment. Our soul blemishes, our spiritual deformities, are clearly revealed. The prayerless man is found out in the presence of truth. The careless and indifferent have a life-size portrait of themselves as they wait before the mirror of the word. The pollution and perversity of the carnal nature are discerned as we look into this "perfect law of liberty." But a vision of one's condition

and a pungent sense of one's need are not sufficient. We must be "doers of the word." Truth can not be held abstractly; it must be incorporated in life and practice. To make mental assent to truth and pay no tribute to it in the soul's devotions is to invite deadness of conscience and hardness of heart. Light rejected becomes darkness. Truth that is not obeyed becomes to the soul as death-dealing error. Warnings unheeded make callous the nature. The man who hears the word but refuses to practice it in his life forgets "what manner of man he was." He loses the vision that was once his. He wastes capacity for rallying to gospel appeal and settles down into a state of inertia and spiritual blindness greater than that which he knew before he received the revelation of truth at all.—By Rev. Jos. Owen in *Way of Faith*.

THE RETIRING PASTOR.

We are in that season of the year when many of our ministers will be changing pastorate. What should be the attitude of the retiring pastor toward the members of the charge he has been serving, and his relation to the work of the Lord which has been placed in the hands of his successor?

It is possible to retire with a bitter spirit. This seems almost incredible in view of the profession of the religion of the Lord Jesus Christ, and the office of the ministry which should be an example to the flock of God. Nevertheless it is sometimes true that a minister retires from a pastorate in such a frame of mind as to say harsh and bitter things about those who may have been instrumental in the change of pastors, and even speak disparagingly of the entire charge, and make it as difficult as possible for the pastor who is to follow him. His exit may be so generally disgusting and unchristian as to bring great discredit upon the work of God. And the pitiable thing about the performance is that such an exhibiton is usually accompanied by a loud profession of superior spirituality. Such a person may be entirely blind to his own spiritual condition, but it is no difficult matter for even the least discerning to perceive his backslidden state.

There are others who exhibit an equally despicable disposition, but in an almost opposite direction. Such a one seeks to retain the intimate friendship of those of the charge he is leaving, to the extent of encouraging them to run after him for all sorts of ministerial service, such as arranging before hand for weddings, funerals, etc. We have known some such persons to exercise some sort of an influence over members of former charges as to cause them to run after them and pay them money that should have been paid to the rightful pastor, and in various other ways retain an improper influence in their community. It is entirely proper that a pastor should so conduct himself in the labor of the Lord, that he may retain the affection and confidence of those whom he has served; but he should discourage a continuation of pastoral relations with a church or charge after he has changed to another field of labor, to the detriment and embarrassment of the new pastor.

But we rejoice to know that by far the larger number of ministers with whom we have been associated have been of a far different character. If one, in the providence of God, severs his pastoral relations with a church or charge, every possible endeavor should be made to leave an amicable and happy feeling behind him, and do all that may wisely and profitably be done to prepare the way for the hearty reception of the new pastor, and the cordial co-operation between him and the people he has been called to serve.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

- 1. To one sending 100 subscriptions or more\$50.00
- 2. To one sending 80 to 99 subscriptions. 37.50
- 3. To one sending 60 to 79 subscriptions. 25.00
- 4. To one sending 50 to 59 subscriptions. 20.00
- 5. To one sending 40 to 49 subscriptions. 15.00
- 6. To one sending 30 to 39 subscriptions. 10.00
- 7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name table indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

CONTRIBUTIONS

SUFFOLK LETTER.

Pledges for the payment of money to the cause of Christ are as binding as the obligation to live a Christian life, and such pledges exist by implication if not expressed. The obligation to tithe, under the law, did not rest upon a human promise but upon God's word, but when a pledge is made it acknowledges the obligation and strengthens the purpose to fulfill it.

Perhaps nothing is treated more lightly and yet is more important than human speech. It is used loosely, and even pledges seem to be clothed with reservations based on most trivial excuses. Nothing should be regarded more sacred than a promise—the *human word*. The business of the world rests on promises. The currency we use is nothing but a promise on paper. The notes held by men are nothing but promises. If promises fail, the whole structure of human enterprise falls to pieces. God puts his *word* above everything else. "Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35. "The word of God, which liveth and abideth forever."—I Peter 1:23. The universe may pass away, but God's word remains. His word is more to Him, and to us, than the whole universe. If His word were to fail, *all* would fail. God could not be God and not keep His word; Christians cannot be Christians and not keep their word. A human promise is the supreme thing in human history.

Obligations to give do not rest upon large ability to give. Tithing did not rest upon large producers, but upon *all* producers. The widow's mite counted even more than the gifts of the rich. This reveals a great lesson. Two classes fail in the real spirit of Christian giving; the poor excuse themselves, because they can give so little; the rich lose the reward of giving because they do not give as God has prospered them. All should give as they prosper; if they have made a promise to give, as in the case of Men and Millions pledges, that should be as binding as a note in bank; if not able to pay a note at bank the day it becomes due, it is *renewed*, and that is exactly what should be done with a promise to pay to any church cause. Failure to pay or renew an obligation at bank forfeits credit. It can be no less at the counter of the church. The person who promises or pledges money anywhere and fails to pay or renew, loses confidence in himself, and that is the greatest loss of all. It is bad enough for others to lose confidence in us, but it is doubly worse to lose confidence in ourselves. Self-confidence, when based on a right foundation, is the strength of human character and conduct. When men keep their word, they value their word and will defend it with their lives. Men go backward when they lose confidence in themselves. There are three kinds of confidence that make up active faith: confidence in God, in others and in self. These three make the triangle by which all human achievements are wrought out. These are all retroactive. If we have faith in God, He has faith in us; if we have faith in others, they have faith in us, and if we have faith in ourselves, it makes faith *active* in us. As all great problems in higher mathematics are solved by the use of the triangle, so all spiritual activities are worked out by this triangle of faith. One weakness of the church is that people have too little confidence in one another. Friendship rests upon mutual con-

fidence. Business rests upon the same foundation. The strength and love of home are here.

Some people excuse themselves from religious obligations because, as they say, they do not belong to the church. The obligation to be religious rests upon *all*; it is simply acknowledged when they unite with the church. The obligation to contribute money to the use of the Kingdom rests upon *all men*; it is acknowledged when they join the church; it is doubled when they make a pledge. There is no religious release from the Men and Millions pledge. Absolute inability to pay is the only thing that can absolve the one who has promised to pay.

W. W. STALEY.

ELON LETTER.

Why should anyone be troubled about miracles? Every time we pray and our prayer is answered, a miracle has been wrought. Every time God accepts the returning prodigal and restores him to his proper place in His love and affection, a miracle has been wrought.

I worship a God Who made the world and Who is greater than His creation. He can at any time change any law He has made. Whether He will change one of His laws depends on the purpose He has in mind to achieve and on whether He can achieve it any other way. Whether He has at any time so changed a law is a matter of evidence.

Three things we must especially keep in mind in any discussion of miracles. First, God is not dependent upon miracles to prove His immanence in His world. "The still small voice" of conscience has always been ample for the individual heart to know of His presence.

Second, law is a relative matter, not absolute. Laws may and often do come into conflict. The law of gravitation is that all bodies are attracted toward the centre of the earth. Relativity deposits that this is not true of all bodies, for even the earth itself is attracted to some other centre. The law of force comes along and lifts bodies away from the centre of the earth. Water can flow up hill, despite the adage time-honored to the contrary. Bodies heavier than air can fly. You say these are not miracles, and rightly, but they tend to show that a conflict of laws does not nullify law. We know so little about spiritual laws that he would be presumptuous indeed who should attempt to dogmatize about miracles.

Third, God does work according to laws which He has made. These laws in the material world we call natural. The great sciences have developed around these laws, as men have been able to discover them. Every natural law is a thought of God. And further, every natural law is a covenant relation between God and His Children, as much so as a covenant relation touching the forgiveness of sins following repentance. God's covenant relations with His children touch all their life's relationships.

However, there can never be any question of God's ability to set any law of His aside. He made the world, including its laws, and He can change it and them. He is transcendent above His world as well as immanent in it. He will do anything for His children, that they may know Him and His love for them. He is not only a very present help in time of

trouble, but He is a constant joy in time of success and achievement. His presence is the realest thing in Christian experience. His companionship is our most priceless possession. Certainly He can and will work miracles, but to Him they are the natural laws of His great heart. The greatest of all miracles is His undying love for His wayward children, but this is but the eternal law of His nature.

W. A. HARPER.

ON THE OCEAN WAVE.

On Board S. S., Aug. 23, 1922.

My Dear Dr. Barrett:

Before leaving Suffolk I noticed in the editorials of the SUN a request for me to take with me a good pen and drop the SUN a few lines from time to time, as we traveled through Europe. I have a splendid pen with me, but I have for so long had the use of a typewriter that my pen will not work like it did before the days of a stenographer and typewriter. We are now on the last lap of our trip and we hope to land in Sherbourg, France, Sunday morning.

We have had a very delightful trip baring a slight storm last Sunday and Monday. At this time Mrs. King employed the two first words of the Sea Voyage language, *Oh, My!* Perhaps it would be interesting to the patrons of the SUN and especially to the rural sections to know the Mission of the International Congress to Europe at this particular time.

These men and women are chosen by their States to spend about two months in European countries, such as France, Belgium, Holland, Denmark, Switzerland, Germany, Italy and England to study international relations with Europe and United States with reference to trade conditions. What Europe's needs are and her ability to pay and our capacity to supply. It is a recognized fact that the United States can and are producing more material and especially food stuff than we can consume. It is necessary, therefore, to find an out side market for this over-production that our planters may take courage and continue to produce. For the past two years the farmers have demonstrated to the world that they were more patriotic than the rest of us. They continued to toil through sun and rain that they might help to feed the world without consideration of cost or profit. We need Europe and Europe needs us.

Therefore, the Commission is hopeful of establishing such relations that will bring Europe out of chaos and put our producers, and especially our farmers, on their feet again. I am sure it will be interesting to our people of North Carolina to know that this grand old State is represented by Mr. F. L. Williamson, of Burlington, and Alabama by N. L. Reeder, Florence; Georgia, Judge F. L. McCrackin, Valdostox; Mrs. King and I are the only representatives from Virginia.

The itinerary of the Commission will be very rapid traveling and I anticipate quite a great deal of study and hard work, therefore, I may not have an opportunity to write many letters, but I shall hope to give you from time to time a few things that will do credit to the splendid pages of the CHRISTIAN SUN and of interest to its readers.

I notice very perceptibly in traveling on this palacial ship the absence of prohibition and the presence of the new woman and her cigarettes, which are both very distasteful to me.

Yours very truly,

JOHN KING.

WHY THE CHRISTIAN CHURCH HAS NOT GROWN MORE RAPIDLY.

Having published the statistics of the Christian Church which show slow growth, I next inquire as to the causes of its slow growth. While there will be an honest difference of opinion, I believe that the growth of our church has been retarded principally from the following causes, which I name in the order of their importance:

1. Our leaders have been too indifferent as to the growth. They seemed to think our mission was to declare great principles rather than propagate them.

2. The lack of a strong organization and a lack of loyalty to what organizations we have.

3. A non-educated ministry and improper support of same.

4. A non missionary people.

5. Failure to enter the cities.

6. From lack of aggressive leadership, compact organization and sufficient publicity of a definite statement of principles. In the early years, the Disciples of Christ gathered in thousands of our members, the most of our ministers were charged with being Unitarians, and our position was misunderstood and misrepresented as to baptism, and it is now.

If I am correct, the Burlington Convention should carefully consider paragraphs one and two. I believe that the membership of the Christian Church should grow more rapidly, if we are to accomplish our mission. We can grow if we really want to, but we must have leaders, from the highest to the lowest, who believe in growth; we must revise our organization so as to keep step with the times and must fire our entire membership with a spirit of supreme loyalty to our denomination and the kingdom of God.

I would like to see the Burlington Convention appoint a strong committee of fifteen to consider these problems and the Convention spend one day or more in considering the report of this Committee. The Burlington Convention can be made the greatest in the history of our church. Will we grasp the great opportunity that will never come again? The delegates must give the answer.

JUNIUS E. WEST.

Suffolk, Va.

THE CHURCH WILL LOSE POWER UNLESS TALENT IS USED.

Rev. W. T. Walters Says God Intended That Talents Be Used.

In a sermon on "The Unused Talent," delivered at the First Christian Church yesterday (Sunday) morning, Rev. W. T. Walters, the pastor, said that the talent that was not used was taken away, and added: "The Church must use the talents she has or lose in that proportion her power to fight and conquer sin."

Dr. Walters took his text from Matt. xxv. 25, and said in part:

The Parable of the Talents is an illustration of trust on God's part and responsibility on ours. He has intrusted us with certain faculties and gifts and is holding us responsible for their use. Christ is the Master and we are the servants, and according to our several ability, He has bestowed upon us His gifts and allotted to us our tasks and has appointed unto us a time of judgment when we shall render an account of our stewardship. The parable forcibly portrays the two classes of humanity; viz: those who use the gifts of God for His glory and those who fail to use them. The subject today is "The Unused Talent."

1. The unused talent is useless. The servant, who buried his lord's money was rendering it useless to himself, to his master and to mankind. The miser, who hoards his gold, is blocking the wheels of progress, robbing God of the use of his talent, depriving his fellow-men of the benefits of his wealth and rendering no service to himself. Thus it is with all talents; whether music, public speaking, comforting the sick, winning souls or whatever it may be, it is no benefit to God, to the Church, the world or to the man himself unless it is used.

Intended Us to Use Talents.

2. God intended for us to use our talents.

No gifts of God are to be wasted, no blessings tossed aside, and no time and talents to be unused. God has a purpose in every life, a place for every individual and a task for every man and woman. His gifts are showered upon us that we may pass them on to others. His talents bestowed that we might use them for His glory, and time and opportunities given that we may improve them. The servant was not condemned because he had not gained five talents or two, but because he had failed to use the one. We are not required to do the impossible nor to do the work of another, but we are required to fill our own places and perform our tasks.

Enough Talents to Transform the World.

3. The world needs the use of the talent.

Our country has always had its untold wealth, in natural resources, but the red man had only his wigwam, his pipe, his coat of skin and a few days supply of provisions. We have water-power enough, if harnessed, to light and heat our homes, to haul our freight and to run our factories; we have tillable land enough to feed the world and uncounted wealth in our mines. Our material progress has been in proportion to our knowledge and use of these vast resources, and in the same way we have grown spiritually in proportion to our knowledge and use of spiritual things.

"We have enough unused talents in the church, if put into service, to transform the world within the next decade. The church has enough wealth to give the gospel to the whole world any time it sees fit to do so, and enough buried or misused talents to win the unsaved by the tens of millions annually. The weakness of the church is not from the opposition without, but from inactivity or misdirected energy within. We have too many church members fishing for fish on Sunday, when they should be fishing for men, or following links on a golf course when they should be linking souls to God. It is poor altruism for a man selfishly to spend his Sundays in idleness or pleasure instead of linking himself up with the moral and spiritual forces of the community and using the talents God has given him for the betterment of his fellow-men. There are wrongs to be righted, reforms to be accomplished; there are hungry ones to feed, sad ones to cheer, despairing ones to encourage, and souls to save, and all our talents and forces are needed to meet the conditions. He who can win men in business should win souls for the church."—*Richmond Times Dispatch.*

A LETTER FROM DR. LONG.

Littleton, N. C., Sept. 22, 1922.

Dear Dr. Barrett:

Made my last visit to the Antioch and Bethlehem Congregation yesterday. At 11 A. M. I stood on the right bank of the Roanoke River, and preached to an unusual large congregation.

I then went down into the river and baptized twenty-four happy converts. Preached here in the First Baptist Church last night. Will return to Franklinton, N. C., this P. M., and continue the protracted meeting there this week. I commenced a meeting in Franklinton the third Sunday in this month.

Received three into fellowship in Franklinton last Friday night. Got Brother Carlton to preach for me at Franklinton yesterday, so I could come here and then return and continue the meeting another week.

I go to Ebenezer and preach next Sunday, 11 A. M., and Six Forks, 2:30 P. M. This will be my last visit as pastor to those two churches. Brother Green has very kindly agreed to serve these two churches next Conference Year.

Very truly your,

D. A. LONG.

THE DAMASCUS MEETING.

The meeting began here third Sunday the 20th, and continued till Friday evening. There were some 12 or 15 reclamations, one accession to the church. I think the church was greatly helped. Rev. J. G. Truitt from Princeton, N. J., did all the preaching. His sermons were fine, deep, clear and very instructive. Bro. Truitt is destined to be one of our strongest ministers. There is no speculation in his theology, he gives his congregation the "thus saith the Lord."

This church is now open for a new pastor. We will leave them at the close of this conference year. We are expecting to give our time next year to Danville and Mebane Churches. This church has some splendid members. This will end my fourth pastorate with this church. We began preaching here nearly fifty years since, and I am still a young man. God bless the church.

P. T. KLAPP, Pastor.

Elon College, N. C., 8-26.

PALM STREET CHURCH, GREENSBORO.

Sunday, Sept. 24 was a big day for the people of Palm St., Greensboro, in place of the regular routine lesson in Sunday School, we had a Red Letter Day. Among the features of the morning service was the excellent music by the quartet, and the noble address delivered by Dr. N. G. Newman of Elon College, N. C. We were also favored by having Dr. Newman at the evening service. Our people at Palm Street, with the pastor, will not soon forget the day. We are grateful to Dr. Newman for both of these messages.

G. C. CRUTCHFIELD, Pastor.

MT. BETHEL NOTES.

Mt. Bethel, we feel has done, and is doing a great work. Our revival meeting which was held in July revived our church greatly and we are steadily moving on with our work. Our membership is somewhat scattered, but our members are still loyal—making our Sunday School active along with other auxiliaries of the church. We are hoping for a great year for Jesus.

WM. T. SCOTT, Pastor.

Elon College, N. C.

We need to build up our publishing interests by giving it a large patronage, and that can be done, if only all will lend a hand to that end.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE WORTH OF THE WEAK.

A member of the Christian Church objected some time since to aiding foreign missions because it was an attempt to help "Inferior People." That which this unknowing brother declared to be the shame of foreign missions is its chief joy and supreme glory. That which Jesus the Christ did while here on earth, chiefly was to help folks who were inferior. That is the strength of the Christian's position. That is the very reason why Christianity has never been conquered and never will be. It emphasizes the worth of the weak. This is how the Salvation Army got started. It went after those who were so weak and worthless that the church even did not feel that it had the time and strength to save them. The one asset of the Salvation Army today is the emphasis and estimate it places on the worth of the weak.

Yes, the yellow man and the red man and the black man may be "inferior" to the white man (in the latter's estimation at least), but the only way that either race can prove its superiority over the other race is by rendering to it the greater service. "He who is greatest among you let him be servant of all," are words of the Master that applies to races as well as to individuals.

In his "Meaning of Service," H. M. Fosdick gives the following comment: "Perhaps most of all the missionary movements has justified the Christian's faith in the worth of the weak. When Charles Farwin (father and founder of Evolution), sent his subscription to the Christian Orphanage on Tierra del Fuego, he wrote, "The success of the Tierra del Fuego Mission is most wonderful and shames me, as I always prophesied utter failure of it. I certainly should not have predicted that all the missionaries in the world could have done what has been done (there)." As glass is made of sand, so repeatedly out of the dull, opaque material of low castes and degraded races the Christian Gospel has made the most transparent sainthood. When the Master announced the direction of his ministry "unto the least of these my brethren" who could have foreseen the wide areas of human life in which that revolutionary principle would be justified; for this is the Christian convictions which underlies the greatest practical venture of social faith in the race's history; that the outcast, down-trodden and despised are worth saving; that every son of man, however ignorant and bestial, is not beyond redemption to sanity and virtue; that there is no personal or social inferiority that need be final, and that, therefore, the weak by their potential capacity to become strong have a right to the service of strength."

And this is the way God has chosen for the strong to grow stronger and maintain their strength; by helping the "inferior," showing to the world the *worth of the weak.*

J. O. A.

LOYALTY TO THE WHOLE CHURCH

If a member of the Christian Church gives all his enthusiasm, care and donations to missions is he a loyal member of the church? If a member cares for the Orphanage, and only the Orphanage, does he really care for his church? I think not. But for the whole church there would be no Orphanage. And every enterprise of the

church reinforces and adds to all the other enterprises. Our Sunday Schools are stronger and better because we have Elon College, and Elon College is stronger and better because we have Sunday Schools. The CHRISTIAN SUN is more interesting and better because we have an Orphanage, and the Orphanage is largely what it is because we have a CHRISTIAN SUN. God in His goodness has seen fit to link us Christians up to and with seven enterprises, or institutions, thus far. And no member of the church can be a loyal, well sounded member who leaves out of his care and love either one of the seven enterprises thus far given us. Superintendent Johnston did not give us the Orphanage. God gave it to us through the medium of our dear church. Dr. Barrett did not give us the CHRISTIAN SUN. God gave it to us through the medium of our church. Dr. Harper did not give us Elon College; God gave it to us through the medium of the church. Dr. Staley did not give us the Southern Christian Convention; God gave it to us Christians in our endeavor to reach and save the world for Christ through the church. No man gave us Sunday Schools, Christian Endeavor or our benevolent idea of caring for our aged ministers and the widows of ministers. God gave us Christians such an idea through the church. Now if we are loyal to our church we will not give all our love, interest, enthusiasm, gifts of money to just one of these seven enterprises or expressions of the church—but to all.

And this is exactly what Men and Millions is and stands for. It challenges the loyalty and devotion of every member of the church to every enterprise of the church. It seeks solely and simply to create and cultivate well rounded, whole hearted, all-round loyal Christians. A prayer offered for Men and Millions is a prayer for all that the Christian church stands for, is and seeks to do. A dollar given to Men and Millions is a dollar given to all that the Christian church has, is and is trying to be and do.

Men and Millions is the clarion call to Christians to rally to their colors and stand by all that God has so far given them.

J. O. ATKINSON.

WELCOME!

BY C. B. RIDDLE.

To the sunny South, we welcome the American Christian Convention. We welcome you to that section of the country which is matchless—matchless because it fills up every blank in the United States census report. We welcome you to a land of labor, a land of toil, a land of service and song. We welcome you to a land where the sunbeams give a summer charm to a winter day. We welcome you to a land where streams make a merry prattle around the hills, and rush into streams that turn spindles that help make the world's clothing. We welcome you to a land of God's common people where love is supreme and homes secure. We welcome you to our homes, our hearts—all.

Come friends, yes come. Come from the whispering pines of Maine; come from the weeping willows of Florida. Come, yes come from the rolling plains of the west, the far away villages of the east, the frozen zones of the North, and the tropics of the South. Come—and receive our welcome—thrice welcome.

THE MORAL SIDE OF AMERICA'S WORLD POSITION—WHAT SHOULD IT BE?

(A discussion of great principles, delivered by a prominent Baptist minister, at the Second Presbyterian Church of Louisville, Ky., as reported by the *Louisville Post*, Sept. 11, 1922.)

Text: "I exhort therefore, that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty—1 Tim. 2: 1—2. Even so faith, if it hath not works, is dead, being alone—James 2: 17.

It is my desire to appeal to the Christian conscience. I would like to reach every Christian conscience in America. There is no partisan politics in my message. I spent six months traveling in every part of Europe in 1920. I have just returned from another shorter trip. My recent journey has greatly deepened my convictions.

THREE STATEMENTS

Three statements I wish to make at the very beginning. The first is that the American nation has evaded its moral responsibility since the World War. The second is that American Christians, who are familiar with ideals of right and truth, have evaded their moral responsibility by their policy of silence, of lukewarmness and drifting in one of the greatest crises in the history of the world. The third statement is that the great temptation and the great sin of America as a nation is presumption. We imagine we are safe, immune from the general perils of the world across the seas, that our constitution is an inspired document, and that we are the favorites of heaven. We need to recall the words of Christ when the Devil tempted Him to jump from the pinnacle of the temple and trust God to save Him from injury by sending angels to bear him up. Jesus replied: "Thou shalt not tempt the Lord thy God."

AMERICA ON THE WORLD'S PINNACLE

America is on the pinnacle of the world's life, and she is in danger of making the fatal jump by ignoring her moral obligation to mankind. We are living in a fool's paradise in our vain delusion that we can live a separate life.

There are two practical suggestions I wish to make. The first is that the American government ought to take an active part in the settlement of the great European problems. This implies nothing as to the method. Personally, I am for the League of Nations, because some agency or instrumentality is necessary, and this is already in existence, and in a way functioning. But if some other way can be found, well and good. The second practical suggestion is that American Christians should make their influence felt to this end. We Christians are citizens. We must not attempt any encroachment of the church upon the State. But we should sound the clear note of duty. We should do our best to arouse the American conscience.

WE ARE MORALLY BOUND

My reasons for the preceding statements are as follows:

First, we are morally bound to complete what we began. We did not start the World War, but we went in and agreed to help. Then we drew back at a crucial moment. Suppose a surgeon agrees to help another surgeon in a dangerous operation, and suppose in the midst

of the operation, on professional or technical grounds, he should suddenly desert the case and let the patient bleed to death. The verdict of right-minded people would be that such a surgeon was a moral reprobate and unworthy of confidence.

We are making the impression upon the world that we do not care for others. We drew back from our great task at the very crisis of the world's affairs.

We brought new democracies to birth all over Europe and then we left them as helpless infants, a prey to the wolves of anarchy and reaction. We tossed the young democracies out of the sleigh in which we were escaping to satisfy these wolves pursuing us.

We crushed autocrats all over Europe and then we said to Bolshevism and Socialism and anarchy, do as you will.

IS IT NOT A BURNING SHAME

My second reason is that responsibility and opportunity go together. In 1920 I met American merchants in many places in Europe prospecting for trade. I have seen in American papers long lists of countries, European as well as Asiatic, in which there are great trade opportunities.

We are seeking to exploit the world commercially. Our papers are publishing long lists of business houses in China, Japan, India, Africa, France, Germany, South America, everywhere, and pointing out how American merchants must seize the opportunity of the new world unity to advance American trade. And yet there are Americans who are unwilling to assume any responsibility for keeping the world's peace. In trade we want to be a cosmopolitan, a citizen of the world. In politics and national life, we want to be a "little Jack Horner, who sat in a corner eating a Christmas pie. He put in his thumb and pulled out a plum and said what a great boy am I." In trade we say "be bold and daring, take every chance." In moral responsibility we are saying "play safe." Take no chances. We forget that

Though love repine and reason chafe,
There comes a voice without reply,
'Tis man's perdition to be safe,
When for the truth he ought to die.

WHAT IS THE RECORDING ANGEL WRITING

I am wondering today what the recording angel in heaven is writing in the books of God concerning our present behavior as a nation. I am wondering what the dispassionate historian one hundred or two hundred years from now, when all the clouds of passion and conflict shall have passed—what the historian will be compelled to write concerning us. If some of the present tendencies continue, if no new moral power is aroused to resist the present pettiness and selfishness, the future historian will have to say some things like the following:

America prayed and fought that the governments of the world should be democracies and assisted at the birth of a score of new democracies, and then turned her back upon them. She helped to bring them forth and then repudiated her own offspring. She saw those new-born peoples trying to learn their new art of how to govern themselves; saw them half blinded and dazed by the new light of liberty; saw them by famine after four years of nonproduction; saw them in deadly peril of anarchy and internal forces of destruction; saw them battling for

their very lives in a stormy sea of unrest and lawlessness; saw them doing all this when they had been bled white with four years of loss of blood, and while she looked on, she passed by on the other side, perpetuating the unrest, prolonging the great tragedy. Men say we fiddled while Rome burned. It is worse than that. We played tiddletwinks while the world burned.

THE WORLD HOPELESS WITHOUT AMERICA

My third reason is that the present European situation seems hopeless without America's influence. We are familiar with the failure of the recent conference at Genoa, at The Hague, and at London. Two great voices have recently been raised in England for the enlistment of the Christian conscience of the world. Dr. J. H. Jowett, the great Non-conformist preacher of London, has recently made a heart-breaking appeal to Christians of the world to arouse themselves. Lloyd George has put the case in an address recently to a group of Christians with the minor note and all the tragic impressiveness of one of the old prophets of Israel. He said the drift in Europe is toward another war. Another war means the doom of civilization. He repeated the word to impress it. "I tell you, my friends, if we get into another general war, civilization is doomed, doomed, doomed!"

America's voice has the one needed influence. Our chief asset is that our influence based upon the conviction, in European minds, of our disinterestedness. I offer no solution of the European problem. Probably no American today knows what is the true solution. I am simply trying to find the solution.

PHYSICAL AND MORAL UNITY

My fourth reason is that the physical unity of the world creates a moral unity. There is no escape from this. A hundred years ago the world life was many organisms. Today it is one organism with one nervous system. Then the world was like a block of clay. You could strike and dent it. Today it is a block of marble. A slight blow vibrates to its utmost extremity.

Every international question today it at bottom a moral question because of world unity. The economic unity of the world involves the whole question of justice and fair play in world trade. The political life of the world is not a legal unity, but mutual obligations between nations make that life a moral unity. Even the physical health of the nations involves a deep moral unity and mutual responsibility. A religious devotee crosses Asia Minor on a pilgrimage, drinks the poisoned waters of the sacred pool at Mecca, contracts Asiatic cholera, and upon his return communicates the disease to others. And then the health organizations of all nations begin to function to prevent the spread of the disease. Only the morally blind can fail to see the close interdependence of all the parts of the world upon each other.

ALTRUISTIC STATESMANSHIP

My fifth reason is that in the world's life today enlightened altruism is the highest statesmanship and the best politics. A great many politicians would become great if they could have a moral vision and let the law of right dominate their course. They are constantly trying to do the expedient thing, or the shrewd thing, or the adroit and skillful thing in order to circumvent their foes, and they are constant-

ly reaping what they sow, the reprobation instead of the approval of men. There is one path that leads to the heights of fame and glory for the political leader, and to the heights of progress for mankind, and that is the path of unselfishness and of right. The political leader with an eye clear enough to see this path, and courage and strength of purpose to follow it is the hero of posterity. Mankind never forgets the great men whose greatness took the form of service coupled with sacrifice and courage. America with her glorious history will never unfold her eagle wings and soar to the heights of her destiny until she rises to the demands of the great moral vision.

Finally Europe presents the greatest civic and spiritual opportunity in human history. Our highest contribution is our ideals. Europe is hungry for new spiritual forces. She is weary of state churches, of autocratic states, of kaisers and autocrats. If, as Whitelaw Reid has said, the rise of the American nation is the greatest fact of modern times, then the failure of America to fulfill her destiny of service to mankind will be the greatest disaster of modern times. May God give us vision and faith and courage, for these and these alone can light the path which leads to God's great purpose for our nation.

WOMAN'S MISSIONARY CONFERENCE,

BEREA, NANSEMOND,

Friday, October 6, 1922, 10:30 A. M.

Theme—*The Light of the World.*

Text—*The Entrance of Thy Word Giveth Light.*

1. Rays from the Light-giving Word-Devotional—Mrs. W. M. Jay.
2. Enrollment of Delegates, Organization, Appointment of Committees.
3. Report of Officers.
 - (a) Gleams from the Watch Tower—Mrs. C. H. Rowland.
 - (b) Reflectors, Our Children-Cradle Roll Department—Miss Mary Andrews.
 - (c) Lamplighters in The Making, Our Young People—Mrs. W. V. Leathers.
 - (d) Various Torches, Literary Department, Mrs. J. E. Cartwright.
 - (e) Oil in the Lamps, Treasurer's Report—Mrs. M. L. Bryant.
4. The Glow and the Outlook as Seen by our Mission Secretary—Dr. J. O. Atkinson.
5. Miscellaneous Business.

2:00 P. M.

1. Rays from the Wood—Mrs. I. W. Johnson.
2. Effective Generators, Places of Work—(General Discussion of Best Methods.)
3. Reports of Committees and of District Superintendents.
4. Messengers of Light:
 - (a) Miss Williams, Porto Rico.
 - (b) Miss Lankford, Our Mountain Work.
5. Miscellaneous Business.
6. Closing Period—Mrs. M. J. W. White.

The Christian Sun is now offering a premium to those who will work for its circulation. The subscription list must continue to grow. Don't put off sending in your name till some one gets ahead of you in your community. See the "Layman's Subscription Campaign" in this issue.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 15th, 1922.

Subject: "The Ministry of John the Baptist."
—Luke 3: 1-38.

Golden Text: "Repent Ye; for the Kingdom
of Heaven is at hand."—Matt. 3: 2.

Devotional Reading: Isaiah 40: 1-11; Phil-
emon 2: 5-11.

Reference Material: Matthew 11: 2-19.

LESSON TEACHINGS.

"A VOICE IN THE WILDERNESS." About thirty years had passed since the hearts of Zacharias and Elisabeth were gladdened by the birth of a son. The Gospel writers tell us very little of this period. But we are told that the "child grew and was in the deserts till the day of his showing unto Israel." In the wilderness he prepared for his great life work. Here he became fitted to prepare the way for the Christ. Evidently there in solitude and in communion with God, the needs of the people were so indelibly impressed upon his mind and heart that he could do nothing but go forth to preach the baptism of repentance for the remission of sins. Emerson once said: In the woods we return to reason and faith." God teaches many a lesson in His out-of-doors.

"WHAT THEN MUST WE DO." It is supposed to have been the Sabattic year when John started to preach, and a multitude of people, released from business and agriculture, thronged to hear and be baptized by John. The earnest message touched their hearts, and their sincere query was, "What the must we do?" John's counsel was practical. He told to each something definite he could do. He bade the publican, or collector of dues, to be just and fair. He urged the soldier to be merciful and contented. He admonished all the people to be generous and kind in their dealings. Obedience to the advice of John the Baptist would solve many social problems to day. To teach, presenting truths adapted to the needs of the hearers, bears fruit in uplifted lives. Do we discuss lessons in our Sunday School classes which make our lives better throughout the week?

"ONE MIGHTIER THAN I COMETH." John was a loyal servant. His first thought was always of His Master. Above all, there was the deepest earnestness, the most utter disregard of man, the most firm belief in what he announced. For himself he sought nothing; for them he had only one absorbing thought: The Kingdom was at hand, the King was coming—let them prepare!"—(Edersheim.) One of the outstanding characteristics of John's life was his humility, and because of this lowliness of spirit he was able to render a large service.

"JESUS ALSO HAVING BEEN BAPTIZED." There is a very great lesson for us in this act of submissive obedience on the part of our Saviour. This was the last act of His private life, and from it He went forth to be about His Father's business in a public way. He went with prayer, for we are told that he was praying in the baptismal service. He went with His Heavenly Father's expressed approval: Thou art

my beloved Son; in thee I am well pleased." God will also be well pleased with His children to-day if they listen to His word and endeavor to follow the example of His Son.

"Do we live so close to the Lord today,
Passing to and fro on life's busy way,
That the world in us can a likeness see
To the Man of Calvary?"

CHRISTIAN ENDEAVOR TOPIC.

For October 15, 1922.

Topic: "True Patriotism, What It is and
What It Does. —Isaiah 1: 16-20.

In all Young People's Societies, October 15th will be observed as Citizenship Day." The whole program should be one that will be an appeal to Christian patriotism. Flags and other decorations in the room will emphasize the lesson. Patriotic songs will be part of the program. Discussion of how your city, town or countryside may be improved, and what part of this work your Christian Endeavor Society is responsible for should take part of the time. Make the meeting one that will not end with the Mizpah at the close, but will start a movement that will mean something.

A fitting illustration of the meaning of the topic is given in the words of Charles R. Erdman: "I have a wealthy friend in Paris who is spending money not very wisely, but not very wickedly. Some of his acquaintances suggested to him that it would help him socially and give him more prestige, if he could go to America and induce the President to appoint him as a member of our American embassy in Paris. So he came to Washington and went to see the President. He spoke the little speech that he had prepared to give, beginning by saying, "I think that I could serve my country, perhaps, if I should have this appointment in Paris." The President spoke right up: "My young friend, a man desiring to serve his country does not begin by saying WHERE he is going to serve." True patriotism begins with service at home. The true patriot is always loyal and looking for chances to do good.

There are many Biblical examples of true patriots, as the bold Amos, Amos 5:1-15, or the faithful Jeremiah, Jer. 28: 1-17, or the devout Nehemiah, Nehemiah 1.

"Our country is the world—our countrymen are all mankind."—William Lloyd Garrison.

"There are no points of the compass on the chart of true patriotism."—Robert C. Winthrop.

PLANNING THE CHRISTIAN ENDEAVOR MEETING PROGRAM

"A meeting without a program is like a ship without a rudder. The meeting drifts slowly to nowhere. Do not expect success without thought, planning, and care in preparation. We get no real training out of unprepared meetings. The benefits come to us through our own efforts.

"Start the meeting on time. Close on time. Run every part of the program on schedule. Do not drag the program in order to fill the time.

"Hold a ten-minute prayer service preceding the devotional meeting. Invite the officers of the

society and members of the prayer meeting to gather in this meeting with the leader.

"Be thoroughly prepared for the meeting. Be brief. If prepared, you will be brief.

"Four things constitute a good prayer meeting leader: Prayerfulness, patience, promptness and point."—*The Devotional Meeting Annual*.

A DEDICATION

Dear Christian Sun:

I left my home on Friday, September 15th, for Pisgah, Ala., which is in Jackson county. Here Rev. J. W. Elder has, by the aid of his co-laborers, erected a nice new church building. The object of my visit was to dedicate this new building.

I was met at Valley Head by Bros. Elder, Gaither and Thomas. After a ride of some 14 miles, over a very rough road, we arrived at Bro. Elder's home, where without much ceremony we retired for the remainder of the night.

Saturday morning Bro. Elder and I went over to the new church to hold service at 11 A. M. We held a very sweet service that day and I met and formed the acquaintance of a great many people, and I found among the number many of my friends of the "long ago."

To me it was almost like going home, so many faces I had seen before—among whom I desire to make special mention of Mrs. Fannie Lett, who in the long ago was a member of the church at Pleasant Grove in Chambers county. She is totally blind now, but is happy on her way home. May the Lord bless and comfort her. She resides with her brother, who is a Baptist preacher, Rev. M. A. Johnson. I went into the home and had a sweet season of prayer with the family. I preached, in all, six sermons. We had large crowds and good order. Every one seemed to enjoy the services, and especially so on Sunday.

The day was fine and the people came in great numbers. The music was of high order. At 11 A. M., after the opening song, Rev. Bro. Wisener lead the opening prayer and then Rev. J. W. Elder gave an historical account of the church and the building. The house was a little more than two months in building. It is paid for and they have funds on hand sufficient to do the painting, in fact the paint has already been ordered.

It was a day of great rejoicing and Bro. Elder was exceedingly happy because he realized his labors were not in vain. And now, in this new county, he has a comfortable church home, and there are being added to the church some of the best citizens of Jackson county, which in my judgment is one of the best sections of our great state. The land is rich and fresh, makes abundant crops of almost everything humanity needs, and is populated by honest and industrious white people. Surely a bright future awaits this church. If our people could see for themselves the situation, we would all be glad of what we have done for our North, Ala., mission field, and especially our Women's Missionary Societies, which have helped so liberally this year. The church needs a bell. I wonder how many men and women who would like to have a part in purchasing one for this church? I would like to see our people of this Southern Convention make this donation; men, one dollar or more; women, fifty cents or more, and children any amount. I want to give the first dollar. Send your gift to Rev. J. W. Elder, Pisgah, Ala.

Yours in His name,

G. D. HUNT.

CHILD'S HOUR

THE FUSSING PLACE

I have to go to the Fussing Place
 When I am very bad;
 And mother has such a sorry face,
 And her eyes look sad.
 But she says in just the firmest tone,
 "The boy that fusses must stay alone."
 When I have been bad.

At first I pretend I do not care,
 And I hum a tune
 And walk off with my head in the air;
 But pretty soon
 I begin to hate the Fussing Place,
 And to be there seems a great disgrace.
 So I stop my tune.

And then I think of mother's eyes
 With that sorry look;
 And soon I think it is time to surprise
 Her over her book.
 So I hunt up a smile and put it on
 (For I can't come out till the frowns
 are gone.)
 How happy she'll look!

The Fussing Place? Oh, its where you're
 sent
 When you are naughty and mean.
 And there you must stay till you're
 good again
 And fit to be seen.
 It's up in the attic or under the stairs
 Or seated on one of the kitchen chairs.
 And oh, you feel mean!

But it doesn't matter much where it
 is—
 This old Fussing Place—
 For the very spot that seems so bad
 When you're in disgrace,
 It's nice enough when you're loving and
 true.
 So it's not where you are, but how you
 do,
 That makes it a Fussing Place.
 —Exchange.

THE ROADSIDE SERMON

An old man, holding at the end of a long halter strap an old horse, stood one sunny afternoon at a point where a country lane joined a great highway. The horse nibbled at the grass by the roadside. Immediately behind the man an old dog sat. Automobiles whizzed by, an endless procession.

And it chanced that day that a big touring car, in which were two men, two women and a child, stopped near the place where the old man and the old horse and the old dog were, and its driver was unable to make it go again. The sun blazed down fiercely, and the driver, in his efforts to adjust the difficulty, was soon in a sweat, both physically and mentally. The old man, followed by the horse and the dog moved forward.

"Better let me pull you into the shade," he suggested.
 "Bless your heart," said the driver, wiping the sweat from his eyes, "go ahead."
 So, improvising a harness from a rope in-

cluded in the equipment of the touring car, the old man hitched the old horse to the machine and drew it into the shade.

"Sometimes it seems to me," spoke the old man then, addressing the smiling woman and the frankly grateful men, "as if every living thing was dependent upon every other living thing. It is hard, maybe, to understand it in the broad sense—covering all animal kind, I mean—but if it is true in one instance, it must be true in many. None of us are justified in holding ourselves quite independent of the other animal forms in our creation. Everything, even an old horse, is worthy of our respectful and kind consideration. Yes, and even an old dog, too."

The child—a little girl—had stepped out of the automobile, and, in answer to something in the old man's eyes, had gone to him and taken hold of his hand. He beamed down at her.

"I am going to prove to you what I said about the dog," he chuckled. "The horse has already proved himself. You are thirsty, aren't you?"

"Dreadfully," admitted the child. "So is mamma and all of us."

"I knew it." The old man pointed up the lane. "See that house yonder, with the red barn behind it? That is where we live, the horse and the dog and I and some "two-legged" folks I think a heap of. Well, in a house up there is a gallon or two of ice-cold buttermilk. Like buttermilk?"

"Yes," came in fervent chorus from the entire party.

"All right." The old man took a book from his hip pocket, tore a leaf from it, and with a stubby pencil wrote a message. Then he called the dog to him and fastened the message to the animal's collar. "Now, Bub," he ordered, "you streak it for home and mother." He waved his hand toward the house, and the dog, wagging his tail frantically and barking, sped in a circle around the horse and was off in a cloud of dust.

"I don't know, I am sure, what I should do if I didn't have that dog to help me," laughed the old man, his eyes affectionately following the cloud of dust. "Now we'll see what happens."

Ten minutes later another cloud of dust appeared in the lane, and presently two bare-footed boys, one carrying a covered bucket, and the other bearing a tray upon which were a number of glasses under a snow-white napkin, arrived on the scene, trudging, grinning, far behind the excited dog.

"My grandsons," said the old man. "They and some of the rest of us run the farm, and amongst us two-legged ones and the four-legged ones we have heaps of fun." He held up a hand. "No, not a cent. Glad it tasted good to you. You happened to be dependent on us this afternoon, that's all."

The driver turned again to the engine, and of a sudden it began to whirl. The child ran to the car, and in a minute, with a wavering of hands and calling of good-byes, the party was on its way again.—Our Dumb Animals

<i>Western Churches</i>	
First Christian Church, Urbana, Ill., by Rev. J. J. Douglas	\$ 25.00
	\$ 94.26
<i>Special Offerings</i>	
G. L. Gwinn	\$ 10.00
Total for week	\$ 104.26
Grand total	\$13,612.45

Christian Orphanage

OUR ORPHANAGE

Dear Friends:

We have very encouraging letters from our two girls who went to the hospital in August to take training to be nurses. One of them in Watts Hospital, Durham, and the other in Lake View Hospital, Suffolk, Va. Just a little while and they will have finished their probation period and if accepted will enter on their regular course. It always fills our heart with joy and delight to see the children who go out from here make good. These two girls came to us when little tots and were faithful in their duties in the institution and went out from us with the best wishes of every one in the institution. When they shall have finished their training and go out in life to nurse the sick, I feel sure they will do their best to be faithful and bring credit upon the institution that cared for them in their young and tender years and made it possible for them to have a chance in life.

Two beautiful little girls came to us last week, father and mother both dead and we are happy that we had room for them. They are just as nice and sweet as they can be and have already won their way into the hearts of all the children.

If your church folks could just visit this orphanage and see the children and the great opportunity they have to visit the fatherless in their affliction, I feel sure your superintendent would not have to plead from week to week for funds to care for our large family of little children.

My friends, remember us in your prayers and back up your prayers with your help. The burdens of taking care of ninety orphan children with applications coming to us nearly every day pleading for a place is not a small thing.

When our income runs but a little more than a hundred dollars per week to care for nearly one hundred children we sometimes feel that you have forgotten us.

I sometimes think if I had the millions of Henry Ford or John D. Rockefeller, that I would have lots of fun spending it. I would give every little helpless orphan who is worthy and needy and without a chance in life a home and an opportunity to be able to stand shoulder to shoulder with other boys and girls who had not been so unfortunate.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 5, 1922.

Amount brought forward\$13,508.19

SUNDAY SCHOOL MONTHLY OFFERINGS

<i>North Carolina Conference</i>	
Morrisville	\$ 2.00
Reidsville	1.00
Henderson	6.38
Palm St., Greensboro	2.10
Liberty (V)	9.38
Plymouth	2.80
Auburn	4.50
Mt. Auburn	6.85
Bethlehem	3.74
Zion	2.25
Shallow Ford	1.91
Wake Chapel	5.00
Hebron	1.18
Pleasant Grove, Va.	10.00
<i>Valley Virginia Conference</i>	
Winchester	\$ 8.42
<i>Alabama Conference</i>	
Pleasant Grove	\$ 1.75

MUNCIE, INDIANA, LETTER.

Through the courtesy of Rev. A. B. Thornburg, pastor of the Christian Church at Powers Station, Ind., I was permitted to preach for them last Sunday afternoon. It was the occasion of their Home-Coming service. They have a beautiful house of worship and a fine congregation. It was an all-day occasion and a good home made orchestra led the music. We returned here in time for our evening Christian Endeavor meeting and church service. I find some difference between methods and organizations here and in the South. Sometimes I have felt that there is almost as much difference as exists between some denominations. It may not be offensive to those this way who may happen to read this for me to say that, I find conditions here in the Middle West that existed in my mother conference in the South during my early ministry. I recall that down in Eastern Virginia one Saturday I met a brother on the road driving about forty miles across the country to a point near my home to fill an appointment the next day and to visit his parishioners, while I was driving the same distance to reach a point near his home to render the same kind of service. That was before automobiles came into use, with good roads, and forty miles then with horse and buggy would equal possibly a hundred and fifty today with good roads and automobiles.

A minister of large vision, progressive ideas, and practical sense urged the grouping of the churches into pastorates, but his suggestion was met by bitter opposition, and strange to say by ministers. But the agitation, and educational processes, continued until most of the churches of that Conference are grouped into compact pastorates. Another point of difference is in organization, and College trained men for leadership, and this is no reflection on the great number of fine men this way who are sweet-spirited and loyal, and are carrying the burdens of the work. At the last session of the Eastern Indiana Conference four finely equipped men were received into membership. Another difference is that a much larger number of pastors in this part of our territory devote a part of their time to other lines than we find in the South, while yet another difference is that the South during the past twenty five years has carried its greatest effort to the centers of population and interest, while in the Middle West we are almost exclusively a rural people. In this Conference of about seventy eight churches and eighty four years of history there are only three or four city churches, and most of them are small organizations. The work in the South is more strongly organized, with a much larger number of college trained men as pastors than in the Middle-West. However, the pastors that I have met are worthy and devoted men and women and are doing faithfully a necessary work.

I have just finished my second year here, with the First Christian Church. We have a splendid house of worship and when improvements now being made are finished our building will compare with the best in the city and which is possibly the best church architecture in the city. Since coming to this work we have organized a C. E. Society of about thirty young people, a Missionary society of twenty-four, with a Mission Study Class, a Junior C. E. Society, and an Intermediate C. E. Society, have created an Official Board in the church, and established quarterly business meetings. They had held but one business meeting

in two years at the time I came. The work has naturally been slow and most difficult but progress has seemed steady and permanent.

The ministers and people of this conference, and of this city, have been cordial and most friendly. In the Ministerial Association of this city almost every denomination, including the Universalist, are represented and a fine spirit of cooperation among the churches exists.

It might be of interest, and suggestive to some, to know that during our forenoon service on Sunday, our Intermediate and Junior Societies, conduct, each, a service in separate rooms.

MURDOCK W. BUTLER

Muncie, Ind., Sept. 23, 1922.

FIXITY OF CHARACTER.

Fixity of character is one of the main theories of psychologists, especially for people beyond the age of twenty-five. According to this theory, old age would be notable for the lack of changes in deportment. Without a doubt, many aged persons do retain the main lines of interest which they have pursued through life. But is not old age also a time for marked differences in behavior?

Who has not known active men to become passive? Sweet-tempered people to become embittered and cynical? Generous folks to become stingy in old age? Workers with children have been irritated into becoming haters of children. Church-going people have ceased to attend the sanctuary.

Immediately the defense arises to say that with bodily infirmities many activities become impossible. This is granted freely. This fact is an adequate reason for many changes, but not for all.

Old age sees the departure of many motives which were active through the early and middle period of life. Old age is the final test of a man's genuine sincerity. It shows where he has really lived in his soul. Life's motives are so mixed through the years that not until old age removes many of them can it be determined what a man truly cherishes in the inner citadel of his being. Just as leisure is considered as a test for character to a certain degree, so is old age. What a man does in his leisure hours indicates quite largely to what his life is committed. So an old man's conduct is a barometer showing the moral pressure of his career.

If a man has built on the foundation of his life a structure of hay, or stubble, he will be revealed in this day of fire—old age. Small and inconsequential motives will have been burned out by that time. If he has built a house of stone or of gold, he will see the structure stand, even in old age. Just what do we mean?

Here is a young man who starts out to work with zeal because of selfish ambition. By the time he reaches old age he will either have been disappointed in his ambition, or will have become successful, and possibly satisfied. Ambition may be a spur to labor, but ambition as a motive is burned out in old age. Unless effort is based on some more fundamental principle, it will cease at the close of life. Just why do we work to-day? Is it simply to earn a living? Is it to make headway in the world? Or is it to be of real service to others? The man who starts out to work for Christ and for men will find something to be done up to his dying breath. His old age will not be marked by semi-parasitical living; but with whatever energy he possesses, he will labor to the end.

Old age is a fiery test of stewardship. As long as a man sees money coming regularly into his

pockets, he can afford to be generous with it. But old age means for most men a radical reduction in income, grave uncertainty for the future, and possible helplessness before death. Did that man in middle life give simply because others were giving? Did he make a subscription in order to be rid of the solicitor? Did he pay out with ostentation so that others might see and applaud? In old age he will find his motives gone and his soul shriveled. Unless a man learns stewardship in his heart; unless he has faith that God will keep him as a shepherd cares for the sheep, he will not be able as an old man to maintain that beautiful spirit of giving. He may be obliged to reduce the amount because of a similar reduction in his own income, but he will not reduce his spirit to the level of a tightwad. A man's last will and testament is becoming more and more a bill of judgment.

Unwilling parents of children will find their grand-children almost unbearable, unless their hearts have been converted meanwhile. Proud parents make tender grand-parents. And is this characteristic not also an item in the judgment? Those who shall so soon make their appearance before the great white throne to be judged according to the deeds done in the body ought to recall the words of Jesus concerning little children. Those words are comforting to some and menacing to others. Old age is a fiery test of one's attitude toward children. Necessity may be past, but choice now gets its inning.

No personality is more inspiring than an elderly man or saintly woman who, by their conduct as true Christians, up to the very last show the inner springs of the divine life. Having left their official positions, they are still deeply concerned for the victory of the kingdom of God.

CHRISTIANITY VERSUS COMMERCE.

Completing my devotions I rose from my knees and seated myself that I might feast my eyes upon the art windows and mural paintings. I was visiting in the city and naturally wanted to see a church about which I had heard so much. Seated away in the rear, in a dark corner, I was in a position to view the windows as the morning sun shone through them. The first window was dreadfully disappointing and prejudiced me against all the others. I tried to look elsewhere and forget what I had seen, but it was impossible.

The window referred to contained a large and, with one exception, delightfully conceived "I H S" monogram; but, viewed from a distance, it reminded one of the \$ mark. The H was light and shadowy while the I and S were elongated and stood out in heavy relief. The two letters (superimposed) reminded one of the stroke passing through the S to make the \$ sign. I wanted to examine the other windows closely (for really that church is known far and wide as one in which sacred art is exemplified), but the effect of the sacred emblem made to look like the \$ mark was so revolting that I was constrained to rush out into the open.

Back in my room at the hotel I mused over the matter in a calmer frame of mind. I felt sure that the commercial taint had not invaded that particular church, for I know something of its spiritual life; but what of the impression that \$ mark must make upon pilgrims not so informed? I am glad that I do not know the name of the artist, nor yet of the manufacturer responsible for placing such a window!

Marietta, Pa.

ALAN PRESSLEY WILSON.

Called Home

ELLA N. SHIFLETT.

Ella N. Shiflett, wife of John W. Shiflett, departed this life September 5, 1922, at the age of 64 years, 10 months, and 7 days. Sister Shiflett was a faithful member of Antioch Christian Church, and was a devoted Christian woman, a good neighbor, wife and mother. She leaves to mourn her departure her husband, five sons, and two daughters. She will be greatly missed, but she has left a good example for her children and others to follow. Funeral services were held at the Menonite Church at Mt. Clifton, September 7, 1922.

A. W. ANDES.

JAMES A. WOTRING.

James A. Wotring was born November 28, 1857, and died September 14, 1922. His age was 64 years, 9 months, and 16 days. His home was broken up because of his and his wife's all-health, and her death last November. For a year or more he made his home with his sister near Hayfield, Va., and his death occurred there. He is survived by one son, two sisters, and one brother. Bro. Wotring was a faithful member of the Timber Ridge Christian Church, as was also his wife, and both were highly esteemed by a large circle of friends. Funeral services were held at Timber Ridge, September 17, 1922.

A. W. ANDES.

OBITUARY NOTICE

Brother F. H. Daniel, an aged and well known citizen of New Bethel Township, died at his home on Saturday, September 16th, at the ripe old age of ninety years. Bro. Daniel was a member of Mt. Bethel Christian church, and was an upright christian gentleman. He was loved by all who knew him.

Funeral services were conducted from the Flat Rock M. P. Church in Guilford county by the writer, and interment followed at the church cemetery. Six daughters and one son, and a number of grand-children and great grand-children mourn his loss. May God comfort them in their sad hour.

WM. T. SCOTT.

IN MEMORIAM

On Wednesday, August 28th, 1922, at Lakeview Hospital, Suffolk, Va., the spirit of James H. W. Bridger took its flight and entered into the presence of his God that gave it. Age 59 years, 1 month, 2 days.

He was a consistent member, a consecrated deacon and the treasurer of Antioch Christian Church, Isle of Wight County, Va.

He had served as teacher of the Men's Bible Class of the Sunday School for a number of years.

He was a resident of Isle of Wight county near Antioch Christian Church from his birth.

He was a very quiet, pious, christian man, and highly respected and loved by his fellow citizens.

Therefore be it resolved, in behalf of the Sunday School and Church:

1st. That Antioch has sustained a

great loss in the death of this brother.

2nd. That we thank our Heavenly Father for the beautiful character of his life.

3rd. That we extend our heart-felt sympathy to the bereaved wife and children, and commend them to their Heavenly Father for sustaining grace in their sorrow.

4th. That a copy of these resolutions be sent to the family, that one be published in the *Christian Sun* and the *Suffolk Herald*, and a copy be spread on the church records.

Respectfully submitted,
Mrs. W. K. Saunders,
Mrs. W. E. Garrison,
W. E. Garrison,
W. K. Saunders,
Committee.

WAITING ON THE LORD

The Psalmist tells his disquieted soul, "Wait thou on God." It is the heart of Old Testament theology. God is our rock, our fortress, our high tower, in him alone resides our sense of safety. It is a mistake to say that the religion of the Old Testament is all fear, while that of the New Testament is all love. The Old Testament theology vibrates with love and trust and willing obedience.

Isaiah said: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Then as now, "waiting on the Lord" had its reward and imposed its duties. A sense of failing sooner or later comes to every one who has passed the meridian of life. But the idea of renewing one's strength brings joy and hope.

MAN MUST HAVE RELIGION

Our Lord said: "Man can not live by bread alone." No matter what some men may say and how much they may seek to eliminate religion from human life, this thing stands true: Man to be his best must have an answer to the questions of the soul, What is this world, whence am I, what am I, whither am I going? These are deeply rooted in the religious life of the human race, whether found in the wild life of the Australian jungle or the halls of our most highly cultured institutions of learning. The religion Christ gave to the world came down from the heavens, from the altitudes, from the clear light of eternity. It came from the bogs and fens of human floundering. It has power to satisfy the spirit of man and to abide with him as a permanent value that can never be displaced. To accept him means to see the way open to light and life to the dwelling place of God.

PREPARING TEA IN JAPAN

As soon as possible after being picked, the tea leaves are placed on a round tray, with a brass wire bottom, over boiling water. This process of steaming, which is completed in half a minute, brings the natural oil to the surface. The next and principal operation is firing, which is done on a wooden frame, with thick Japanese paper stretched across it, charcoal well covered with ashes being the fuel employed. This first firing is done at

a temperature of about 120 degrees Fahrenheit. Meanwhile the leaf is manipulated for hours by men who roll it into balls with the palms of their hands. The final result is obtained when each leaf becomes separately twisted, and changes color to a dark olive green. Two more firings at a lower temperature follow, after which the leaf is allowed to dry until it becomes quite brittle. When the process is complete the tea is kept strictly dry, as moisture destroys its aroma. Tea so made is the genuine Japan tea, or what is commonly known in America as "green tea."—*East and West.*

ANDES—SENGER.

On the evening of August 30, 1922, Mr. Owen W. Andes and Miss Carrie A. Senger were married at the bride's home near Harrisonburg, Va., by the writer, assisted by Rev. W. F. Gruver, of the U. B. Church. A large number of friends and relatives were present to witness the ceremony. The groom is a son of Mrs. Barbara Andes, and is a brother of Rev. A. W. Andes. The bride is an accomplished daughter of Mr. and Mrs. George F. Senger. Immediately after the ceremony the bridal party and friends repaired to the dining-room where dainty refreshments were served. The happy couple then left by automobile for Staunton, en route for Richmond, Norfolk, and Washington, for a few days. They are now at home near Harrisonburg, where the groom has employment as a motor mechanic. Their many friends wish them a happy married life.

A. W. ANDES.

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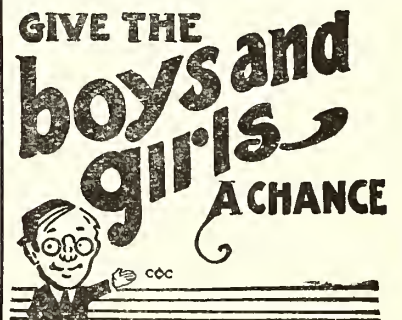
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PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post office at Richmond, Va., as second class mail matter.

RECEIPTS: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

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REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

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THE SEASON'S CALL

*To every Trustee of Elon College
To every Minister of the Christian Church
To every Graduate and Former Student*

Recruit the Student Body of Elon College and Give Her the Usual Fine Opening

ELON COLLEGE

*is Our College
Her Interest is Our Interest
Our Boys and Our Girls Should
Attend Our College*

tian Church in Mebane, but he went away before it came. Words fail us, when we undertake to express our gratitude to these dear friends, for their liberality to us in our time of need. We do hope that we may have the great pleasure of acknowledging the names and amounts of our many friends, who may treat us as the above mentioned friends have. We have ceiled our building overhead, but the folding doors, which will form a partition between the auditorium and Sunday-school rooms, are not in. The walls are not plastered, and we only have temporary seats. We are in debt about \$700. We do hope that some big-hearted brother or sister, may be led to come to our relief in this time of great need. Send your check to pastor, P. T. Klapp, Elon College, N. C., and it will be acknowledged in column of THE SUN.

We are anxious to get the house so it will be comfortable through the winter for our little band.

P. T. KLAPP.

THANKS, THANKS, THANKS!

We take this method of expressing our thanks and to show our appreciation for the following donations for our Mebane Christian Church:

T. E. Green, M. E. Steward.....	\$100.00	G. B. Bradly	5.00	W. A. Holt.....	1.00
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Walter Sellars	10.00	Charlie Henderson.....	2.00	Ferrell gave us a fine Morocco bound,	
Charles D. Johnson.....	10.00	Thomas Perry	2.00	cushion back Bible for our pulpit. The	
T. O. Pender.....	5.00	C. R. Williams.....	5.00	Misses Alice, Della and Lillie Fowler	
The Writer	31.50	Walter Womble	2.00	are putting in the church building, a me-	
		D. A. McLennan.....	1.00	morial window in memory of James	
		Bud Johnson	1.00	O'Kelly, the founder of the Christian	
		T. W. Sikes.....	1.00	Church. Rev. Thomas Fowler, their	
		C. Y. Clark	1.00	grandfather, and John Fowler, their	
		C. F. Steward.....	1.00	father, who had always wanted a Chris-	
		G. L. Hock.....	1.00		
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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, OCTOBER 12, 1922.

NUMBER 41.

THE SUN'S OBSERVATORY

The Richmond Church.—

The First Christian Church, of Richmond, Va., is now under construction. The location at the north-west corner of Grove Ave. and Shepherd St. is one of the prettiest sites in Richmond, and the church will be one of the most beautiful in the city.

The building, which is of classical design, will be constructed with beautiful Corinthian columns of gray terra cotta. The cornices and trimmings will also be of terra cotta. The base of the building will be of granolithic and the walls of gray brick. The entire building will be crowned with a magnificent copper dome.

The basement will house the Sunday School, which includes all the most up-to-date equipment for the grading of classes, together with kitchen and pantry for church entertainments.

The first floor auditorium, which is 50x60 feet, and will seat approximately 500, will be finished off to match the exterior. Provision has been made for a modern pipe organ, pastor's study, dressing rooms, and all other conveniences to be found in the most modern churches of the day.

L. P. Hartsook is the architect, and the John T. Wilson Construction Co., are the contractors.



THE FIRST CHRISTIAN CHURCH OF RICHMOND, VIRGINIA.

Austria Suffers.—

Austria, bankrupt and in every way distressed, has become a bone of serious contention between Italy and the little entente. Plans for an economic union between Italy and Austria, which might later result in the virtual absorption of the latter, have been put forward, and are said to have the approval of Great Britain and France. The scheme would relieve Austria's pressing needs and give her an outlet to the Adriatic, and would satisfy the growing Italian sentiment for expansion. But Jugo-slavia, Italy's rival, for the control of the Adriatic, doesn't

want Italy strengthened, and furthermore she wants to grab the Austrian district of Klagenfurt. Rumors that Serbian irregulars were about to invade that region stirred up a lot of excitement in European capitals and Jugo-Slavia was constrained to deny any intention of invading the district and to promise to restrain the irregulars. The Czechoslovaks were credited with a hankering to seize the northern provinces of Austria in case of dismemberment of the succession republic. Budapest heard that both of these little entente nations were planning to send

troops through Hungarian territory into Austria, and Count Andrassy, chairman of the Hungarian foreign affairs committee, declared Hungary would resist this, adding that Hungary, though weak, "may prove dangerous in case of such an insult."

use of electricity in lighting, in power, in radio. Twenty-five years ago the automobile and the gasoline motor truck were almost unheard of, and the important part that they play in our commercial life today was not thought of. The airplane is another new invention, and there are innumerable others of lesser importance in the physical world. Discoveries in medicine and surgery are numerous, wonderful and life saving. This knowledge is the gift of God to man. Why has He given so much to this generation? Is it not a challenge to us to use it all for His glory?

troops through Hungarian territory into Austria, and Count Andrassy, chairman of the Hungarian foreign affairs committee, declared Hungary would resist this, adding that Hungary, though weak, "may prove dangerous in case of such an insult."

Advances in Knowledge.

Advances in knowledge and the applications of science have come so fast that we can scarcely realize the changes that have taken place during the life time of the present generation. Probably no invention of modern times is more generally used or is more necessary to the comfort of life than the telephone. It is used in millions of homes and business places all over this land and over the civilized world. Yet this is a comparatively new invention. It was at the Centennial Exposition in Philadelphia, in 1876, that its inventor, Dr. Alexander Graham Bell, who has just died, first put it on public exhibition. During his life time, or at least during the last forty-six years of his life, he saw his invention take a place in the economy of life and business that we suppose even he could not have dreamed of in the beginning. In the same period has come practically the whole development of the

NOTES - PERSONALS

Mrs. A. O. Harmon, one of the workers in our Raleigh church, with a party of friends from Durham, motored through Richmond last week, en route to Washington and will return via the Valley of Virginia.

Dr. J. G. Holland, of Holland, Va., called at the SUN office Wednesday just as the paper was going to press. His son, who is in school at Elon College, came over to meet him in the city. Glad to have them call.

We are glad to hear that Mrs. J. P. Dalton, Holland, Va., who has been sick for several months and a part of the time in Lake View Hospital, is improving and doing nicely. Her many friends will be pleased to have this good word from her.

Rev. W. S. Long, D. D., LL. D., Chapel Hill, N. C., will reach his eighty-third birthday on the 22nd of October, 1922. Let us give him a shower of congratulations on that day, send either letters or card and tell him of the love of his brethren for the man who has been a brave leader through a long life.

Brothers, are you praying for Men and Millions? Are you teaching your members also to pray for the success of the great work? It is, as we trust, Men and Millions for His cause. Do not think of failing to pay your pledge, and do it just as soon as you can. You see your promise was made for the promotion of the cause of Christ. Do your best.

Old Antioch, Isle of Wight County, Va., is setting a good example to the churches of our denomination in the matter of paying their pledges to the Men and Millions fund—it has just sent in \$477.00, and it is not a wealthy church by any means. If all will do as well, in proportion to ability, we will put a smile all over Dr. Atkinson's face and at the same time do the greater work of wonderfully helping the cause for which we labor.

Rev. R. L. Williamson, now pastor of the Christian church at Henderson, N. C., having tendered his resignation as pastor at that place to take effect at the end of the present conference year (about the middle of November next) has received a call to succeed Rev. T. E. White in the Lee County, N. C., pastorate, with headquarters at Sanford, N. C. He has accepted this call and will go to that field at the end of the present conference year. Bro. Williamson has held several important pastorates among our people. He was also rocked in a Christian cradle, and we believe he will do a good work in his new field.

We understand that Rev. T. E. White is expected to take charge of the Windsor pastorate, which includes the churches at Windsor, Mount Carmel, Isle of Wight Court House, and Bethlehem, all of them in the Eastern Virginia Christian Conference. Bro. White is regarded as one of the growing men in the ministry in the North Carolina Conference, and we believe he will do a fine work in his new field of labor. He has had about twenty years experience in the ministry, first as missionary in Porto Rico and then as pastor in North Carolina. He is a student and we expect him to win his way to the hearts of his people in the new field.

Princeton Theological Seminary, Princeton, N. J. is having its largest opening this fall. So writes Rev. J. G. Truitt, one of the students now taking a course of study in that institution. There is at least one institution in this country in which there is not a trace of higher criticism, and that is Princeton, and it has some of the most scholarly men in its faculty to be found, but not one is a higher critic.

We understand that Rev. D. A. Long, D. D., LL. D., is open to engage as a pastor for the coming year, having retired from his present field at Franklinton, N. C. He is willing to give his entire time, if some field where he may be needed, shall give him the opportunity. Dr. Long is known as one of our most gifted pulpit orators. We trust he may be speedily located where he may have ample opportunity to do a great work for the cause.

FINAL NOTICE

For several weeks due notice has been given in THE HERALD and CHRISTIAN SUN of the Burlington Church's desire to be notified if you are a delegate and expect to attend the approaching session of the American Christian Convention to be held in Burlington, N. C., October 17-25. In this final notice we desire to assure you that we shall strive to accommodate all who come, but the Committee on Homes cannot guarantee entertainment if you do not notify us by Saturday, October 14, of your intention to be present.

BURLINGTON CHRISTIAN CHURCH,
Burlington, N. C.
G. O. LANKFORD, Pastor.

Have you yet notified Rev. G. O. Lankford, D. D., of your purpose to attend the approaching session of the American Christian Convention, to assemble at Burlington, N. C., where Dr. Lankford is pastor, and who will, if notified, make ample arrangements for your entertainment during the sitting of that body? If you do not notify him, then, if you go, you will have to take chances for entertainment on that occasion, as he holds himself and his church responsible for providing entertainment only for those who notify him that they are coming.

Rev. B. F. Black, late of Wolfeboro, N. H., has resigned his pastorate and is returning to Virginia. We understand he is to locate at or near Norfolk. We do not know as to what field he is to serve, but we give him a welcome back to his native state and wish for him great success. The public press of the Wolfeboro, N. H., section speak of Bro. Black in the highest terms and express real sorrow that he is leaving there so soon. The church was, we understand, very reluctant to give him up, but having turned his face toward the Sunny South, they gracefully yielded and left him free to return.

Here are some words that you may do well to ponder and consider for the life that you are now living and also in the interest of lives by which you may be surrounded. We do not know the author, but we are sure the ideas presented may be useful to us all. Read:

"The young man may be influenced to practice truthfulness, forgiveness, promptness, industry, fairness in judgment, kindness of speech. A teacher may educate himself by the study of the Bible experimentally, and then take the results alive and virile in his own spirit into the school. If the spirit of it is in the teacher it will impart itself to the school. The conclusion is obvious. In the school, the church or anywhere else, results can be wrought by a living exhibition of faith in Christ."

From an exchange we learn that Mohammedanism does not seem to flourish in this country. Through the liberality of a rich Moslem in Detroit a mosque was built in that city at a cost to him of \$55,000. This was the only mosque in this country. Because of differences of opinions in regard to the teachings of their religion, the mosque has been abandoned and no service has been held in it for a year. As the Moslems have lost all interest in it the mosque is to be pulled down.

"From what is known of this 'ism,' we wish it may not find a building room in this country, for since we do not believe it is true, we cannot wish its prosperity, believing, as we do, that its growth in our midst can but be to the injury of the highest and best interests of the people of this country. We do not see how any one can wish the prosperity of Mohammedanism in Christian countries or elsewhere."

One of the really great preachers of this day is Rev. J. H. Jowett, who was only a little while ago Pastor of the Fifth Avenue Presbyterian Church of New York City, but later a pastor in England. When he speaks, he has something to say of real worth to thinking men and women. Here is one of his rich and racy paragraphs. Take time to read it and think it over. It may be worth much to you. It follows:

"A man's thought determines the moral climate of his life, and will settle the question whether his conduct is to be poisonous marsh or fertile meadow, fragrant garden or barren sand. The pose of the mind determines the disposition, and will settle whether a man shall soar with angels in the heavenlies or wallow with the swine in the mire. What we think about the things that are greatest will determine how we do the things that are least. What are your primary thoughts about God? The prints of those thoughts will be found in your courtesies, in your intercourse, in the common relationship of your life, in the government of commerce, in the control of the body, and in all the affairs of home and market and field."

CHANGE OF TRAIN SCHEDULE

There will be no special car attached to the Southern train, No. 3, covering Norfolk, Va., Monday the 16th, for the A. C. C. via Danville and Greensboro.

The regular trains on the Southern from Raleigh to Greensboro will be restored on Sunday the 15th, so that Eastern Virginia delegates can reach the Convention certainly by 9:30 P. M., if not at 6:40 P. M., should they come by the Seaboard morning train Tuesday.

W. A. HARPER,
Chmn. Transportation for A. C. C.

ATTENTION WOMEN!

The Women's meeting of the North Carolina Christian Conference will be held with the Raleigh church, November 2nd and 3rd. Please note the change in the date, the time is November 2nd and 3rd instead of November 9th and 10th. Thursday evening is the opening meeting of the Conference; let's have a big attendance at this time. All churches are urged to send representatives; we promise you a good program and a cordial welcome. Delegates are requested to notify Mrs. L. L. Vaughan, State College Station, Raleigh, N. C., that they are coming to this meeting and at what time they expect to arrive. Please do this as soon as possible. Let's have every church in the Conference represented and make this the best meeting in our history, both in interest and attendance.

MRS. L. L. VAUGHAN.

The Eastern Virginia Conference is announced to meet with the church at Johnson's Grove, Southampton County, Va., on Tuesday, Oct. 31, 1922. If you wish to be met at the train, when you get to Sedley, Va., why write to Bro. W. B. Fuller, Ivor, Va. We hope to be there, and for many reasons. It was our first pastoral charge, now more than forty-five years ago. We shall be glad to be there once more in the flesh, but the sad part of it will be to find so many faces not there, men and women who stood by us in the days of our beginning, who have gone home. We shall meet the children of some of them, but they will be strangers to us, but we shall be glad to see them all the same.

Some heathen people seem to have fine thoughts for the people of Christian lands. Here is one, and it is as good as most of us who have been all our lifetime surrounded by Christian influences. Read it carefully and get all you can out of it to enrich your thought: It is from *The Christian Index*. It follows:

"That is a meaningful remark which a convert in Africa made, as reported by a missionary: 'The trail is hard and tangled,' he said, 'but there is a Man ahead of us.' Yes, there is a Man ahead. Jesus always goes before. He is ever in front. He never asks us to tread a path which has not been trodden by His own feet. Yet he does bid us follow. Do we obey?"

What do you think of the following as a matter of fact? *Onward* puts it out as well worth your thought. It says:

There are three kinds of Christian workers—canal barges, sailing ships, and Atlantic liners.

The canal barges need to be dragged to the work. Often they do wonderfully well, but on the whole one volunteer is better than three pressed men.

The sailing ships make fine going as long as the wind and tide are with them, but when things get hard, when "the winds are contrary," when the work is discouraging, they turn sail and sail away.

But give me the Atlantic liner type of worker, the man who can fight his way through wind and tempest, because within there burns the hot throb of the mighty furnace of the love of Christ."

There is a good joke on the editor of this paper and it seems quite too good to keep it out of sight. A dear brother, a man we love and honor, says that according to certain high authorities, the editor of this paper is a higher critic, not only so, but a destructive higher critic. Well, that is news from a far country. We are sure that a good many of our readers, knowing how long and how persistently we have stood against higher criticism, will laugh heartily over the fact that we have been judged to be a higher critic. The basis of this charge is as follows: The brother in question was called on to say what he thought of the sacrifice of Jephthah's daughter. He affirmed that he believed she was sacrificed as stated in the Bible. The other party said: "But Dr. Barrett does not believe that she was so sacrificed," and without further explanation, the brother said that according to several authorities, "Dr. Barrett is a destructive higher critic," and then he was fair enough to write me and tell me so. We suspect that the basis of my rejecting the sacrifice of Jephthah's daughter were not de-

tailed to our brother. Most likely the party who told him that I did not believe that Jephthah's daughter was burned, remembered only the fact, but did not remember the basis of the fact, and therefore it seems necessary to state the facts here. The Bible, in Judges 11:31, gives Jephthah's vow as follows: "Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." That is Jephthah's vow, and that is the basis of the charge of higher criticism as laid against the editor of this paper. What we claimed as to that vow is that in the original Hebrew in the sentence, "Shall surely be the Lord's, and I will offer it up for a burnt offering," the word *and* should be *or*, and that in so reading provision is made for the very emergency which came upon Jephthah. If it should be a person coming out to meet him on his return, such an one should surely be the Lord's, and then he says and I will offer it up for a burnt offering. Now that word *and* should be *or*, and then the verse would read: "Whosoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon shall surely be the Lord's, *or* I will offer it up for a burnt offering." Now you can see the wisdom of the form of Jephthah's vow. If any person of his household should thus come out to meet him on his return, that person shall surely be the Lord's, or if it should be an animal or a bird coming out to meet him on his return, then he would offer it as a burnt offering. But what authority have I for changing that word *and* into *or*? That is a proper question: and I must answer it, or take my place with the higher critics, although that would be a bad dose for this writer. In the margin of many of our Bibles the reading is given as *or*. In the *Variorum Edition of the Bible*, the marginal reading is given as *or*, and this *Variorum* Bible is considered one of the most scholarly of all the editions of the Bible. It was edited and the various renderings and readings were from the best authorities, given under the editorship of Rev. T. K. Cheyne, M. A., D. D., Rev. S. R. Driver, D. D., Rev. R. L. Clarke, M. A., and Rev. W. Sanday, M. A., D. D., LL. D., and they all agreed that the *or* is the rendering of that word which is printed as *and* in most of our English Bibles. To satisfy our own judgment in the matter, we looked up the words *and* and *or* in the Hebrew, and find that these two Hebrew words *or* and *and* are so much alike that we cannot discover a bit of difference between the two words. This is often the case in the Hebrew language. This fact alone makes it entirely possible for even the translators of our English Bible to have mistaken the word *or* for our word *and*, and so have made the English reading be "shall surely be the Lord's, and I will offer it up for a burnt offering," when it should have read, "Or I will offer it up for a burnt offering." Now notice that using the *or* instead of the *and*. Jephthah makes ample provision for saving his family from being offered as a burnt offering, in case one of them should come out to meet him on his return. If one of his family should come out to meet him, then he would give such an one to the Lord, but if it should be an animal, he would offer it as a burnt offering. Now notice that he speaks of what he would offer as a burnt-offering as *it*, and not as *her*. If he meant his daughter, or any human being, that he would offer, why did he say *it*, rather than *her*, or *him*, as the case might be? Reading the passage as in the margin of many of our Bibles, but especially as in the *Variorum* edition of the Bible, reading it, I

say, as *or* and not *and*, we find that Jephthah contemplated the possibility of a member of his family meeting him, and in that case, such an one should be the Lord's, and then, remembering that it might be an animal, he said, "*or* I will offer it up for a burnt offering." Taking these facts into consideration, I cannot but believe that Jephthah simply dedicated his daughter to the service of the Lord for life and did not burn her, as a burnt offering. If so believing makes THE SUN's editor a destructive higher critic, then he will go to the wilderness, as Jephthah's daughter did, and bewail the fact of his being a higher critic for the next years before me, if such there should be.

COMMENDING THE SUN.*

The Editor appreciates the following from *The Pioneer of A New Era*, published at Mitchell, Iowa. In its issue of September, 1922, it says:

The Pioneer of a New Era has received a copy of "The Christian Sun" edited by Dr. J. Pressley Barrett. We have known Dr. Barrett for a number of years, and congratulate The Christian Sun readers on having one of the ablest editors in our country. One thing is certain, so long as Dr. Barrett is at the helm, The Christian Sun will be guided in the pure way of the gospel. Higher criticism and doubt will never find its way into the columns of The Sun. Dr. Barrett has served his Brethren as editor for more than twenty-five years. This is the second time he has been editor of "The Christian Sun." It is the prayer of The Pioneer that Dr. Barrett may remain in this, his adapted vocation, to the setting of the sun.

*Not twice but thrice.

NOTICE.

The East Virginian Christian Conference is to meet with Johnson's Grove Christian Church near Sedley, Va., Southampton Co., October 31st and November 1st and 2nd.

All ministers, delegates, and visitors wishing to be entertained will please notify the pastor as soon as possible, not later than five days before Conference meets.

Please state whether coming by rail or by private conveyance. We will be glad to meet those coming by rail (by way of the Virginian) at Sedley, Va., train arriving Tuesday A. M. at 11:05 from Norfolk.

W. B. FULLER, *Pastor*,
Ivor, Va.

The clouds hang heavy around my way;
I cannot see.
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim,
To close my weary, aching eyes
An follow him.
Through many a thorny path he leads
My tired feet;
Through many a vale of tears I go;
But it is sweet
To know that he is close to me,
My God, my Guide!
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all,
But while I lean on his strong arm
I cannot fall.

—C. I. SCOFIELD.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

FIVE POINTS IN THE MINISTER'S LIFE WORKS

No matter to what line of activity a minister gives his life, more is expected of him than of most other men. We mean, of course, in lines of activity in his own chosen sphere. There are many things which claim the attention of the minister, but there are three lines running through his life to which he needs to give unusual attention. If these three lines are well cared for, his ministry will ordinarily be a success. If he neglect them, he is almost as surely to fail in his work. If this be true, as we believe it is, then he cannot be too careful to cover well and carefully these five lines as they pertain to his life and ministry.

1. *Consecration.* The minister who does not consecrate his life to the Gospel ministry and to God, can hardly expect even the semblance of real success. The ministry is already a failure, if his life be not devoutly consecrated to God and the work to which God has called him. To consecrate ones self to any given purpose is to keep the heart, the head and the hands full of the thing to which the consecration has been made. This is the very beginning of a minister's usefulness and fruitfulness. Therefore to consecrate one's life to the gospel ministry is the beginning of real service.

2. The second thing that enters essentially into the life of a minister is PRAYER—he must be a praying man, or he cannot be a success. He may be eloquent and he may be a fine reasoner in discussion, but he can never be a successful minister without the *prayer-life*. This has been shown so many times that it seems almost useless to consider it as a part of the life of the real minister of the Gospel. Prayer, real prayer, becomes a necessity in the life of the minister. Without it he can do not much of anything, unless it be to make a show of himself and his intellectual abilities, and that is a poor business for any minister. God help us to be a praying band in His vineyard, for then, and only then, can we hope to be successful in preaching the gospel.

3. The third thing is to keep filled with the *Holy Spirit*. No man's ministry can be a real power in human life if he possesses not the gift of the Holy Spirit. It would be a good thing if every candidate for the office of a minister of the gospel were required to prepare himself after the manner indicated in these three points before he should be ordained to this great work, for the man who is consecrated to God, whose life is filled with prayer and whose heart is filled with the Holy Spirit, he is already a success in the gospel ministry, and then no church need hesitate as to his ordination. He can be trusted to undertake and do the work which may fall to his hands. These three points are the great essentials in the life of the gospel minister. Possessing these, his life will blossom, bloom and fruit in the service of the Lord and many souls will be given to him for his hire.

4. The fourth thing the minister must needs do, and do well, is to keep his heart and mind full of the Bible—of its thought and teaching. We have said it before, and now here we repeat it again, the minister needs to know his Bible far better than most of us know it. We once

heard of a man who, as a preacher of the gospel, set for himself the work of reading his Bible once each month, through the year. That was work, but we are quite sure that he never did a work that paid so well in his efforts to preach the gospel. No man can preach the gospel truly unless he keeps himself full of the thought and teachings of the Bible, but being full of Bible thought and teaching, he will be able to do wonders in declaring that truth. Let any man, be he preacher or layman, keep his heart and mind well filled along these five lines, and he can preach sermons that God will mightily use in winning the world unto Himself through Jesus Christ.

Let me say to our ministers of the gospel: Keep yourself fully consecrated to God, full of prayer and full of the Spirit and then full of Bible truth, and you can preach, preach sermons of great power in winning men and women to Christ. Then add to all this plain culture, and we believe you can preach the gospel and glorify God in doing so. Make a note of the five points herein given and seek daily to qualify yourself in them, and we believe you can preach the truth anywhere the Providence of God may call you, and preach it with power from on high.

5. Yes, there is a fourth item that should enter into the life of every minister of the gospel, but it is of another class of qualifications, and should be kept distinct from the other three, viz.: No man should try to preach without what we ordinarily call *human culture*. While the divine side of the minister's qualifications are very essential in preaching the gospel, without human culture of the right kind, he may even hinder the far-reaching influence of his life. A man who is ignorant has practically no excuse for his ignorance. It was different once, but now he can get ordinary culture himself by a diligent application to the study of History, Geography, Science and Literature, along with the Word of God. He may not have the ordinary school advantages, but he can get the advantages of ordinary human culture, if he will but study and make the proper effort. While this is good, and its absence is inexcusable, because it can so surely be gotten by every one seeking to enter the ministry, yet no man should be permitted to enter the ministry if he has not the other three points well developed in himself—well developed for one in his early days as a minister of the gospel. The three cover essential experiences in the minister, while the fourth is fitting for such a work and adds to its power in the lives of the people to whom he ministers. With these four points covering the practical side of a minister's real ability to preach the gospel, he can preach, he must preach, yea, he will preach, and even in the face of unfavorable circumstances, he will preach the gospel of the Son of God. We hear much of men quitting the gospel ministry. That may be true, but the man who has these points fully developed in his life, as a minister of the gospel, will not quit in the face of untoward circumstances, unless there be some decidedly hindering cause which he cannot control. A man may be sick, or he may reach an age when he is no longer qualified to minister in the work of preaching the gospel. In such a case it is nothing to his disparagement to discontinue, but for a man who is not handicapped by age, by affiliation or hindered by other controlable circumstances, to quit the ministry—they do not do so, when they have these points well developed in themselves. With these four qualifications intact, a man who has been called of God to preach the gospel, will preach, even though his salary be very inadequate to meet his needs.

The ministry has its hard places and trying experience, but that is as it should be, for if there were no hard places, or trying experiences, in that work, then no doubt many would enter it

as a place of ease, where hard work would not oppress and where it is possible to take life easy. All such persons would most likely be tempted to quit the gospel ministry because the salary is small and inadequate for the needs of the family. We are told that where there is a will there is a way. We believe that is true in the case of an inadequate salary. The man who is called of God to preach and then had the wit and wisdom to get a wife from the Lord, he will live and get along fairly well, even on a small salary, and he will be pleased to do it, and as a rule, his family will turn out to be as valuable to the community and to the church as the families of those who are better paid.

Just a word to young men expecting to enter the gospel ministry: By all means see that you get these five points in your qualifications as a minister of the gospel. Get them truly and you will succeed. Fail to get them and you will—fail.

SUPPOSE MAN HAD TO DO AS MUCH!

We sometimes think man's lot in making a living is a hard one—we think it takes so much work to make a living for himself and family. Did you ever have such thoughts of your lot in life? Well, if you have, you will do well to unthink them and revise your ideas of your hardships. You have to work to make a living, of course, and that is right, for man would be of little worth, if his living and all his wants were met without effort on his own part. Solomon told the sluggard to go to the ant, to consider her ways and become wise as to the industry which makes a living for the ant. That was doubtless good advice.

Now let us suggest that the men and women of the twentieth century likewise go to the honey-bee and learn a lesson as to what work it takes for that little creature to make a living. Man has a comparatively easy time to make a living, if you compare his work with the work of the honey-bee, and to convince you of the truth of this statement, we will give you some idea of what the bee has to do in order to make just one pound of honey. Suppose a man had to do as much to make one pound of food for himself and family as the bee has to do to make that much honey for himself—well in that case, most likely man would prefer to go to some other country, if such a place were known, where he could work less and make a living. But now come to the estimate of what a bee has to do to make one pound of honey, and then you will see what an easy time man has in making a living for himself and his loved ones, and yet man is not satisfied, although we have never heard of any complaining on the part of the bees on that account—we only wish we could say as much for us men and women upon whom God has lavished so much in the way of blessing.

The Presbyterian says:

When you eat a spoonful of honey, you have very little idea as to the amount of work and travel necessary to produce it. To make a pound of clover honey, bees must take the nectar from sixty-two thousand clover blossoms; and to do this requires two million seven hundred and fifty thousand visits to the blossoms by the bees.

In other words, in order to collect enough nectar to make one pound of honey, a bee must go from hive to flower and back again two million seven hundred and fifty thousand times. Then, when you think how far these bees sometimes fly in search of these clover fields, often one or two miles distant from the hive, you will begin to get a small idea of the number of miles one of the industrious little creatures must travel in order that you may have a pound of honey.

A PERSONAL DECISION, AND WHAT CAME OF IT

I am a minister in the Christian Church and am serving at one of our home mission points. I feel impressed to give to the readers of *THE CHRISTIAN SUN* an experience which came my way today, September 28, 1922.

In the first place, I am not seeking to throw reflections of any nature on any denomination whatever. I only wish to expose a trap which now and then has been set for some of our unfortunate ministers and some have been caught. I have spent the most of my time for the last two years working in denominations other than my own, and on the whole my work has been pleasant. I was glad to exercise that liberty of conscience which enables me to worship with anybody who truly worships God in spirit and in truth.

I helped in the revival meetings in my community and declined two invitations of the pastor to help elsewhere, but because I had other engagements. I have nothing but the highest regards for the Church of which I am writing. I delight in its growth and never hesitate to lend them a helping hand whenever opportunity is given. But unhappily this spirit of friendliness and co-operation has developed a situation which on the whole is not pleasant. I lay the cause of this unpleasant situation, not to the spirit of this particular denomination, but rather to the personal ambition of some people.

I took pleasure in going out to this church today to hear one of their highest officials—a man of more than thirty years experience in the ministry, and he was a Doctor of Divinity. He preached. It was an able sermon and I enjoyed it very much. I also endorsed all he said. After the sermon a very prominent member of this church presented to me a plea in the following language:

"Bro. A., meet Bro. C."

"I am mighty glad to meet you, Bro. C.," he said.

"Thank you; I am glad to meet you also, Bro. A."

"Bro. C. has certainly been a great help to us here this year and we appreciate it, Bro. C."

"Thank you," said I.

At this point the brother layman withdrew, and the following conversation ensued:

"Bro. C., to what church do you belong?"

"The Christian Church."

"Do you mean the Campbellites?"

"No, sir."

"I think I am acquainted with your church. It is the church founded by James O'Kelly, is it not? He was one of the leaders in our movement."

"I see! Yes, he led in the movement of the Christian Church."

"Well, there's not much difference in your church and ours, is there?"

"Not from a doctrinal standpoint."

"What is the difference?"

"It is in governmental matters."

Then with a little mixture of flattery the brother continued:

"Now, Bro. C., if you know me as other people around here know me, you would be assured that I am not trying to proselyte you, but I wish to advise you a little, that I intend only for your good and the betterment of the Kingdom. I have been informed of the good work you have done in this community and elsewhere, and I can tell from the cut of your eye that you'll do all right. I have high regard for your Church and like its principles, but honest, Bro. C., I do not see much chance for your church ever to do a great deal here in this country. Now it is a pity and it grieves me to see a talented man, as you are, waste his energies. What do you intend to do another year?"

"I am intending by the grace of God to preach for the most part."

"How old are you, Bro. C.?"

"Twenty-three."

"Have you a family?"

"Yes, a wife and one child."

"What do you expect to do another year in addition to preaching?"

"I expect to farm some."

"Now, Bro. C., you do not need to farm. You should give all of your time to the ministry."

"Yes, I would be glad to do so, if it were possible, but I am glad to do the best I can, as it is."

"Now Bro. C., the thing I think you ought to do, since you are situated as you are, is to come to our church. You would not have to give up any doctrinal views, and it would so much increase your chance for usefulness. We can give you a work now—one of our best charges, and at a very comfortable salary. You could devote all your time to the ministry. You could better provide for your family and you would have plenty of time for study and for preparation to preach. But best of all you could do a greater service for the Master. Now, Bro. D. of the Methodist Protestant Church told me the other day that he was coming to our church. His situation is identical with yours. He wants to better situate himself for service. Also Bro. F. of the Congregationalist Methodist Church told me the same thing. He is in similar condition. Still another brother, a preacher in a small denomination, told me that he was coming."

These words of pointed argument and persuasion, pointing out the advantages of his church and the disadvantage of mine, continued for almost an hour, when I was obliged to beg off to attend other duties. Before leaving the brother, I remarked that I appreciated his kind consideration of my interests, his words of praise and his gracious offer, but that I did not think it could be sufficient compensation to induce me to give up my church. I thought of many sweet and comforting passages during his discourse which strengthened me, but I did not refer to them, wishing to avoid a controversy. I told the brother that his church was very dear to me, especially as a number of my relatives belong to it. I also said that his church is my second choice, but at the same time, I said deep down in my heart that I would never forsake my first love."

Toward night of the same day as I was picking cotton near the public highway, two of the leading members of this church drove up in a car and calling me to the roadside, said: "Well, Bro. C., Bro. A. has just told us that there is a probability that you will join our Conference." Then after giving me a well worded welcome, they hinted that they would like to have me for their pastor.

I feel almost sure that ere this Bro. A. is saying to some other brother that Bro. C. is going to join our church—he told me so only a few days ago. God pity!

As I followed the trail toward home, I thought of two things, and was almost startled at the thought of two little churches, one of which I was instrumental in getting organized. I had promised by my actions that I would remain loyal to our Heaven-born principles under which we were organized, and I was wondering if I should betray such a trust, could the people of that little church where I am trying to serve as pastor, ever forgive me. Then came immediately to my mind the picture of the traitor, standing with his thirty pieces of silver and saying to them: "I have betrayed innocent blood," and it was a great deal harder to think of accepting this man's invitation to join his church. In-

deed I do not wonder that the devil is called a serpent, and I am just now thinking of those of our flock who have been beguiled. I wonder if they are happy.

I do not blame one for changing his church home if his convictions have changed, but I have nothing but contempt for the man who is hunting a flowery bed of ease.

As I review the events of the day, I find that I love my church better than ever and thank God for the sweet communion of His Holy Spirit. Now in rejoicing tears I promise Him that so long as there is room on the rolls of my church for my name, you will find it there. Stand by us, brethren, with your prayers and in any other way you can that the work may go on.

A BROTHER.

....., Alabama.

We were in Burlington for a few hours on Oct. 6, and no doubt about it, there is some work going on in the big Christian church in preparation for the coming of the Big American Christian Convention, which is expected to assemble there on Oct. 17. Although it is a new and handsome building, it is being thoroughly overhauled and put in the best of shape, in honor of our coming guests. We believe it is one of the handsomest buildings in which the Convention has met in forty years, and may be in all its history, and not only, so, but we believe it is the best arranged building for entertaining such an assemblage in which the Convention has ever met. So our brethren North and South and East and West may as well get their good clothes in shape and come right along for Burlington will be ready for them, and not only ready for them, but they will be looking for them. We were in Burlington a few days ago for a few short hours and things were moving about the Christian church. We saw Dr. Lankford's fine shining face and he seems to be in big expectation. He said then already he had received notice of the coming of more than three hundred persons, and that they were coming in by practically every mail. The outlook is for a large gathering of the people and a great Convention. Get yourself ready and come along—we are quite sure there will be plenty of room for you, and if there is not, Dr. Lankford and his people will make room for all who come, having given notice to that effect. If any come without giving notice, if there is room left, it will be given them, but the people who give notice of their coming will have the first attention. If you wish to give notice of your coming, why write to Rev. G. O. Lankford, D. D., Burlington, N. C. A glad welcome awaits you.

It seems like Chapel Hill is having a stealing wave to pass over it. We find the following paragraph in *The Chapel Hill News*, and it is enough to put others to thinking what may come to them, if they do not keep a close watch on their possessions. The News says:

"There have been several day light robberies the past week. Rev. B. J. Howard, pastor of the Christian church, had a new suit stolen off a clothes line in his yard, while another robbery was committed at the home of Mr. Graves on Mallett street. In this case a new suit Mr. Graves had just paid \$60 was stolen from his front porch. Rev. Howard, though, happened to good luck, when he came down town his friends presented him a purse of \$50, for which he profoundly thanks them."

We rejoice that Bro. Howard was so blessed with good friends who did help him out in the time of his need. Good friends are better than money.

CONTRIBUTIONS

SUFFOLK LETTER

Life is not stationary. It moves upward or downward. Years add to years and there is no power that can stay their course. The life of man is endless as he is made in the image of God, who is yesterday, today and forever the same." Life in Christ Jesus is immeasurable. The Christian life is the only life that promises endless happiness. Doubt creates nothing, blesses no cause, inspires no activity, and wears no crown. Even sight is too limited for great endeavor and great achievements. "We walk by faith, not by sight." By faith great things are undertaken and achieved. Doubt has no vision, no venture, and no hope. All the great achievements of man have been wrought out by men of faith. Christianity is distinctly a system of faith. "The things which are seen are temporal, but the things which are not seen are eternal." No man has ever seen air, gravity, space, truth, or an election. The philosophers deal with the unseen, and construct their systems by faith, and thus admit Christian faith. No citizen has ever seen his government or a song. "No man hath seen God at any time." The best that Paul could say was: "I know whom I have believed." His Saviour was known only by faith.

The farms are tilled by faith. Farmers cast their seed into soil, cultivate the growing plant and wait in faith for the harvest. If they had no faith they would neither sow nor reap. What the church needs today is more faith in man and in men. The business of the world rests on this faith of man in man and men in men. Investments are seed. The operation of factories, railroads, shops, stores, is the cultivation of growing investments and waiting for profits. Men would not invest their money, their time, their energy, their labor in great industries if they did not have faith in men. Here is a great field for the cultivation of faith.

Domestic and social relations are built upon this same foundation of faith in men and women, in children and mature folks. The marriage relation rests upon the rock of faith in each other. The moment that doubt enters love begins to retire. The relation is not sustained by education, possessions, promises or standing. The relation is maintained by faith and love. These two belong together. The parental and filial relation is sustained by faith. Many parents weaken their influence over their children by lack of faith in them. Carry this thought out into society and you have the bond that protects law, virtue, religion, and all human relations. The thing that taints society most is doubt expressed in terms of suspicion or charge, and without proof. The tongue that gossips infects human society with a poison that kills peace. The man that loses faith in man loses faith in God, because God has faith in man. He put the world in man's care to keep it and to dress it." He put the Bible in the keeping of man. He inspired man to write it. He left the church in the care of man. Jesus went away, and left the church in the hands of a few discouraged disciples. The Church needs more faith in one another. Adverse criticism should die; constructive criticism is the helper of all interests and all men.

W. W. STALEY.

THE RICHMOND CHURCH

Rapid progress is being made on the building of the First Christian Church of Richmond which was begun September the 25th. The

church is well located on a beautiful lot in a fast growing part of the city.

The church was organized April the 4th, 1920 and now numbers approximately one hundred members. The services are held in one of the city school buildings where we have ample accommodations for church and Sunday School work. The membership includes a number of faithful loyal workers, who had secured the school building and organized a Sunday School and Ladies Aid Society two months before the pastor reached the field. The rapid development of the movement has been due largely to these interested and liberal members.

When our church is completed, we feel that it will be a credit to the denomination and will stand as one of the visible-results of the work of the Mission Board of the Southern Christian Convention. The Board inaugurated the work and has fostered it since the beginning.

The following members compose the Building Committee: P. J. Carlton, *A. E. Pierce, W. R. Harton, Jno. T. Kernodle, Dr. B. W. Rawles, J. W. English and F. J. Eley. This committee has worked out a splendid financial arrangement for the prosecution of the work. The church is to be completed by April the 1st.

I feel that our people are going to do their best, but building a suitable church in the capital of the State is a large task and we shall need the co-operation of the entire convention and especially the members of the Christian Church in the state of Virginia.

We are now asking for the following contributions for the ensuing conference year:

1	Subscription of	.....	\$1.000
2	Subscriptions of	.....	\$500 each
4	Subscriptions of	.....	250 each
8	Subscriptions of	.....	125 each
10	Subscriptions of	.....	100 each
20	Subscriptions of	.....	50 each
40	Subscriptions of	.....	25 each
100	Subscriptions of	.....	10 each
200	Subscriptions of	.....	5 each
400	Subscriptions of	.....	\$2.50 each

These subscriptions may be paid any time before October the 1st, 1923, but we would like to have the subscriptions as soon as possible. We know there is a number of people interested in seeing a Christian Church established in Richmond and we are glad to give you this opportunity to have a part in it. Send all subscriptions and contributions to Jno. T. Kernodle, Treasurer of the Building Fund, 1012 E. Marshall Street, Richmond, Virginia.

W. T. WALTERS,

108 N. Stafford Ave., Richmond, Va.

*Deceased.

OUR EUROPEAN LETTER

Berlin, Germany, Sunday, Sept. 17, 1922.

Dear Dr. Barrett and the Christian Sun Family:

I think I wrote last from Brussels, Belgium. Since then our Commission has visited Antwerp, Rotterdam, De Haag, and Amsterdam. Unfortunately for me, Mrs. King met with a very serious accident less than 24 hours after arriving here. Ten days past, and she is now in Elizabeth Kronnehaa's Lutz Strassa, suffering with a fractured hip. She is recovering slowly but I am hopeful of her entire recovery and that

I may take her home by the middle of October. It is very hard to be left alone in a foreign city and unable to speak the language. I have thrown around us for our comfort and protection the entire force of the American Embassy as well as the Consul General and his staff. In addition to this I have met several Americans here at the Hotel Esplanade. Mrs. King has a German doctor that studied under Dr. Halstead at Johns Hopkins, Baltimore, 1912. She also has a splendid Zister (Sister) Nurse, that can speak English. I am spending a portion of every day with her and live at the hotel the balance of the time. I found out today there was an American church here and the pastor will also call to see us next week. We are having lots of callers at the hospital, and I have had several invitations out by American and English friends. I am not suffering for the want of attention.

The days hang long and heavy and we are looking forward to that day when we are told that Mrs. King can leave the hospital with safety and we can then turn our face toward our English-speaking countries. I stayed in France just long enough to get a few words of French and then I was forced to take up Flemish, then Dutch, and now I am puzzling my brain on German. It is almost necessary to speak some German as you cannot get along very well alone. By the time I get this sufficiently to get through I will have to go back to French before I can get with people who speak the only language to me—English. Then not that good old Southern brogue we speak in America. That is what I want to hear once more.

We were entertained more elaborately in Holland than any country we have visited, and I think Holland is in much better financial condition than any European country at present. She did not suffer from the ravages of war—only the reaction which she is now undergoing. Holland is practically all reclaimed land as it was once practically under the sea. It looks to me now if she had some of those heavy showers we had in Virginia this summer she would be under the sea again. We have more unreclaimed swamp-bogs and marshes in the United States now that are unreclaimed than the entire area of Holland. If our country would get an engineer from Holland and clear up our swamps and bogs we would have the richest and most beautiful country in the world. Germany at present is in a terrible suspense. The valuation of their mark is depreciating every day, and it will continue to depreciate unless they stop printing it. It takes practically all the printing presses to print German currency and no time for other things. You can feel mighty rich here with a pocket full of currency. I took forty dollars a few days past and went to the American Express Company and exchanged it for \$60,000 dollars in marks. I am living at the finest hotel in Berlin, and, believe me, it is a peach, for an outlay of around \$2.50 to \$3.00 per day, including a splendid room and three good meals and all the service I need. I can get a shave and hair trim for 5 cents. They tell me beer is the highest thing a German has to buy. We visited a factory here that worked 5,600 employees in one factory and 3,400 in another, and the most skilled mechanic only got \$14.00 per month. Labor is cheap and all these things are high to these people, but an American dollar looks big here.

Sunday in Berlin at present seems more quiet than in some other country. The principal shops are closed. The theatres, ball parks, beer gardens and many other places of amusements are open, but they don't print newspapers on Sunday.

She can certainly teach America a lesson on this. Everything seems to be quiet and peaceful, but France is frightened in her boots, expecting Germany to attack her from the air and I believe she will do it if France continues to force

the payment of her reparations. I have been taught not to fear the Germans, but since I have spent two weeks with them in their great city, I am forced to believe that they have good people here. They have certainly shown me the very best side of humanity. We came here frightened from reports received in France and Belgium, but all fear has disappeared now and Mrs. King and myself are being made very comfortable.

I had intended, in starting out, to write this letter to give an idea of our impression and the work our Congress is doing in other countries, but my whole heart is now centered on Berlin, where my all lies flat on her back awaiting final restoration, and my whole desire and anxiety now is to take her back home again fully restored. This has been the second very dark spot in our married life, but we are fully resigned to our fate, believing that the same watchful Eye that has cared for us in America all these years can take good care of us here in a foreign land. We keep before us the consoling words of David: "Though I walk through the shadow of death, Thy rod and Thy staff comforteth me."

I am hopeful of seeing more of Germany before leaving, but my impression over about one-half of the empire is that this is the finest country I have ever seen. Their crops are good and they have a plenty of everything except money. Don't think you will ever starve these people as they are the most industrious of all nations. Men are scarce, but women are plentiful and the women do the greater part of the work, especially on the farms. I hope to be back in the States by November 1st.

More later.

Yours very truly,

JOHN KING.

Hotel Esplanade, Berlin, Germany.

PREVAILING PRAYER

(The following pointed paragraphs are from a sermon preached by Evangelist F. F. Bosworth, in the Gospel Tabernacle, New York, in opening the Tent Campaign in that City, Sunday, August 6, 1922.)

"These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brethren." (Acts i:14).

If every church and Christian of any locality would open the Bible at the first chapter of Acts today and do as the people did then, God would pour out His Spirit anywhere and anytime for a revival. It is God's way.

The answer they got to their prayer reveals the character of their prayer, because when the answer came, the multitude ran together and asked what it meant; and Peter got up and said, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy.

We are living in the last days, and this promise is for us when we shall have fulfilled the conditions as these people did. God is just waiting for a chance to be gracious.

The church is organizing most everything today except to kneel down together and pray. The church is in the organizing business to help pull the load, but what we need is not new organizations, but some new steam and some new power.

These people all prayed—not a part of them.

Today there is only Sister Jones and Brother So and So, and a few people who do the praying. God never intended any such thing for our generation. God intended that the church should be composed exclusively of intercessors.

As the sons of Aaron, so in our dispensation God intends for every individual to enter into the Holy of Holies and get answers to their prayers. I want to say that it is a dreadful tragedy for any man or woman in the church to be without the spirit of prayer. Any man or woman who does not share in the soul travail of the church, hinders the church.

They all continued with one accord in prayer. They did not get down to pray and then get up and forget all about it; but they continued to pray until they knew God had answered. If God were to write about some churches today, He would have to say that they discontinued.

If it is right to pray for a thing, then it is wrong to stop praying until you get the answer.

The greatest need of the time is that some power shall sweep around the world and bring the Church down to her knees.

Adam's children were born to him through the instrumentality of Eve, and we are the bride of Christ, and He wants us to populate heaven through the travail of our souls.

Travail of soul is intense desire—God transferring His desire to your heart so that you want what God wants more than anything else in the world. God has to answer that kind of a prayer, or else He would have to work contrary to His own Spirit. God certainly will answer the prayer that is prompted by His own Spirit.

God can and does deal with every situation when He gets a people filled with the Holy Ghost. That is His business.

Suppose I went to see President Harding. Perhaps I should wait a long time before I could gain an audience with him. But finally I am introduced to him and touch his hand. Is that the time to jump up and run away? No, that is the time to stay until I get what I want. If God does respond to prayer and bless us, that is not the time to stop—that is the time to start in.

When we pray in the Holy Ghost we never get less than we ask for. We always get more.

When we pray until the atmosphere of heaven comes down, sinners will repent in that atmosphere before they know what is the matter with them.

When these people prayed and supplicated, they created a spiritual vacuum that pulled the wind down from heaven. It pulled the atmosphere of heaven down upon the people until 3,000 sinners were converted. In such an atmosphere as that sinners will repent automatically. It is hard to stop them.

What we call opposition is nothing. When God's lightning strikes, there is no such thing as opposition. No opposition can stand when God works in answer to prayer.—*The Alliance Weekly*.

NOTICE! NOTICE!

The North Carolina Christian Conference is to meet with Hines' Chapel Christian church, Guilford County, November 14-17, 1922. And as pastor of the above church we ask that every pastor see that every church of which he is pastor elect and send at least one delegate to this conference.

Will you see that a notice is sent us stating how and when you are coming. We will be glad to meet you at station if necessary. Come to stay for every session, we will be glad to have you.

C. E. GERRINGER.

Pastor.

McLeansville, N. C.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name label indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536' East Broad Street, Richmond, Virginia.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PUT MEN AND MILLIONS ON YOUR PRAYER LIST

A letter from one of our brave and loyal captains says: "I am praying daily for our Men and Millions." That is the right note. We will never *pay up* till we *pray up*.

I wonder how many of your pastors pray publicly, in their pulpits on Sundays, for Men and Millions. I was in a Baptist church at a regular preaching service a recent Sunday. "Our Father in Heaven, bless our servants—Five Millions Campaigns, the men and the women intrusted with its promotions and all who have pledged to help it." I wonder how many of our Christian pulpits have prayed like that for this our greatest movement, and the one on which the future growth of our Church depends, as it does upon no other? Brethren, sisters, pastors and beloved, put Men and Millions on your prayer list.

J. O. ATKINSON.

OUR RICHMOND CHURCH

On September 25th ground was broken for the beginning of our Richmond church building. The excavating was to be completed in one week. This will be good news to SUN readers. Virginia's capital city should have had a Christian church decades ago. But we shall not grieve over wasted opportunities. For two years now Dr. Walters has preached in a convenient school house. Only one who has tried it can realize how different it is to hold a city congregation in a school house, and only the loyalty and devotion of our Christian band in Richmond can account for the success thus far. Richmond Christian Church will need our prayers and our liberal contributions for many months to come. We have made a beginning. God help us safely to this end.

J. O. ATKINSON.

A WORTHY GOAL

Rev. W. T. Walters, D. D., in starting our new church building in Richmond, sets a month goal for his congregation. He says:

"Now that the building of the new church is under way and the permanency of the organization, in a beautiful house of worship, is assured, I want to appeal to every member and friend of the Christian denomination, in Richmond, to give us their presence and co-operation in the further development of the cause of our beloved Christian church in this city.

"We want to start by increasing our Sunday school enrollment and church membership. We want ten new Sunday school scholars per month or 60 by April 1st, and 50 new church members. How much can you help us in reaching this goal?"

We strive each year, or from time to time, to increase our business or our farm products.

Why should not every Sunday school now and then set a goal; and every church for increase in membership. Then pray God that it is His good will that will bring it to pass.

J. O. ATKINSON.

A TIMELY STATEMENT AND LETTER

Supt. C. D. Johnston, of the Orphanage, and Executive Secretary of our Men and Millions

Movement, who receives, credits and receipts all the money paid in, and keeps the books, has sent to the Captains in each church a card showing just how much his church pledged, and how much it has paid on those pledges up to date. This will enable every captain to see just where he stands, and what now needs to be done. In with this card is this very appropriate letter:

"The enclosed card will show how much your church pledged for Men and Millions and how much has been paid to date. With these figures in hand I am wondering if you will not be able to make a special plea to your people to pay up their pledges or at least a partial payment.

"I know times have been hard and money close for the past two years but crops are good this year, cotton and tobacco bringing fair prices and the general outlook for better conditions is much brighter.

"These pledges are moral as well as financial obligations we have made to our church and our God's cause. On this account it seems to me we should put forth a special effort to meet them. Besides every dollar paid to Men and Millions is divided to every institution we Christians have, and when we pay to Men and Millions we are paying to help carry forward all the interests and obligations of our dear church.

"THE CHRISTIAN SUN will carry each month a statement of what each church sends in, and I do hope your church will show up well in that column. Let us make October a "Banner" month.

With best of good wishes in your Christian activities.

Your friend and brother,
CHAS. D. JOHNSTON,
Executive Secretary.

Will not our faithful and loyal Captains act upon Brother Johnston's fine suggestion and make October a "Banner" month.

J. O. ATKINSON.

AMOUNT PAID BY MEN AND MILLIONS MOVEMENT DURING THE MONTH OF SEPTEMBER

North Carolina Conference

Pleasant Grove	\$ 12.00	
Turner's Chapel	111.00	
Henderson	115.60	
Oak Level	1.50	
Monticello	17.00	\$ 257.10

Eastern Virginia Conference

Antioch	\$477.00	
Berea (Norfolk)	67.50	
Oakland	73.00	
Damascus	79.00	\$ 696.50

Amount paid by all conferences during the month of September..... 953.60

(Signed) C. D. JOHNSTON,
Executive Secretary.

September is a between month—summer behind, fall ahead. Hence the small amount paid in by the churches this month. Our two Southern Conferences did not send in, but they will swell their sendings in October and November.

We are thankful for the ones who have paid and are daily praying for those who have not, that they may be both able and willing.

J. O. A.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR SEPTEMBER

Wadley, Ala., \$1.00; Timber Ridge, Trone, Va., \$1.15; Zion, Moncure, N. C., \$1.20; Winchester, Va., \$9.09; Hines Chapel, Gibsonville, N. C., \$1.35; Union, Dendron, Va., 91c; Wakefield, Va., \$2.13; Winchester, Va., \$6.72; S. Norfolk, Va., \$5.89; Henderson, N. C., \$6.15; Antioch, Harrisonburg, Va., \$6.03; Linville, Va., \$2.08; Richland, Ga., \$1.25; Rose Hill, Columbus, Ga., \$3.16; First Church, Portsmouth, Va., \$9.71; Liberty, Henderson, N. C., \$5.25; Peoples Church, Dover, Del., \$50.00; Berea, Altamahaw, N. C., \$1.18; Pleasant Hill, Liberty, N. C., \$1.03; Reidsville, N. C., \$3.67; Ramseur, N. C., \$3.02; Dry Run, Seven Fountains, Va., \$2.68; Holland, Va., \$6.26; Wadley, Ala., \$1.36; New Providence, Graham, N. C., \$4.37; Holy Neck, Holland, \$16.00; Berea, Driver, Va., \$5.00; Wentworth, McCullers, N. C., \$2.63; Leaksville, Luray, Va., \$2.34; Burlington, N. C., \$90.05. Total, \$252.65.

Thanks dear Sunday school workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON, *Mission Secy.*

THE SENSE OF SOLIDARITY

In *The Herald of Gospel Liberty*, September 14, appeared an editorial under the above caption that I could wish with all my heart every pastor in our Southern Convention would read, re-read and inwardly digest. One of the strongest, most distracting, heart-rending phenomena I have ever met is the isolation, the indifference, the unconcernedness of many of our pastors to any scheme or plan of co-operation for our denominational progress. Let any plan for progress and development of the whole denomination be adopted by Conference or Convention; and that is sufficient to condemn it to chilling and deadening indifference by many pastors.

Make this matter concrete and definite. Superintendent C. D. Johnston of our Orphanage is working as the responsible agent and representative of one of our important and altogether worthy church enterprises. So is President Harper of Elon College; so is Dr. Barrett and Prof. Kernodle of THE CHRISTIAN SUN; so is Miss Lucy Eldredge of Religious Education; so am I of Missions of Men and Millions. Now let either of us write a letter of the most personal and important and financial kind to each and all of our 100 pastors touching vitally the work to which we have been appointed, and on whose progress the very welfare of all the pastorates intimately hinge, and it is safe to say that not 33 out of the 100 letters will receive any reply whatever. These letters seem to be impersonal and their writers inhuman because they deal with the institutions and enterprises of the church. Why am I, for instance, any less human, and deserving of fraternal courtesy now through the mails than when I was settled as pastor of a church? Then I could write a letter to my brethren and they deemed it worthy of reply. Brethren, we are one, and the enterprises and institutions of the church are the off-spring of the church; and if the off-spring dwarfs or languishes or is fruitless, we all suffer the sense of humiliation together. But read what Editor Kerr says about "Denominational Solidarity":

Every man or woman who has had experience or any deep interest in the affairs of our denomination must have been deeply interested with the fact that there is not among us the cohesiveness that is essential to growth and power in any organization. All through our history there has been a peculiar spirit of isolation manifested by far too many of our conferences, churches and

pastors. These have seemed to have the feeling of self-dependence, that they were sufficient unto themselves, and that it mattered little to them or their future what became of the other conferences or other churches or other pastors. Their horizon has been exceedingly constricted, and the most narrow and selfish provincialism has pervaded all of their interests and outlook. They have never seen beyond their own immediate circle in any big and understanding way, nor perceived the fact that their welfare, if not their very existence so far as the Christian Church is concerned, is absolutely dependent upon the closest co-ordination, the inseparable identity, of our whole denomination. No one part or parcel of it can live and amount to anything alone.

It is a deepening of this sense of solidarity which is most imperatively needed even yet. We have come a long way in the past few years in bringing our various sections and conferences into a living and vital organic touch with each other. We have made marvelous advancement along that line. In the past ten or fifteen years our denominational officials and field workers have done more conference and church visitation than perhaps was ever done in all of the history of the church put together before. To some folks who never worked at a denominational task and felt how much like a rope of sand our church was, and how isolated and separated its various conferences and groups were from each other, and how little most of them knew or cared about each other, such field work, such going here and there, seemed a needless outlay of money and of men. They have said that it was a waste to use so many of our strong men in denominational positions when the pulpit needed them so much. But such an opinion is the very provincial and shortsighted policy which has kept us small denominationally and created the very conditions which now compose our most stupendous and pressing problem. During all of our history we have had great preachers in the pulpits—and half of the churches they built have died of isolation of spirit. But never until a very few years ago have we had more than two men devoting their time to *making a denomination of our churches*—the editor of *The Herald* and the *Business Manager*; and some of the time the same man had both offices, and much of the time our editors were dividing our church far more than solidifying it. But with the advent of the mission idea into our church, a new era began; and now for some years we have had men dedicating their lives unstintly to creating a denominational consciousness, to organizing our forces into a solid phalanx, to stimulating the sense of unity and interdependence. And the remarkable progress which we have made in every line of denominational life since ought to be convincing proof of the tremendous value of such work.

Brethren and beloved, we need to cultivate zealously this sense of denominational solidarity."

J. O. A.

A PLEA FOR MISSIONS.*

It is largely through our missionary societies that the members of our churches are interested and instructed in Missions. Therefore, let us realize the great field of opportunity that is open to us. May we realize, too, that in just the proportion we support Missions will our Church prosper and grow. If you want to see a doomed church, shut your doors to missionary enterprises and you will have one. In the spiritual life the more we give the richer we become. I don't think our unbelief is always because we are selfish and don't care,

but from ignorance and lack of vision. We sometimes forget that our neighbor is not only the one next door to us, but any one who needs our help, regardless of race or nationality, as Christ taught in the Parable of the Good Samaritan.

The very act of God sending His only Son into the world was prompted by the missionary spirit, so we would never have had a Saviour if God had not believed in Missions. Christ established the Christian Church, and could anybody have read the four Gospels without knowing that His life was spent entirely for others? Did you ever stop to think that nearly everything you have comes from others? Even our very customs, and most of the things we do and say are imitated. So we can't afford to keep to ourselves. If you can't be convinced that Mission Work is right for the sake of our church and the progress of the Kingdom of God, don't tell it. You are hindering the cause when you do.

I have recently read the lives of some pioneer missionaries and oh, what a very little bit we are doing in comparison with their lives of suffering and sacrifice. Some of us are not interested enough to give one hour a month to the study of this great work. Every member of our church should give something to Missions. Sometimes I fear we are like the Hebrew priests who offered the poor and sick bullocks when God had demanded the best. Listen, "I gave my life for thee, what hast thou given for Me?" When we are asked this question before the judgment bar of God will we have to hang our heads in shame?

And then we must give our money. This is the hardest thing most of us have to give. God doesn't expect all, but we have got to get first. John Wesley says, "Money never stays to the point where we are willing to put Him with me. I throw it out of my hands as soon as possible, lest it should find a way into my heart." The Christian Temple, Norfolk, is supporting three missionaries and finding they had a surplus in the mission treasury immediately decided to support another. In this church nearly everybody gives to Missions. If we want to grow we must be more missionary. May we each have a desire to do more and may we catch a vision of the Christ just before He went away, as He lifted His hands and said, "Go ye into all the world and preach the Gospel to every creature, and Lo! I am with you always." It is His command, we dare not disobey.

MRS. J. F. MORGAN.

*Read before the C. E. Society, Winchester, Va., Church, Sunday P. M., September 24.

SELFISH SUNDAY SCHOOLS

Even as good an institution as a Sunday School may cultivate selfishness. It thinks in terms of self; how it may live, keep its head above water, stay in existence.

I read this in a book recently: "The Sea of Galilee and the Dead Sea are made of the same water. It flows down, clear and cool from the heights of Hermon and the roots of the cedars of Lebanon. The Sea of Galilee makes beauty for it, for the Sea of Galilee has an outlet. IT GETS TO GIVE. It gathers in its riches that it may loan them out again to fertilize the Jordan plain. But the Dead Sea with the same water makes horror. For the Dead Sea has no outlet. IT GETS TO KEEP. We all want life's enriching blessings; we ought to; they are divine benedictions. But some get to give. They are like Galilee; but some get to keep and they are like the brackish water that covers

Sedon and Gomorrah!! So many Sunday Schools think only of getting to keep—getting enough money in the Sunday's "collection" to buy something (tickets, cards and quarterlies) to carry home with them and keep.

Ought not all our Sunday Schools follow the example of our best, most vigorous and wide-awake schools, viz., Teach that we should give to others as much as we keep for self. Give the offering one Sunday a month to orphans; then that of another Sunday a month to missions. Keep the offering of the other two Sundays a month for self—to buy literature and pay current expenses. No school has yet adopted this to its hurt so far as we have heard. Our Conventions have requested and urged all our schools to try. It cannot hurt.

J. O. ATKINSON.

EDUCATORS SEE DANGER TO CHILDREN.

A report just compiled in the public schools of Washington shows that out of nearly twenty-seven thousand children in the first four grades, more than eight thousand have repeated one or more semesters. Commenting upon the report, Superintendent of Schools Frank Ballou, said:

"The educational situation revealed by the statistics on repeating in the primary grades demands immediate consideration. These facts should prompt us to ask ourselves whether we, as teachers and school officers are doing all we ought to do, or what we ought to do, for these pupils who are so frequently failing of promotion. Are those pupils having a square deal educationally?"

The blame for the condition can not be well laid to inefficient teaching, but to overcrowding. Overcrowding schools is not confined to the Nation's Capital, although the school situation in Washington is deplorable. Schools are overcrowded all over the country, due to the inhibition of building during the war. But it is pointed out that the remedy of more building is not one which will help the children of today, if the erection of more buildings is postponed until the future. The children of today are growing up. The child who repeats several classes is losing time. He will get to the high school so late that he will not be able to graduate, but will in many cases go to work unprepared, adding one more to America's already large number of partially educated men.

More schools, more rooms, more teachers means smaller classes; and smaller classes mean better classes. Teachers may, indeed, ask themselves with Dr. Ballou whether they have done their best for the child who can not be promoted, but governments, which fail to provide facilities with which teachers can do their best, must also bear their proportion of responsibility for the grave situation which must inevitably confront the United States if it continues to neglect the very foundation of healthy national growth; education of its youth.

Some weeks ago we published a small editorial note on the song, "Longing for Mother," by Brother Franklin Babb, of Lee's Creek, Ohio. In some way, we cannot tell just how, his address was given as Lost Creek, Ohio. If you ordered the song by sending to Lost Creek, Ohio, please correct that by sending again to Lee's Creek, Ohio. The song will pull more than one tear from your eyes as you sing this fine tune, so full of rich sentiment. We have known Bro. Babb for years, and believe him to be a most worthy brother and thoroughly reliable. The price of the song is 25 cents.

DEPLORES LACK OF HOME INFLUENCE FOR CHILD.

CHILD NOW COMING INTO OWN

Blames Living in Apartments and Hotels and Desire of Parents to Be Amused for Failure to Give Offspring Attention They Need.

With "Religion in the Home" as the subject of his sermon last Sunday night, Rev. W. T. Walters, pastor of the First Christian Church, preached to a large congregation, beginning with this admonition:

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life, but make them known unto thy children and thy children's children."

The activities of the generation of to-day are a product of the preceding generations. We are farmers, mechanics, merchants, lawyers, teachers, physicians and so forth, because others were before us.

Knowledge of history, government and social customs has been transmitted from father to son, and what they have given us, plus our own personality and individual efforts, has made us what we are.

Our religions have come to us in the same way. It was God's way of instructing His chosen people. The two elements of making the home religious are contained in our text.

First, to keep our own souls diligently; and second to teach religion to our children.

Living in Child's Age

We are living in the child's age—a time when the long-neglected child is coming into his own. We have passed through periods of neglect and indifference, but to-day we are putting the child in the center of practically all reformatory forces. If we were to draw a circle and write the word "Child" in it, we would find one line entering that circle from the State representing better school facilities, another representing the State health department, another industrial schools, another representing special schools for the weak-minded and otherwise afflicted child.

Society would center its lines of better sanitary conditions, public playgrounds, directed recreation and fresh-air work in this same circle, while the church, at last aroused to its responsibility, would converge the lines of better Sunday schools, vacation Bible schools, week-day religious instruction, young people's societies and institutional church work in the circle representing the child.

Home Influence Weakest Link

However, the link which should be the strongest in the chain of influences thrown around the child is the weakest. It is the home, and while every other force has been gaining in its methods and activities in behalf of the child, the home has been losing.

This loss is due more to our complex civilization than to a neglect on the part of the parents.

Residing in hotels and apartment houses has done much to destroy the ideal home life. The automobile, the moving-picture show, the theater, the evening lecture, the night school and even the church activities have all contributed to leaving no time or place for the family gathering. With the passing of this condition has passed the strongest tie in the home influence.

Parents Losing Authority

The weakening of parental authority means the loss of another valuable factor in the development of the child. Perhaps, it would not be

wise to go back to the days of so much corporal punishment, but it would be well to get back to the time or condition where the child would be obedient to the parent.

1. We are to make the Bible truths known unto our children.

2. We are to train the child up in the way he should go.

3. We are to train the child in the nurture and admonition of the Lord.

4. Children are to obey the parents in all things.

Not until religion has a higher place in the discussion in the home than, business, society or sports, will the home have a religious atmosphere adapted to the highest spiritual development of the child.—*Richmond Times Dispatch.*

PRESENT-DAY PREACHING

The critical intellect of our day takes pleasure in dealing mercilessly with religion. It hesitates not in the least in asserting that the accepted form of historic Christianity has spent itself. It contends that it must be modified and modernized and rationalized if it is to survive the present shocked condition. Its attitude toward the preacher is that of looking back; the procession has passed him; is that of looking down; there are heights of truth to which he has not attained. It does not even hesitate to castigate him with the severest depreciations. We have no sympathy with this form of criticism.

TINCTURE WITH WORMWOOD.

There is a contemporary criticism that is unworthy thinking men. It is tintured with wormwood. It is colored with a yellowness that betrays its source in unmitigated bile. It is suffering with jaundice that discolors the eye and impairs the vision. It is that criticism which arraigned Jesus Christ before Pilate and crucified him on a wooden cross; which stoned Stephen and let him die in the midst of his prayers; which hooted Paul for a madman and left him to perish outside the gates of Lystra; which cried out against Savonarola as a heretic and burned him at the stake before the portals of San Marco Cathedral; which announced Martin Luther an apostate and sought to take him in shackles to Rome; which bound Columbus in chains and threw him, the discoverer of a continent, into a dungeon as a common malefactor; which drove Dante from his native city and made him suffer the bitterness of exile, because he had dared to write of the eternal beauties and felicities of Paradise. It is that same criticism that bickers like Shylock for the last drachm and the last drop of blood. It drove Shakespeare to write sonnet, "When in disgrace with fortune and men's eyes." In its lack of appreciation it gave John Milton five pounds for "Paradise Lost." In its parsimonious hold upon the fortunes of men it kept Samuel Johnson, the father of English lexicographers, standing at the door of Lord Chesterfield begging for a shilling to buy his morning meal. Yes, where has not the spirit of criticism and depreciation not gone? Whom has it not attacked? It followed Shelley, the poet, and reviled him as an unclean dog. It trailed Keats, the sweet singer, in his sublime flights midst the stars and celestial ways until he dropped into his early grave. It twitted Gluck; it laughed at Schubert; it reared at Beethoven; it shouted paranoiac at Wagner. It has not hesitated to attack the proudest geniuses that have blessed the long history of the human race. It has committed many invidious follies. Its stupidities have risen like barriers against the light of truth. It has stood

formidable and foreboding, sullenly blockading the progress of mankind. Call it what we will, higher criticism, lower criticism, rational criticism, destructive criticism, the great question is, is it ugly criticism?

THE MINISTRY SUFFERS.

The ministry suffers under this scrutiny of prejudice and the ugliness of depreciation. The average secularized individual does not want a man come around who makes him think of God. Such an one makes him uncomfortable. He does not enjoy being uncomfortable. He is seeking to find satisfaction and comfort and ease and luxury, and above all, inward contentment, in another way than that recommended by the preacher of the gospel. When this man of divine authority appears he is disturbed. He does not want him about.

We are interested in the minister's criticism of his own work. What has he to say about it? How does he look upon it? Can he see its failures and characterize them? Has he the power to be self-analytical and critical? What is he saying about his work today? What is his judgment on preaching today? We discover he is saying at least three things:

TOO BROAD AND TOO SHALLOW.

First. He is saying that present-day preaching is too broad, hence it is too shallow. It covers too wide a field. It encourses too much mousing of economics, of psychology, of sociology, of criminology, of Americanism, of internationalism, of social service, of community life, of strikes and lockouts and boycotts, of modernism, and a thousand and one other subjects that pertain only indirectly or remotely to religion and the spiritual life. Present-day preaching does not run deep. The average hearer can see the bottom at almost any point and it is always human. The preacher grows his lilies out of the muck and mud, not knowing that men want to see the stars of heaven mirrored in the depths of a stream that makes them think of Bethlehem and singing angels. It is too shallow. Man unaided can walk across. It does not lead men out into the depths of God. The stream was not made to swim in, but to wade and cavort in as those familiar with its depths and delighting themselves with its security. The preacher who does not get beyond his depths once in a while is too cautious to make an adventurous appeal to any land-stranded soul.

NOT ENOUGH CURRENT.

Second. Present-day preaching is too placid, hence without decided current. Because a stream runs quietly is no sign that it is deep. The Bible does not tell us that Christianity is to go forward evenly like a prosperous business, growing every year. Christian preaching that moves forward like a summer breeze bears not the message of a prophet. Christian preaching that pours forth as a stream from a hidden spring without ripple or without chasing laughter finds not its source in the fountain of life. Mark you, the stream of Christian preaching, prophetic preaching, is beset by walls that hold it; that conserve it; that oppose it; that will not let it go; that confining it give it power and drive it forward with compelling force. Witness the influence of the world as it rises in antagonism on either side of it. Watch the deepening by the impact of the stones that form the rapids in the very channel itself. The swirlings and eddyings that rise from the misery of defeat, the delays of victory, the half-expressed faith, the partially-answered prayer, the unfulfilled prophecy, the prediction that fell short of its goal, all these crowd along the channel, slip into the

stream, then deepen, then resist, then impede, then lie hidden, producing rapids, concealing the depths of terrors. The stream of Christian preaching is not of tempered waters that flow listlessly along a safe and chartered channel. True, there are those who would lead us to believe that it is. They proclaim a gospel of leisure and comfort, guaranteed by sanitation and prophylaxis. The poor turn unto it to find apples of Sodom hidden in the ashes of Gomorrah. For when the minister turns the current of sanitation into the stream of Christian preaching, men never reach the landing of salvation, but drift out to sea and are lost without compass on the wide expanses of doubt and agnosticism. For placidity is the bane of present-day preaching.

TOO DULL AND INSIPID.

Third. Present-day preaching is too vapid, hence it is flat and dull and often insipid. It is easy for a minister to preach all around a subject and never touch it. Like a blind man, he is able to identify an elephant by rubbing his hands over it. Touching its limbs, he declares it is like a tree. Touching its proboscis, he swears it is like a snake. But what is an elephant like? The blind man cannot tell by touching it. He must think and relate and see with his mind's eye. He must not depend upon his tactile powers in dealing with a subject too large for his grasping. A preacher cannot present the gospel by touching it here and there, by thinking all around it. By this method it will appear flat and dull surface. It will be insipid to the taste and find itself rejected by the cultured palate. Christian preaching must be fresh and pure and original. Selfishness in the preacher's heart gives it a sulphur taste. It must be water not drawn from a cistern where storage was made during the refreshing season. It must be drawn from wells of living water. Then the vapidness of present-day preaching will pass away. In the place of dullness and in the place of flatness will come sweetness and crystalline freshness that will charm all thirsty men and draw them to drink of the waters of life freely.

*An Editorial in *The Western Christian Advocate*. We commend it to the careful and prayerful study of our readers, and most especially to such as may be directly interested. In it are set forth facts of the highest importance to the health of Christianity of today.—Editor.

THE NEW CHAMPION OF THE CHRISTIAN FAITH

The great auditorium at Lakeside, Ohio, was filled to capacity with chairs on the platform and three rows of people standing on the edge round the entire circle on the outside. It was the most wonderful gathering of the season save one. Who was present to draw such a crowd. The Hon. William Jennings Bryan, late of Nebraska, now of Florida, and incidentally from everywhere in the United States. It was very evident that he has not had his day. He still wields his old power over the populace, and it follows him with unabated enthusiasm. If we are not mistaken, he has the largest hearing of any man in public life today. We express this conviction in the face of the fact that he is now taking a very unpopular course in attacking the professors and teachers of our high schools and universities over their attitude toward the theory of evolution. He still commands the respect of the great commonality of the people. They come to hear him by the thousands. Thank God, he seeks to do them naught but good. He is now endeavoring to defend and build up faith in Jesus Christ and the holy Bible. Men may differ from him. They may decidedly disagree with him. They cannot discount the vigor of his convictions.

He is having a new experience in this fight he is waging in behalf of the integrity of the Word of God. He confessed that he had not met such opposition and vilification and willful misunderstanding in all his political campaigns as he had received during the short period he had been dealing with the theological problems, from preachers and Christian leaders. It was a revelation to him. A man must be careful of the approach he makes when he opposes the trend in thought in the world of religion. The most vehement narrowness lies close to the surface, and when aroused, it becomes bitter and intolerant. So he has found, but he moves forward, watching the process.

It is interesting to see how the cycle turns, following men of doubt by men of faith. A little over one hundred years ago Tom Paine's "Age of Reason" was found in the library of every student of almost every college in America and in thousands of homes where thinking men loved books. Within less than eight decades Henry Drummond's books, "Natural Law in the Spiritual World" and "The Ascent of Man," were in the libraries and on the shelves of every thoughtful and serious-minded student, and the "Age of Reason" had gone to the limbo of the junk heap, where worms devour and dust collects. Then came the great infidel, Robert Ingersoll, that silver-tongued orator who found the American people waiting for him in the largest assemblies of the day. He sought to destroy faith, and discovered that the people seemed glad to hear him. Then came William Jennings Bryan, the nonpariel, with an eloquence that has seldom been matched in public life, before for over thirty-five years, leading in different causes, many of which proved to be unpopular, and some unwise. Midst fire and sword, metaphorically speaking, he has maintained himself without a spot or blemish. In the height of his career he becomes a champion of Christianity and the Bible, turning all his genius in their defense and pouring forth a volume of eloquence that should stir the heart of the nation. If the people would only listen to him, regardless of the degree to which they differ from him. He has a great truth he is battling for, the supremacy of Christian thought and ideals. He is standing for the Bible. That should be enough to command the respect of the entire Christian world. But the answer he gets is, one should be careful how he stands in defense of the Word of God—for there are reservations to be respected. The Bible must be the Word of God as we see it, as we have accepted it. It is not out-and-out, through-and-through, but only a certain way the Word of God says the man who claims to be advanced in his thinking. Mr. Bryan has no reservations. It is a perfect delight to hear him talk about the Bible as the greatest of books. If he is symptomatic, as he so frequently has been, in his present activities, may he find support of all men of faith, though they cannot go with him in his scientific ideas. Better by far have him on the horizon of the church than such a man as Tom Paine or Bob Ingersoll. This is making no concession. This is almost belittling his attempts to do what he considers his duty. It is far better for the church to live in an age of Bryanism than in that of Tom Paineism. Better have a champion of Christianity, though he utilizes the jawbone of an ass, than to suffer the bald atheism of an Ingersoll.

His attack upon education, which is based upon prevailing scientific ideas, will do little harm. No man will keep his children out of the schools for fear their Christian faith may be taken from them. The fact is that there is a good deal of non-essential stuff in Mr. Bryan's preaching. This will not go very deep into the intelligence of his hearers. For when a man goes

contrary to the intellectual light of the day in which religion and Christianity are interpreted, he does not get very far. His best thought and his honest conviction will filter through and remain a permanent deposit in the life of the people, but that which is not worth while will be carried away as the refuse from ashes to ashes and dust to dust. For this reason those who disagree with him need not worry. It is not the first time he has thrown a shaft of his own personal conviction across the horizon of the past thirty years and moved on as a good man to another interest which attracts his attention. When we realize his ability and seek to value his powers and rate his national influence, we thank God he is on the side of the church and giving his abilities and his influence in defense of the Christian position. He could do a world of harm if he were ugly and morose and unbelieving and agnostic and bitter and resentful. After all his running for the presidency, after all his battles in political life, after all his defeats, he has kept his optimism and his faith in his fellowmen. He is still religious and believes in Jesus Christ and the moral integrity of the race.

But this is not all. Witness the high-grade American citizenship he has lived before the present generation. Talk about men in public life and the rottenness of politics. But there stands William Jennings Bryan with untainted moral integrity. Talk about the scarcity of men of intellectual conviction in political life. But there stands the great Commoner, whom even his most decided enemies concede to be without moral dissimulation. They believe in his sincerity. The majority of the American people have always disagreed with him in his policies. They have listened to him. They have applauded him in his oratory. They have followed him in his Chautauqua journeys. They have kindly and enthusiastically encouraged him in his proposals for the betterment of the common interests of life. Now that he has become the defender of the faith, they accept him with the same degree of grace they have always extended him.

His work in the daily newspapers of the country is growing in influence. Thousands upon thousands read what he writes on the Sunday School Lesson, while hundreds of others go into their Bible classes to teach what he has written in his public discussions in the news prints.

We do not readily see what is to be the outcome of his present course in the wider field he is now entering. The platform has been lucrative, and the printed page as he defends religion will be no less so. He has come to the place where he is wielding an influence in American life not only with the spoken word that is envied by many thoughtful men, but also by the written word that increases his audience most equal to a radio broadcasting principle. We have no apologies or defense to make of him. He needs none. He is a phenomena deserving the study of the thoughtful, the support of the serious, and the encouragement of the loyal. He will go on with his work. He cannot be checkmated. He must be utilized.—*The Western Christian Advocate*.

FROM THE FIELD

Our meeting at Antioch was fine. Two services a day, morning and afternoon. Dr. J. P. Barrett was with us from Sunday morning to Thursday afternoon and did the preaching. Dr. Barrett was at his best and the preaching was fine from the beginning to the end. There were twenty some conversions and seventeen united with the church.

May the Lord continue to bless the old church.

H. H. BUTLER.

Suffolk, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 22, 1922.

Subject.—"Jesus Tempted."—Luke 4: 1-30.

Golden Text.—"In that he himself hath suffered being tempted, he is able to succor them that are tempted".—Heb. 2: 18.

Devotional Readings.—Hebrews 4: 14; 1: 10.

Reference Material.—Phil. 2: 5-11; Heb. 2: 14-18; 4: 14-16.

LESSON TEACHINGS:

"Let a man be but earnest in praying against a temptation as the tempter is in pressing it, and he need not proceed by a surer method."

—*Bishop Smith*.

"Temptation is not sin, but yielding to it is." We are told that Jesus was "tempted like as we are, yet without sin." His life was full of the Holy Spirit, and that gave Him the power to resist very real and very powerful temptations. Through the temptations of the wilderness, Christ's character was revealed. Through our attitude when face to face with temptation, is our real self made known. Only when we yield to temptation do we sin, and God has given us the power to overcome through His Son.

Only tried men are fit for service. In the wilderness Jesus Christ was tried, and passed every test with flying colors.

"And Jesus answered them." He knew well God's Word, and the knowledge served Him well. The great work of the Sunday School is to teach God's Word to boys and girls and men and women. Then may they truly say with the Psalmist: "Thy word have I hid in mine heart; that I might not sin against thee." Only God and His Word can deliver us from temptation.

"And he taught" (vs. 15). As a boy Jesus learned the Word of His Heavenly Father. As a man He used that Word to conquer the tempter, and then "as His custom was," he went into the Jewish church on the Sabbath and taught to others the great truths which were strengthening His own life. "Be ye doers of the word and not hearers only." God needs hearers first, and then doers and teachers.

The story is told that on the slope of Long's Peak in Colorado, there rises the ruin of a great tree of the forest. The naturalist claims that the tree has stood there for four hundred years. Avalanches and storms and lightning seemed powerless against it. But in the end it was killed by tiny beetles which worked into its massive trunk. Little insects which could have been easily killed at first caused a ruin which mighty storms had failed to bring about. Yielding to small temptations has caused the ruin of noble characters. If we are to keep alive, we must, with the power and help of God, crush the apparently small enemies which assail our lives, and daily practice the principles of the Christ in our lives.

"Ask the Saviour to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through."

CHRISTIAN ENDEAVOR TOPIC.

October 22, 1922.

Subject.—"Reverence and Worship."—Psalms 111: 1-10.

THOUGHTS ON THE TOPIC.

"And what greater calamity can fall upon a nation than the loss of worship."—*Emerson*.

The first emphasis of Christian Endeavor is upon the growth of the spiritual life. For this growth reverence and worship are indispensable. This meeting should increase our honor and regard for the house of God and bring a greater appreciation of the privilege of private and public worship. Read in the eighty-fourth Psalm of the longing of the psalmist for the worship of the temple. "Worship is the soul's humble and earnest approach to God in a definite act."

Plan your Christian Endeavor worship service. Arrange a program of prayer and Scripture and hymns that will produce a spirit of reverence. In every heart there is a desire to worship a Supreme Being. Does your program really call forth that spirit and give opportunity for its expression. Miss Koontz tells us: "After all, true worship comes only as a by-product of the worship program. If there is no meditation, no new purposes formed, no service rendered later, the program of worship has been a failure." Test your own meetings by her standard!

"Worship is not an end in itself, but by making God and His purposes a reality in the life of the Christian, it tends to unify, to solemnize and to give purpose to all of life. The test of worship is always to be found in its effects upon life."—*Stowell*.

The psalmist gives the reason for our worship of our Maker: "For he is our God, and we are the people of his pasture, and the sheep of his hand." For His gifts and care and protection do we thank Him in worship.

"God is a Spirit: and they that worship him must worship in spirit and truth."

A MEDITATION.

Curfew is just ringing in the old revolutionary town of Princeton. Someone is playing a piano in the parlor nearby. I am thinking of you. Music, moonlight, and olden memories always make me think of those I love. You are they. You, the dear old farmer-folk of old Virginia, and you, the kith and kin of North Carolina. It is Saturday night. Some of you are tired, some of you are anxious about the sick, and some of you are doing much the same as I—namely, thinking of friends.

Friends change their places and stations in life, but love abides forever. Some of my best friends are very poor in either, or both, this world's goods or its achievements but you are a source of great joy to me to-night. Some of you have left the old farm and found places in towns or cities, but your hearts are all the same. And to-night as I meditate on you it matters little whether you are farmer, preacher, student, teacher, merchant, lawyer, or business man or woman, I love you. Is it wrong to take a little of these columns to tell you that? The whole world is wanting love, and yet it has more now than it knows about! So much of it remains untold, either in word or action.

The other day I was a little catty, and ugly toward a dear friend. It was Sunday, too. And as the sun was setting, with tears in my eyes, I told him I was sorry. He told me he didn't realize I was ugly toward him, and he spoke so gently, I saw he loved me still. He was a farmer. How often it is an accident which causes us to confess our love for one another.

Christ comes confessing His love for us. In word, in deed, in His very life blood He confesses it. With the radiant joy of His youth He confesses it; with tears of sympathy He confesses it; with longing, lingering, suffering pity He confesses it; with thorns on His brow He confesses it; in dying on the cross He confesses it; and, praise be to His precious name, before the Father and angels in Heaven He confesses He loves us beyond every measure of the finite mind! His telling us He loves us is no accident either for he has planned to tell us in innumerable ways. How we should love Him! How we should confess it till all the world catches up the refrain! *The love I have for you is a by product of the love He has for me.*

JOHN G. TRUITT.

22-A Seminary, Princeton, N. J.

IN THE VALLEY OF DECISION

Near eight hundred years before the coming of Christ, the prophet Joel, through inspiration, saw the judgment of God ready to be visited upon the enemies of Israel and blessings promised to Zion. The prophet declared that the day of the Lord was near, in the valley of decision, and multitudes were in that valley. In consideration of the urgent needs of our Church to-day and the indifferent response of so many to these needs, I feel that there are many of God's people within the bounds of the Southern Christian Convention who are in the valley of decision. It is sad to think of the truth of this statement, for the King's business requires haste. The cause needs the active, co-operative decision from those who serve in His sacred ranks.

There are several enterprises in connection with our work as a denomination in the South. What are you doing, brother, to encourage the people to support, to foster, these enterprises? Men and Millions properly considered and supported will meet the demands that are now so urgent. The appeals for co-operation in supporting the call for Missions, Christian Education, Orphanage, and Aged Ministers, are so impressive and heart-searching as to demand the very best there is within us in response.

Brother, sister, are you away down in the valley, where God cannot reveal Himself unto you, where it is impossible for Him to embrace you in His love, so you can realize that sweet relationship, that enchanting fellowship, which will gladden, thrill and inspire your very soul? If you are, step out and upon the Rock, having decided for God, and enjoy that blessed assurance that is given to as many as are hid with Christ in God. Get busy in His service, seek to get your Sunday School (if not already doing so) to give to the orphanage and missions.

Plead with the Lord for guidance, for ability and inspiration to meet your pledges to Men and Millions. Then all through the day you can walk with Him and talk with Him, and when to go to your bed at night to rest in sweet repose. Oh, what joy, what peace, what unspeakable bliss will be yours in His presence.

MARK W. HOLLOWELL.

Route 3—Portsmouth, Va.

CHILD'S HOUR

DOING IT FOR CHRIST'S SAKE

"I don't believe that I can go to Sunday School any more," sighed Lois Chamberlain, throwing her furs down on a couch and leaning on her elbows on the table while she gazed at her mother.

"What's the trouble, dear?"

"It's that Joe Hicks. Actually, mother I don't think there is such a badly behaved boy anywhere. And just when I had the class nobody else could manage becoming a model, that this boy should be put into it and upset everything: it's a shame!"

Lois' voice sounded tearful.

"It is discouraging, child, but after all what are Sunday Schools for?"

"Well, they are not reformatories," was the forceful reply.

"No, that's true. But I suppose you would not have taught the Bible to the rest, would you?"

"No-o," confessed Lois.

She was revealed now as a young woman of exceedingly delicate appearance, well dressed, hair becomingly arranged, eyes shining with the intelligence and will which caused the five boys in a class for which it was difficult to find a teacher to sit up and take notice.

"Mother, he's as rude as can be. His clothes need patching and his hands—I don't believe that they have been washed in a month. What kind of a home has he come from?"

"That's for you to find out, my dear," answered Mrs. Chamberlain in a tone which sent Lois to her room to do some serious thinking and considerable praying.

Lois Chamberlain was no coward. She faced something that she did not want to do. All the other boys, while unmanageable, belonged to respectable families. It was easy to go to see them in pleasant homes. She abhorred dirt.

Perhaps that was why she hesitated to enter the ramshackle house belonging to Bill Hicks, who only worked when he had to and was perfectly willing to take in washing for his wife to do. She was at it now, red-faced and in no good humor, because Bill was in bed reading the newspaper.

"I'm Joe's Sunday School teacher," Lois explained.

Mrs. Hicks wrung the soap from her hands and stared at this vision from the aristocratic North Side.

"Well, it wa'n't my doin's sendin' him to that school. A man met him an' told 'im if he'd go he'd learn somethin' new an' nice, new an' nice," she repeated grimly. "Won't ye come in miss? We ain't got much to offer ye, but ye're welcome to set, an' ef ye don't mind I'll go on with my washin'."

Lois sat down on a broken chair and her heart sank. Joe came from this home, and she had expected fine manners and clean hands. Poverty glared at her from unpainted furniture and nicked crockery, from the hard face of the woman bending over a tub.

"Mary," called a gruff voice from above, "who's that talkin' down there?"

The woman raised eyes in which pride and shame were mingled.

"It's Bill, my man; I'll go and see what he wants. He—ain't workin' today."

While she was gone, Lois made a resolution. Something must be done about Joe. He really needed help. It was a new thought to Lois, who had always considered her work in Sunday

School as a sort of favor she was conferring on the church. She began to realize that it was something for God and human beings. The aim was not entirely so much money, but it was to lift up the boys and girls—to help them to be better and stronger.

It meant sacrifice, too. Beneath Mrs. Hicks's rough manner she saw a desire for better things. Maybe in helping Joe she could shed some light into this dark home and make things easier.

She decided to plunge in boldly.

"Mrs. Hicks, will you let Joe come and have supper with me tomorrow?"

There was silence. Lois saw tears glisten in the weary eyes.

"Ain't you Jerome Chamberlain's girl?" Mrs. Hicks asked, when the pause was growing painful.

"Yes."

"An' you ask my boy to come to your big, fine house? Why he ain't got no clothes fit to wear. An' he's dirty, an' unkempt, an' plays on the street. Why? 'Cause I'm always at the washin' an' can't tend to the children. They ain't got no real home, nor no place to go. Why are ye doin' this?"

"I guess," answered Lois slowly, "it's for the Lord Jesus Christ's sake and because he said, 'Let the little ones come unto me.'"

"I ain't hear much about him sence I was a girl. I useter go to Sunday School in them days, an' that's why I let go so easy. Joe'll come tomorrow night, Miss Chamberlain, and thank you."

"Wot're ye doin'?" growled Bill that night. "I'm mendin' up Joe's one suit," she answered, with a touch of bitterness. "He's goin' to supper at Jerome Chamberlain's big house."

Bill laughed. "Wot are ye talkin' about, old woman? Jerome Chamberlain! Well, if he' gimme a chance I'd go to work fer good in his factories, an' stick."

"Ye wouldn't! honest, Bill?"

Mrs. Hicks dropped Joe's brown jacket on which she was putting a black patch and stared at her husband.

"I just would, sure, Mary. But there ain't no chance o' that."

Bill Hicks and his wife watched Joe as he made his exit from the half-ruined house, which they got cheap beause it was liable to fall down any minute.

Bill's eyes were big with surprise and some pride, seeing how fine Joe looked in clothes neatly patched and pressed by a very weary mother, his face shiny with soap. It had been a trying experience for Joe, and he wished sincerely that he had never set eyes on Miss Chamberlain or gone near the Sunday School. It was a trap for unwary boys to make them get washed.

"Now be sure to say 'Yes, ma'am,' an' 'Thank ye,' every time. Don't let 'em think we didn't teach ye no manners," warned Mrs. Hicks.

"An' if ye should see Jerome," added Bill, "you tell 'im—"

Mrs. Hicks pulled him inside the door.

"It ain't polite, Bill. You mustn't tell Joe to ask Chamberlain fer no favors. But, oh, Bill, ef ye only could git a place there!"

Mrs. Hicks, worn out by days and nights of work, threw her apron over her head and cried, while Bill awkwardly tried to comfort her.

It was a trying occasion for Lois as well as for Joe Hicks—one never to be forgotten. She and her mother ate supper with a tongue-tied boy.

But beefsteak and roast potatoes, pudding and chocolate will do wonders, and by the time that Jerome Chamberlain put his latchkey into the

door, having been requested by his daughter to eat at a restaurant, Joe was quite at home; his hair was rumped, as usual, he was putting records into the victrola as casually as if he did it every night.

The business man sat down in an arm chair and watched the boy's face. It was an honest, open face.

He watched Lois, too, and something made his heart feel very warm and tender. To him it was a great thing that the girl who loved beauty and daintiness should be entertaining a boy from Jones's Alley "for Christ's sake."

Rag-time, Joe liked, and "Over There" and "Keep the Home Fires Burning." He told Lois that the hurdy-gurdy plays 'em.

Then Lois put into the victrola the "Wonderful Story" of how Jesus was here among men and called to him the children and blessed them. The firelight shone on Joe's face as she sang this hymn, and he was very quiet.

"Is your father Bill Hicks, who used to work at Parker's?" asked Mr. Chamberlain when nine o'clock struck and Joe tore himself from the victrola.

"Yes, sir."

"Got fired from there, didn't he? Maybe it wasn't his fault, from what I heard today. Doin' much now?"

"He don't work at all, sir." Joe was rapidly acquiring "manners."

"Well, tell him to come around to the foreman tomorrow and maybe there'll be a job for him."

"Oh, daddy!" Lois held the lapel of her father's coat and smiled at him. "You are a dear."

"And what are you?" he asked, pushing up a loose curl of fluffy hair.

"Mrs. Hicks will be so happy, daddy."

Mrs. Hicks was happy, but stern.

"Did you remember your manners, as I told you?" she asked, trying not to let her joy show in her face. Bill had promised to do his best now at the factory.

"Yes, ma."

"Well, remember this: Miss Chamberlain ain't a-doing this stunt fer her own pleasure, I tell ye that. It ain't no fun fer her to take keer of a lot o' kids like you. Ef ye don't behave an' go clean to Sunday School, ye'll have the threshin' of yer life."

Then suddenly she stopped and kissed him and Joe threw his arms around her neck. She had been too tired and busy to kiss him for a long time.

Bill Hicks turned around.

"What under the sun is she doin' it fer, then, ma?" he asked.

"For the Lord Jesus Christ's sake, she said," answered Mrs. Hicks, with a little trembling in her voice.

"I guess, ma, mebbe we'd better go 'long with Joe," suggested Bil Hicks.—*Selected.*

We had a fine baptismal service. Thirty-three were immersed. Dr. Jay began the baptizing by entering the pool with his little daughter, Virginia. It was very impressive and beautiful, when he said, "I baptize thee my sister and daughter." Before the immersion, I baptized five by sprinkling. This service of baptism is always one of solemnity and beauty to me. I believe the service of immersion that followed was as rich in worship and beauty as I have ever witnessed—Rev. Jas. H. Lightbourne, Holland, Va. That must have been a delightful occasion and a most inspiring scene. To see thirty-eight persons baptized on one occasion is an encouragement.

Christian Orphanage

OUR ORPHANAGE

REPORT FOR OCTOBER 12, 1922.

Amount brought forward.....\$13,612.45

CHILDREN'S OFFERINGS

Jessie Paul Long, Jr.....\$1.00

SUNDAY SCHOOL MONTHLY OFFERINGS

North Carolina Conference

Berea	\$ 1.96
Ebenezer	5.50
Ramseur	5.00
Liberty (Va.)	1.00
Christian Light	4.00
Union	1.90
New Lebanon	1.00
Barracca Class	1.00
Wentworth—	
August	4.15
September	9.52
Pleasant Union	6.50

Eastern Virginia Conference

Burton's Grove	\$ 1.00
Union (Surry)	1.00
East End S. S., Newport News,	
August, July, September.....	12.57
Holy Neck	24.00
Oakland	8.65
Mt. Carmel S. S.....	4.47
Class No. 6	1.00
Memorial Temple	32.04

Valley Virginia Conference

Mayland	\$ 2.18
Dry Run	2.00

Alabama Conference

Wadley	\$ 1.30	132.74
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SPECIAL OFFERINGS

Mrs. E. J. Brickhouse.....	\$ 24.00	
Mrs. L. E. Carlton, Kinston, N. C.	2.00	
A. F. Perkins (rent).....	12.50	
D. E. Klapp, on support of children	10.00	
J. F. Burnett, Secy. A. C. C.....	5.00	
Mr. and Mrs. A. Ross.....	5.00	
R. W. Thompson, on support of		
children	5.00	
Suffolk Christian Church, Jr. Phila-		
thia Class, on support of Allie		
Lee Pierce	2.50	66.00
Total for week	\$198.74	

Grand total

CHAS. D. JOHNSTON,
Superintendent.

Dear Uncle Chas.—I am a little boy two years old. My birthday was the 22nd of September and Daddy gave me a rocking chair, but I don't like it very much. I rather run away from Mother, out in the street.

I am sending my dues for the Little Cousins and hope they are all well.

JESSE PAUL LONG, JR.
Hertford, N. C.

"Uncle Charlie" imagines you're a fine little boy. We have a little boy here about your age. He is real sweet and the children all love him. Wish you could visit our "home" and play with the little children. I'm sure you would all be great friends.

With love,
"UNCLE CHARLIE."

HOLY NECK, VIRGINIA.

Vacation days are over and the work of the church is gradually pulling up to normal, with the hope that much advance ground may be gained. Indeed we feel that much gain has already been made.

Our week of special revival meetings was observed September 4th to 8th. It was indeed a revival of interest and spirit on the part of the church. Dr. L. E. Smith, of Norfolk, Va., brought the messages each afternoon and night and with great power did he present the truth. His sermons were logically presented. He began with the essentials of a true revival,—prayer, power, and personal work, and his appeals were convincing; so much so, that you were impelled to take your stand either for Christ or against Him. No neutral ground was left.

We believe the church was carried to new heights in this meeting and our prayer is that all advanced ground gained may be held during the year and be our inspiration to launch out into larger and nobler things in Christ Jesus.

W. M. JAY, Pastor.

Holland, Va.

FIELD NEWS.

Pleasant Hill Church. We had a good day at Pleasant Hill, Alamance county, yesterday, October 1st. There was a nice attendance at Sunday School and at church services and a good monthly offering by the Sunday School for the Christian Orphanage.

Eighteen young people were received into church fellowship—one by transfer and seventeen by profession of faith. Fourteen of those received were baptized that day.

At the close of our protracted meeting, September 9th, three members were received, one of whom was baptized.

Rev. Walker L. Fogleman was with us in our revival services in September and rendered valuable services as a worker. He preached for us on the opening day of the meeting and his sermon was well received.

Pleasant Hill is one of our old churches. It was organized nearly one hundred years ago.

P. H. FLEMING.

Burlington, N. C., Oct. 2, 1922.

CONCERNING BETHLEHEM, VA.

The remodeling of the Bethlehem Church is on in full blast. The building is now ready for the new roof. It has been so arranged that the work of remodeling may go on and still not prevent regular services in the church. Brother W. B. Byrd, a member of the church, was employed for full time to superintend the construction work and to employ competent workmen for the job. He has been most faithful and untiring at his task.

The auditorium will be considerably enlarged and equipped with new modern seats, furnace heat, and electric lights.

Sixteen large windows (3½ x 10), and two large triple windows (11 x 12) over all, made of beautiful art glass, and one large figure, will also adorn the auditorium and furnish light. It is hoped to have every one of these windows donated by members and friends of the church.

Nine Sunday School rooms will add to the equipment for Sunday School purposes.

We have been serving this church as a supply pastor since last December and the people have responded in a remarkable way to appeals that have been made. We conducted a week's revival meeting with this church in August and two were added to the church as a result: Two splendid young men, brothers, that we trust will become pillars in the church. At a later

service on Sunday, another made confession and was received into the church. On Wednesday we baptized three in the rising tide just by Lake Cohoon.

We understand that the churches of this pastorate have extended a call to Rev. T. E. White, of Sanford, N. C. We trust that Bro. White may be able to see the way clearly to come to this field already white unto harvest.

W. M. JAY.

Holland, Va.

AT DEPOT, RALEIGH, N. C.

Dear Dr. Barrett:

I preached at Ebenezer last Sunday 11 A. M., Six Forks 2:30 P. M., and at the First Christian Church here 7:30 P. M.

Brother Knight is undecided about where he will labor next year. The church here is trying to secure the services of Brother Rowland. I will return to Franklinton today. Next Saturday and Sunday is the time for quarterly and communion meeting at Mt. Auburn. I will go there next Friday. Preach at Mt. Airy 11 A. M. to 2:30 P. M., and possibly at Henderson 7:30 P. M. The next session of the A. C. C. and G. R. A. at Burlington, N. C., will, I believe, be the largest and most important ever held.

The train time cometh.

DAN. A. LONG.

Crime and criminal accidents were never more common in this country than at this time. Whatever other causes there may be, one of the chief cause is that those who are guilty of them are not adequately punished. One of the causes for failure to punish is the long delays in our courts. Frequently a minor offense is in court for months, before the offender is brought to trial; and more serious offenses are frequently carried over many months or it may be for years, before the innocence or guilt of the accused offender is decided. Every one who has any thing to do with court procedure knows that it is much harder to convict a criminal after a long delay than it is when the evidence is fresh. This delay often results in the offender being given a much lighter penalty than he deserves. Another trouble is that courts too often impose penalties that have only a very slight deterrent effect upon those who are tempted to violate the law. Frequently the man who violates the prohibition law by making or selling liquor, is only fined a comparatively small amount. Any one in that business, because of its great profits, is entirely willing to risk a fine, and even a short jail term. If he knew that he would be sent to the penitentiary, when convicted of this violation of law, many a man would be made a keeper of the law, instead of a law-breaker. The number of so-called accidents from automobiles is distressingly large. The deaths from this cause run well up into the thousands and the lesser injuries into the hundreds of thousands each year. Some of these accidents seem to be unavoidable so far as the drivers of the automobiles are concerned, but the vast majority of them are due to their recklessness or carelessness. When a driver of an automobile through careless or recklessness kills or injures another, he should be punished so severely that not only he, but others also, will be made more careful in the future. A determination to violate law or a carelessness in observing it, deserves adequate punishment. This in the end is for the good of the offender as well as the public.—*Exchange.*

EARP.

James Thomas Earp was born in Halifax county, Va., February 21, 1854, and died September 19, 1922, aged sixty-eight years, six months and twenty-eight days. Brother Earp had been a deacon in Lebanon Christian Church for a quarter of a century and was faithful in the performance of his duties. October 10, 1886, he married Margaret Jones Williamson, who died the 2nd of December, 1921. To them were born three sons as follows: Rev. B. J. Earp, Newport News, Va.; Tom Jones and Henry, Seward, N. C. There are seven living grandchildren.

On Sunday, the 17th of September, the deceased was at church and was in fine spirits, entering heartily into the worship. At the close of the sermon he offered a beautiful prayer. On the day following he worked on his farm and in the evening he received injuries from the explosion of a small quantity of gasoline that resulted in his death the following morning. When told by the physician that his injuries were too serious for him to live, he was not alarmed. Told those about him that he was going to meet his wife, mother and grandson and it would be a happy meeting.

Brother Earp was a man of excellent practical business judgment. He began life penniless and by hard work and economy became independent. He educated his oldest son for the ministry and assisted the other two to become prosperous farmers. While he took great pride in the success of his son in the ministry he also was equally as thankful that the other two were active loyal laymen in the home church. He was as devout a Christian as I have ever known. He delighted to talk on spiritual things and to encourage the unsaved to seek Christ. He loved his church and was always at services and on time. In his home there was a room he called "the preacher's room." Here all the ministers who came his way found a cordial resting place.

A large crowd gathered at his church on the afternoon of September the 20th to attend the funeral by the writer and the burial was by his wife in the church cemetery. Many were the sad hearts and bowed heads around the grave, but all were thankful that they had known so honest and godly a man and none doubted that his spirit was rejoicing among the redeemed saints of heaven.

C. E. NEWMAN.

MRS. NANNIE V. RUSSELL.

WHEREAS, Mrs. Nannie V. Russell, widow of the late Deacon John J. Russell, has been recently called to her heavenly home; and

WHEREAS, Mrs. Russell was a faithful and devout member of Pleasant Grove Christian Church; be it

Resolved, 1. That we, as a Church, bow in humble submission to this sad providence of God, remembering to render to Him our thanks for her long and lovely life among us.

2. That we commend her example to all of our people, and pray that the memory of her devotion may never die from among our members.

3. That we spread a copy of these resolutions upon our minutes, send a copy

to the bereaved family, and have a copy published in THE CHRISTIAN SUN.

By order of the Church,

MRS. D. J. SIPE,

Secretary.

New Ferry, Va., Sept. 18, 1922.

RESOLUTIONS OF RESPECT.

WHEREAS, Mrs. G. W. Truitt was a charter member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church, and was true and faithful in her life, and devoted and interested in every good work of the Society cheerfully giving her time and money to the cause of missions among us; and

WHEREAS, it pleased our Heavenly Father to call her from labor to reward, removing her from our circle of active workers where she was so greatly loved for her beautiful Christian life and devoted service; therefore, be it

Resolved, 1. That in the death of Sister Truitt this Society has sustained the loss of a true Christian servant of the Master, and her cheerful spirit and helpful service will be greatly missed.

2. That we bow in humble submission to the will of our Heavenly Father, thanking Him for giving her to us, and expressing our gratitude for her life of sweet fellowship and unselfish service.

3. That we express to her family our deep sympathy in their great bereavement, and commend them to Him whose comfort can give strength in our time of weakness and despair.

4. That a copy of these resolutions be spread upon the records of this Society, a copy sent to the members of the family, and a copy sent to the CHRISTIAN SUN for publication.

MRS. I. W. JOHNSON,

MRS. B. D. CROCKER,

MRS. W. E. MACCLENNY,

A TIMELY ADMONITION TO MINISTERS

We ask that our ministers will read the following lines which was written by some unknown author specially to stir up the mind and heart of the preachers of the gospel. If all of our ministers will read and carefully reflect on the broad hints there given, it will not have appeared here in vain:

Preacher, facing needy souls,

Do not dare ignore them,
While God's fateful thunder rolls,
And you preach—before them;
Rather, finding out their need,

Piercing through and through them,
Though they shrink and though they bleed,

Preach your sermons—to them.

It is easy to parade,
Fling your knowledge o'er them,
Preaching sermons study-made
Pompously—before them;

But the sermons that will bless
Through and through and through them,
From your heart to theirs—no less—
Are the ones preached—to them.

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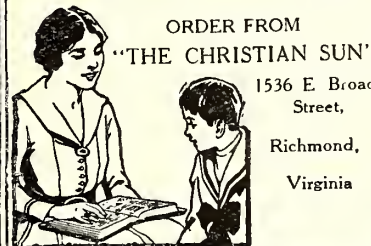
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PERRY.

Bruce, the infant son of Mr. and Mrs. P. R. Perry, died at the home on Pittsboro St., Chapel Hill, N. C., on September 17, 1922. His little body was laid to rest in the family plot of the Chapel Hill Cemetery on the day following his death.

In some respects this was the most beautiful burial of an infant I have ever witnessed. Six little boys acted as pallbearers, and several little girls assisted in carrying the profuse floral offering. A surprising number of the family's friends, in and out of town, were present to express their sympathy.

Bruce's earthly stay was short, but long

enough that we were grieved at his passing.

"Transplanted into bliss, he now Adorns immortal bowers."

B. J. HOWARD.

LEONIDAS JUDSON WHITE.

Leonidas Judson White was born June 26, 1856, in Southampton county, Va., and died August 18, 1922, at his home near Suffolk, Va., in the 67th year of his age.

About four years ago he suffered a stroke of paralysis from which he only partly recovered, when a second stroke came which caused his death within a few days.

He was for many years a member of

the Bethlehem Church. Funeral services were conducted by the writer, and interment was made in the church cemetery.

He is survived by his widow and four children, Gavin V., of Norfolk, Va.; W. Ermotte, at home; Mrs. C. W. King, of Suffolk, Va., and William A. White, of Marion, Va. Three sisters and one brother also survive—Mrs. C. A. Brittle, Maury, Va.; Mrs. Belle Joyner, Washington, D. C.; Mrs. Emmett Carroll, Wakefield, Va., and J. W. White, Maury, Va.

His loved ones are commended to the care and keeping of a merciful Heavenly Father, Who can all our sorrows heal.

W. M. JAY.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, OCTOBER 19, 1922.

NUMBER 42.

A MODEST RECOGNITION OF A WORTHY MAN.

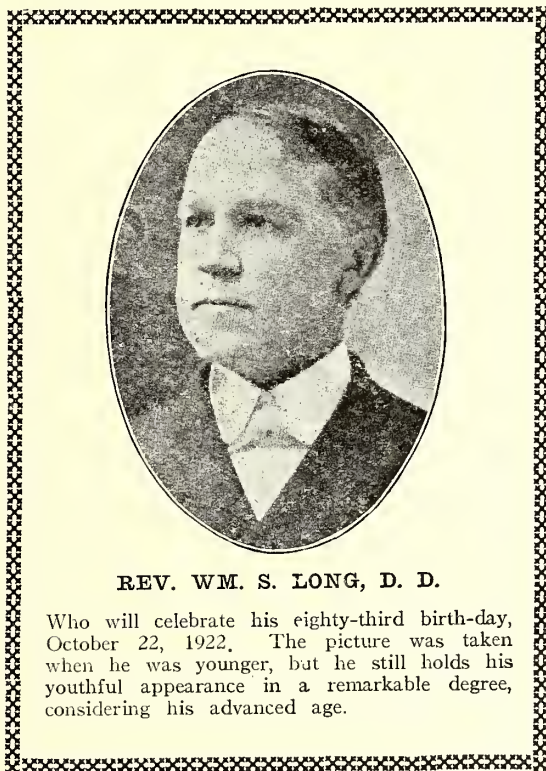
Pioneers often remain unrewarded during their lifetime. Inventors and discoverers often die poor. Columbus passed his last days in "poverty and neglect;" but he discovered a continent that may sometime lead the world. James Watt and George Stephenson are rewarded by the whistle of every steam engine that draws the traffic of mankind. Even Jesus did not see, in His lifetime among men, the full establishment of His church, though founded by His own blood. This by no means lessens the value of their contributions to the salvation and progress of the human race. Flowers upon the graves of good men grow out of the beauty and usefulness of their lives. "The blood of martyrs is the seed of the church," and the service of self-sacrificing men puts organizations forward for the glory of God and the progress of ages, even after their work is done. But a word of recognition, while men live, may sweeten their last days and compensate, in some measure, for burdens they have borne and the trials they have endured in the course of years.

Editor J. P. Barrett, D. D., has planned to pay tribute in the Christian Sun to REV. WILLIAM SAMUEL LONG, D. D., on his eighty-third birthday, October 22nd, 1922; and he has requested me to write for this special page. The idea, it seems to me, merits approval, and no one could feel more flattered by such opportunity than I do, or more willing to comply with his request.

Having lived in Dr. Long's family for three years, while attending his school in Graham, North Carolina, and having listened to his great sermons during those plastic years, I came in contact with his life in almost all ways; what I write, therefore, is not only from the head, but, also, from the heart. His life has been one continuous struggles to build for God and time. One might justly say, that he belongs to the "Old School" of teacher and preacher combined; and he is a fine combination of the well balanced, intellectual and spiritual man. His early educational aspirations and progress inspired his whole family to seek literary and professional pursuits; and what he did unconsciously for his own brothers, he has done consciously for his church. He founded and conducted "Graham Female Seminary," at the close of the Civil war; out of this grew "Graham High School," "Graham Normal College," and, finally, "Elon College." As Superintendent of Public Schools for Alamance County, North Carolina, he inspired the erection of Graded School buildings in Burlington, Graham, and Haw River; and these have been enlarged and others erected in recent years. Every school bell in his native county unconsciously sounds his praise, and every school building enshrines his work. But the founding of ELON COLLEGE is the crown of his educational career. His convictions are as strong and as long as his years, and he never sacrificed them for popularity or gold. Neither criticism nor opposition could turn him from his purpose and his loyalty to God and truth.

His work has been permanent rather than brilliant, and his character is of the same rugged type.

His domestic life has been genuine and sincere. He has been twice married. The first time to Elizabeth Jane Faucette, daughter of John Faucette, Superior Court Clerk of Alamance County, North Carolina, June 25th, 1861. They lived happily together until October 27th, 1903, when Mrs. Long was released from a long affliction and entered into rest. The issue of their marriage was eight children, four of whom survive. Devoted to his family, home was the citadel of his empire. He watched at the bedside of his long afflicted companion with pathetic tenderness till the end came.



REV. WM. S. LONG, D. D.

Who will celebrate his eighty-third birth-day, October 22, 1922. The picture was taken when he was younger, but he still holds his youthful appearance in a remarkable degree, considering his advanced age.

Dr. Long was married a second time on April 19th, 1905, to Mrs. Mary Virginia Ames, daughter of that prince of Christian men, Captain Thomas Gaskins of Lower Parish, Nansemond county, Virginia, and a member of Berea Christian Church; and they will celebrate this good man's EIGHTY THIRD birthday together in their home in Chapel Hill, the University of North Carolina, on October 22nd. of this year. Congratulations by a host of friends will be FELT, if not EXPRESSED, on that happy day for a man who has been honored by his native county, his State, his Church, and Literary Institutions. Made Superintendent of Schools in his county several times, a Trustee of the State University, degrees of A. M. and D. D. conferred by Trinity College, North Carolina, and Union Christian College, Indiana, President of his Conference, President of the Southern Christian Convention, President of Elon College, which he led in founding, and all of these have been deserved.

Having passed his four score years, he will not be embarrassed by any compliment his friends attempt to put in print. Gratitude impels me to write this last personal word as the credit I give this man of God for the help he rendered me in the earliest years of my preparation for the ministry. While in his school he carried me through the Principles and Government of the Christian Church with as much care as he carried me through Algebra, Caesar, History, Rhetoric, or any other study. And more; his personal character, his family honor, his intense interest in students, his humane feelings, and his sound preaching, linger in my memory as gems that time can not efface.

Gratefully,

W. W. STALEY.

Suffolk, Va., October 6, 1922.

DR. W. S. LONG.

The name of Rev. W. S. Long, D. D. will ever live in the grateful memory of us Christians as the founder and first President of Elon College. Had he rendered no other service to our Christian cause and the Kingdom of our Lord than this, that would have been sufficient to immortalize his name and give him a high place in the annals of the Church forever. In his young and vigorous manhood a passion for the higher education of our youths in a Christian College seized and controlled him, and to the fervor of this passion the tireless energy and tenacious purpose of a great heart were freely given. By day and by night, in season and out of season, through cruel opposition, chilling indifference and friendly co-operation he wrought, toiled, prayed—and achieved!

Elon College is a living monument to this man's courage, fidelity, patience, endurance, wisdom and prophecy. A grateful people will cherish his name through generations yet unborn, and thousands, now living, will rejoice that God has so abundantly blessed him and allowed him to come to the full years of a rich and ripe Christian manhood. In love and fond affection a grateful people greet and salute and honor him in his eighty-third anniversary.

J. O. ATKINSON.

THE DISCOVERER.

Youth is crying in the streets,
Crying to the crowds he meets:

None has ever loved as he,
Flamed or won so gloriously!

None so laughed at prison bars,
Stormed the sun and spilled the stars!

Not a gray soul of them knows
How a heaven buds and grows!

Youth is crying in the streets
To the quiet folk he meets.

—M. E. Crocker, in *The New Republic*.

NOTES-PERSONALS

Elon College has opened up well, and President Harper is wearing a smiling face. He is still a prodigious worker. He seems never to tire in his efforts to build up Elon.

Our brother, Rev. Chas. H. Rowland, D. D., Franklin, Va., has just enjoyed a gracious revival, with Rev. Geo. D. Eastes, Norfolk, Va., doing the work of an evangelist. We rejoice with these brethren in the good work accomplished.

Dr. W. S. Long, we hope may receive a shower of letters, cards and telegrams on the occasion of his eighty-third birthday, which will be October 22nd. By the way, *The Sun* has some deserved tributes to his great worth in this issue, and these will not spoil him, but rather hearten him at this late hour. God bless this noble man.

Dr. W. W. Staley was in Dayton, Ohio, last week to attend a meeting of the Board of Trustees of The Christian Publishing Association. He returned in time for services in Suffolk, Va., on last Sunday, and was then expecting to start by automobile on Monday morning for the American Christian Convention at Burlington, N. C., where that body is announced to meet October 17.

The Men and Millions movement is calling for the help of each subscriber, and then for the prayers of the whole church. Dr. Atkinson, soul and body, is wrapped up in the effort of his life to do a great and good thing for the Christian Church, and he wants every one to lend a helping hand. If you have not paid your pledge yet, do it just as soon as you can, for it is needed now.

The death of Bro. A. E. Pierce in Richmond, Va., on October 5, was a serious affliction to his beloved family and to our young church in Richmond, Va. He was a most useful man and was greatly beloved by a large circle of relatives and friends, among whom we counted it an honor to be one. He was a fine Christian man. He was a son of the late E. T. Pierce and wife of the Pleasant Grove Church. His remains were interred at Pleasant Grove, Va.

We have a most interesting account in this issue from Rev. Jno. S. Zelig, who recently was sent by the Federal Council of the Churches of Christ in America to extend a helping hand to the people of Russia in their distress. Do not fail to read what he says. You may have given help to some other places, where it was not wisely used, but judging from Mr. Zelig's report, it was not to Russia where you sent in vain. The gratitude the people expressed in various ways was touching indeed.

The church at Reidsville feels that it has had a good year. When the present pastor came to the work last November, he found nearly a thousand dollars debt on the church, due to current expenses which had accumulated from time to time in very recent years, the last dollars of which has been paid off, meanwhile the current expenses for the present year will be closed up by Conference, middle of November. The Reidsville Christian Church is in a fine financial condition, said to be the best of all the Reidsville Churches, although the most of them are financially much stronger than is the Christian Church.

The many friends of Dr. W. W. Staley, Suffolk, Va., will be glad to know that his youngest daughter, Mrs. Willie Holden of Louisburg, N. C., is rapidly recovering from a major surgical operation to which she submitted recently in the Lake View Hospital at Suffolk, Va., under the care of Dr. J. E. Rawles and his associates. The last report we have from Dr. Staley is to the effect that she is doing well and recovering nicely.

The month of September was the best month the Christian Publishing Association ever had, and of course we are feeling good. The prospects are excellent.—*John H. Stewart, Manager, The Christian Publishing Association, Dayton, Ohio.* We rejoice with our brother in the fine success of his labors. We have known Bro. Stewart for a number of years, and when we heard he had been elected to the management of the Christian Publishing Association, we said the right man had been chosen. It is by no means an easy thing to get the right man for that place, but we believe the Trustees have succeeded in this case, and Bro. Stewart will make a fine showing at the end of his first term of service, and we rejoice with him.

Bro. Chas. D. Johnston, Superintendent of the Orphanage will greet his many Northern and Southern friends in the Convention with a good report of the work of the Orphanage, and a good work it is, too. He has ninety children to care for and he is doing it well, the Lord helping. He will be glad to have many of the visitors from the West, North, East and South visit the Orphanage during their stay in Burlington, as it is located only a short distance out from Burlington. That Orphanage is a great and good work and richly deserves the help of our brotherhood. Our Orphanage work is growing. There is our Elon Orphanage, the Pennsylvania Orphanage (to be very soon) and then the Orphanage in Japan. It is one of the great works of the Church.

Dr. Staley's letter in this issue puts the value of the church paper before our readers in a fine shape. Read it, and then read it again, till you get it fixed in your mind and heart. We wish some one would try to answer his question this week. He says: "I would like to find a regular reader of *The Sun* who habitually neglects his church and conference obligations." He then says: "If there is such a member, I will thank such member to drop the Editor a card telling him his name, post office address, and why he neglects his church and his pledges to the denomination." Who will be the first one to report it? It may be that Dr. Staley has it in mind to present such a member with a chromo. You better report promptly, or you might miss your chromo, that is in case Dr. Staley has it in mind to do such a thing. Any way, let us hear from you at an early date, if you are in existence.

Do you attend the prayer meeting in your own church? If so, be glad and rejoice that you have such a good habit. If you do not, then mourn over your misfortune and seek now to form the habit, for it will be a means of greatly building you up in the Christian life. The other thing is true, too, if you do not attend the prayer meeting in your church, provided of course, there are no hindrances which you cannot remove, standing in your way, you will lose in the spiritual life. The prayer meeting, dear old Dr. Cuyler used to say, is the pulse of the church. That being true, it must also be the pulse of the individual member. Now, then, brother, how is your spiritual pulse beating? Is it slow or fast? Maybe you

can hardly discover its regular beats. Then you better get up and go to prayer meeting and go regularly, seeking to get your spiritual pulse quickened.

As a people the Christian Church can do things in the name of the Lord, when they are filled with His Spirit. That is the great need of the people comprising the membership of the churches in the Southern Christian Convention. Paul urged upon the Ephesian Christians to be filled with the Spirit. That was the need then and it is the need now. We wish every pastor in the Southern Christian Convention might seek to get the infilling of the Spirit for his own heart and life and then for the next six months preach a sermon, at least once a month, to his people on the filling of the Spirit. That will do great things for the people, if the ministers will but seek and get this great gift themselves and then have their people to do likewise. This is the great need of the church. Such a move will come nearer to solving all the problems of the church than any other one thing, so far as we know.

Some one has said that there is nothing more to be dreaded, either in Church or in State than ignorance on fire. Pretty well said, but all the same we think it depends much on whence the fire? If Ignorance is on fire that has been sent from hell, we say, it is so, but if ignorance is on fire sent from God, well the danger is greatly lessened. Be careful as to where your fire comes from. The Bible shows us that the two fires are very different. Take as examples the fire of Nadab and Abihu—that was destructive, but the fire on the day of Pentecost was very exhilarating and a blessing to the Church of Christ. The fire that fell from above in the case of the burning up of the substance of Job. That was evidently fire from Satan, for he sent it and it did much harm. Take the fire which fell from Heaven on the day of a great revival and it was a blessing, not because of ignorance, but doubtless in the presence of ignorance.

Be careful in talking of the other person. Observe this rule when talking of others. Say to others what you would be willing to have the person of whom you are talking, say of you to others under the same circumstances. That rule may cut down much of your talk, but let that be, for both the talker and the one of whom you are talking, will be better off and no one will have lost any good thing. Before you say something hard or unkind of another, ask yourself this question: "Will it do any harm to say this ugly word of my fellow being?" And if the answer is "No," as most likely it will be, still ask yourself another question, viz.: "Will it do any good to any one to say this ugly thing of the person I have in mind to speak of." And if it will do no harm and will do no good, then do not speak of them at all—just let the words be forgotten and buried in oblivion, and you will always be the happier for having buried what you were about to say. God bless you and help you to do so.

The Sunday School Times asks a very significant question, and then answers it significantly by way illustration as follows: The question is, "Is our salvation theoretical, or actual?" The following illustration is used: A friend in India standing in a building, saw a soldier pass by the window and his coat appeared white. He had puzzled about it until he found that he had been looking through a piece of red glass, and the red coat appeared white.

So God looks at us through the pane made red by the blood of Jesus, and we are spotless as the Spotless One." But the salvation of God offered us through the blood of Christ, now and here, is infinitely better than that. One who accepts Christ as Savior and who looks unto Him, in repentance and confession, for the cleansing of his sins, does not simply appear white to God; he is actually *made* white, as white and spotless as Christ Himself. For the blood of Jesus His Son *Cleanseih us from all sin*. How much better it is to be white than seem white? Now study that faithfully and prayerfully before you pronounce against it or for it. Such study will do you good.

FRANKLIN NOTES.

A meeting began at the Franklin Church on September 24th, and continued two weeks. It was a real revival, and we believe that much lasting good was accomplished. Many of our meetings are protracted meetings, but when the power of the Holy Spirit comes down they become revivals. The Spirit came in His mighty power and many were born into the Kingdom. There were thirty-eight conversions, and many renewed their covenant with the Lord, and thirty-one united with the Christian Church, and several gave their names for other churches.

Rev. George D. Eastes of Norfolk, Va., was the evangelist and his preaching was sound, simple, scholarly and gripping. He is one of the sanest and safest evangelist we know. He is attractive in manner, pleasant to work with, and powerful in his presentation of the truth. His messages to the church were strong and his appeals to the unsaved moved men's souls. He was a pastor for several years before going into the evangelistic work and was a successful pastor. Since going into the revival work he has held meetings among practically all denominations. Thousands have professed faith in Christ and united with churches.

Brother Eastes had with him Brother Leonard Saxon who directed the music. He proved himself a good worker and his solo work was superb. The Chorus Choir was a great attraction. All singers of the town joined in the song services. The spirit of union was inspiring.

The interest in the meeting grew and the congregations increased until we had to move the services to the New Theatre. The last week of the meeting was at the Theatre, and great crowds came to hear the gospel messages. No evangelist has been more appreciated in our church and town than Brother Eastes.

C. H. ROWLAND.

THE HOLY BIBLE AND THE MYSTIC FAITH.

(Rev. J. E. Tiffany, in *Wesleyan Methodist*)

Nearly every verse in the Bible has a hidden meaning. From the fifth to the fifteenth century the Roman Catholic Church ruled the faith of the church in the whole world. If they did not obey, they suffered terrible persecution. John, the Revelator, tradition tells us, who was commissioned by Christ to write the Apocalypse, was thrown in to a cauldron of boiling oil; but the Lord preserved his life. Enoch walked with God for three hundred and fifty years and was not, for God took him. He walked a mystic life with God.

All the prophets of the Old and New Testament were mystics. Every one who receives the baptism of the Holy Ghost and fire has the mystic faith to a certain degree more or less. Madam Guyon, was a writer of mystic truth.

She had a Latin Bible translated from the Hebrew and Greek. The Spirit revealed to her the meaning of the Bible as she read it verse by verse.

Many of the mystics endured bitter persecution. They were confined in prisons built for the purpose. One over the River Seine, in Paris, was very large and strong. Each cell was eight feet square with two apertures in each cell, one to put in the food, and the man who handed it in wore a mask, and an aperture in the door for toilet purposes. Madam Guyon was the daughter of an immensely wealthy man in Paris. Her father did the general business of the king. Madam Guyon was the means of the conversion of Archbishop Fenelon, of the Paris Diocese, who was banished from it. Her converted priest was in a dungeon in the Bastille for thirty-nine years, and died insane. She did not remain there so long, but came out with broken health. Read her beautiful poetry. She believed that she was converted to the mystic faith from Catholicism by an angel. One day as she left her father's house and walked to the cathedral for confession, a man stepped to her side, walked to the cathedral with her, and told her about the true faith of Jesus Christ. She had several sisters in convents.

George Fox, the founder of the Quakers, had the mystic faith, a light shining within his soul. He was so powerful in prayer, that when he prayed the whole building would be shaken as in the days of the apostles.

John Bunyan, who wrote the *Pilgrim's Progress*, was put into Bedford jail for thirteen years; his little blind girl was with him to comfort him.

God called Martin Luther to overthrow Roman Catholicism in Germany and Rome. When he was a little boy he walked the streets of the city to get food. The Pope sent a delegate by the name of Tetzal to Germany to sell indulgences for sins before they were committed. Martin Luther hastened to Rome, believing the Pope to be ignorant of this. He was going up Pilate's staircase, at the top of which is St. Peter's statue, to kiss the toe. Suddenly there was a sound like thunder in his heart, saying, "The just shall live by faith." He hastened away and fled back to Germany and preached salvation by faith. He was commanded by the Catholic prelates, to come and answer for his crime. Taking his Bible he went to the place of meeting. Every question they asked him he would answer from the Bible. He turned and hastened away. As he was passing by a piece of woods, a body of cavalry dashed out. The soldiers jumped to the ground and lifted him onto a horse saddled and bridled, and they galloped up a mountain fortress owned by a friend of Luther. They changed his clothes, shaved off his hair and whiskers, and there, out of the original languages, he translated the classic German Bible.

John and Charles Wesley were mystics. Charles Wesley wrote five hundred hymns, fifty of them classics.

LEARN TO LOVE.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place.

By loving whatever is lovable in those around us, love will flow back from them to us, and life

will become a pleasure instead of a pain; and earth will become like Heaven; and we shall become not unworthy followers of Him whose name is Love.

There is a story of a German baron who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer, and in the still air the wires hung silent. Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that He was made perfect through suffering.

The child of poverty and vice has still within him, however overlaid by the sins of ancestry, a germ of good that is capable of growth, if reached in time. Let us stretch out a tender, strong hand, and, touching that poor germ of good, lifting its feeble head in a wilderness of evil, help it to live and thrive and grow.—*Dean Stanley*.

THE PERIL OF INDULGENCE.

Dr. Straton, of New York, calls attention to the danger to sound religion and to democracy in government arising from the extravagance and craze for amusement which has struck our age, especially since the war. He says:

"If we grow a sturdy generation upon downy beds, fancy foods, lazy hours, shows, chewing gum, and dances, we will accomplish the miracle of the ages. If we are to abide as a nation, we must let the ideals of our fathers be wedded to the splendid spirit of modern progress."

The Evangelical Messenger, in a review of the condition says, "Time and temper are against the soul's best interest. After seven years of storm and stress, we find ourselves, as a people, stranded in the hollow of superficiality and folly. Everywhere is a terrible reaction which leaves the masses morally dazed and spiritually deadened. We were promised, we recall, a new world marked by devotion to nobler ideals; we find ourselves in a paradise of fools. Only those who have been faithfully moored in God have weathered the storm unharmed. Only those who have a tight grip upon the Almighty are sure of themselves today."—*The Presbyterian*.—*Ex.*

God's Out-of-Doors.

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees;
Among the singing of the birds,
The humming of the bees.

The foolish fear of what may come,
I cast it all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where the drowsy poppies nod;
Where ill thoughts die and good are born—
Out in the fields with God!

—*Elizabeth Barrett Browning*.

What Do They Say?

No man can be considered a truly educated man who is ignorant of the Bible.—*Schurman*.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

A MAN, AND A BROTHER BELOVED*

Character is the basis of real manhood. Character, Christian Character, is everything in the make-up of human life. Character is the divine equipment for life and service. With it we face the world, unafraid and unshaken!

"A man is what he is—
Not what men say he is.
Character no man can touch—
It is what we are before God.
Only the man himself can damage Character—
There stands the man of Character, like a
stonewall.
Reputation is what men say we are—
Character is both for time and eternity.
It will survive all storms—
And outlive all damage.

A man of character is of necessity a man of high ideals and noble purposes. He is—

"Formed on the good old plan,
A true and brave and downright honest
man!
He blows no trumpet in the market place,
Nor in the church with hypocritic face.
Supplied with cant the lack of Christian
grace;
Loathing pretense, he did with cheerful will
What others talked while their hands were
still."

—Whittier.

We have a brother beloved. His name is WILLIAM SAMUEL LONG. We have been associated together in the work of the Lord for almost fifty years, and through all of these years his Character has been the strength of his life, and under God the source of his fruitfulness in service. His life has been a busy one, and yet, be it said to his credit, we do not recall a single instance when he seemed to hurry. He has taken his tasks in the morning and through the live-long day he has quietly pressed on till the tasks have been accomplished and turned to monuments to his faithfulness.

Although he is now nearing his eighty-third mile post on life's journey, he is not yet singing—

'I am breaking my pilgrim staff,
And laying aside the toiling oar.'

The weather beaten Pilgrim is still bearing his face to the storm and driving back the buffets of the waves, determined by grace to reach the shore—the haven of rest and peace.

Thank God, William Samuel Long is still a busy man, doing for others when he might be taking his ease under the shade of the trees. However, he was not made that way—he was cast in the mold of steady industry. He has wrought well as a student, as a teacher, as an educator, and, as a preacher of the Gospel—of the Word of God. Though in each place he has acted his part well, he is now passing down among the lengthening shadows of evening time, amid the glories of a setting sun, and who shall begrudge to him the joys of the evening time when the light of God is illuminating his pathway?

Like Noah of old, Dr. Long has been a preacher of truth and righteousness for more

than sixty years. The old war-horse never forgets the sound of the bugle, nor does Dr. Long forget his call to the ministry and the obligations it imposes. Almost from boyhood has he been proclaiming the Gospel of the Son of God, and what nobler work could have claimed the time and talents of a mortal man? Some one has said the distinctive work of the preacher is the unveiling of the invisible world, looking himself, and enabling others to look, upon the things which are unseen and eternal. What a calling, if we regard it from this standpoint of unveiling the things which are unseen and eternal. What achievements in such a life-work! The most eloquent part of his ministry has been his constant stand for the Truth of God's Word. From early manhood, we might say from his boyhood, he has been seeking to let in the glories of the divine life upon the darkened lives of sin-touched men and women.

What a journey is behind him! Eighty-three years and all given to God! What a prospect is before him in the Eternity which God gives, with Everlasting Life, as its crowning glory in Christ. Well may his heart sing glory to God in the highest. How beautiful is such a long life when its last utterance is "Come, Lord Jesus, come quickly."

Dear Brother, with the host of your friends, we join in the chorus of congratulations on this occasion, and wish, if it may be God's will, that you may have this keen pleasure of so receiving from your host of friends many times yet before the Master shall call His servant home, call him to come higher and enter into the joys of your eternal home with Christ and all the redeemed forever. Amen!

J. PRESSLEY BARRETT.

Reidsville, N. C.

*In this issue of THE SUN a loving tribute is paid to the character and worth of the Rev. William S. Long, D. D., Chapel Hill, N. C. See also first page.—EDITOR.

WE MAY AS WELL FACE THE ISSUE, FIRST AS LAST.

There are certain nerves in the body, which if cut, will paralyze the body, or at least certain parts of it. These nerves need to be well guarded and for the reason that upon their soundness and health, depends the life and usefulness of the limb which may be involved.

This has a spiritual application as well as a physical. If the coldness of heart, or the formality of the people cut certain of the spiritual nerves in the life of the Church, you may be sure that soon death will come, and a death from which it is difficult to awaken.

We are thinking of the work of genuine revival. If that work is blocked entirely, or even largely, you may as well get ready for a funeral, for without the real work of evangelism the Church cannot live except in a poor, dying state, and a dying state is next door to death. It means much to the life of a church, and not only so, but much to its usefulness, if the evangelistic nerve is cut, for without the evangelistic nerve the Church cannot function properly, and a church which does not function in spiritual life, may as well be counted dead, unless some way can be found to restore it to life and useful activity. Of all the dead things of which we know, the deadest of all is a church, and a dead church is almost the most useless thing in the community. We must have evangelistic life or no life at all.

The *Western Christian Advocate* puts the situation pretty clearly, when it says under the heading of—

THE CURSE OF CREEPING PARALYSIS

"When the nerve of evangelism is discredited in the church, there begins a slow process of creeping paralysis which spreads over the vital organs, announcing the approach of death. For evangelism is the expression of spiritual life. It manifests the presence of that reaction which life makes against the forces that would destroy it root and branch. Evangelism is the expression of the aggressive spirit of life. It is that assertion of spiritual power that produces is survived, and gains expression for health and buoyancy for the vigorous and the triumphant.

Evangelism is the challenge the church throws out to the world. It was young David answering the defiant Goliath. It is the prophet Isaiah crying out in the wilderness and the solitary place. It is the John the Baptist meeting full-breasted the black iniquity of the Herodian rule of the people of God. It is the Lord Christ crying out from the hilltops, "Come unto me all ye that labor and are heavy laden, and I will give you rest." It is Saul of Tarsus crying out from the steps of the Areopagus, "Ye men of Athens, I perceive that ye are very religious. I found among you an altar to the Unknown God whom ye ignorantly worship. Him declare I unto you." It is Savonarola before San Marco with an up-raised, trembling hand declaring for the repentance of the leaders of the city and the return of the people to the altars of worship. It was John Wesley, standing before the colliers, preaching forgiveness of sins while tears rain down their faces as they turn, asking for mercy. It is Jonathan Edwards preaching his sermon on "A sinner in the hands of an angry God." It is Dwight L. Moody preaching for weeks before multitudes of people on the text, "God so loved the world that he gave his only begotten Son, that whosoever believed on him might not perish, but have everlasting life." But mark you, a church without evangelistic urgency is stricken with spiritual death."

WHAT IS OUR GREATEST NEED AS A PEOPLE?

In every organization there are many needs, needs which cannot be ignored with safety. This is especially true of all church organizations, and for this there is a reason, a real reason. Some of us say it is one thing we need, and some of us say it is another, but there is generally one outstanding need which outweighs all other needs, and as such we ought to do our best to meet and supply it. What is the great need of the church today?

Well, to answer that question may require more than one man. *The Alliance Weekly* tells of a bishop in some church who declared that what his church needed was not more harness, but more horse—a great deal more horse. We believe the trouble with a good many of us is, we have more harness than horse, and that handicaps the cause at once. Just enough harness may be wise and all right, but too much harness is a hindrance rather than a help. And it looks now as if not only one organization, but all organizations have too much horse when the need, the real need is more power, or as the bishop put it, we need more horse.

For a good many years past it seems as if almost every organization has been straining itself to get more harness, and the outcome has been discouraging. We have so much harness—organization—that we cannot get it to a horse on which to use the harness, and there we are with a plenty of trappings, but the harness will not work unless there is a horse in it, and, we, so far have been unable to put in horse-power for every harness we have. In other words, we have

got a plenty of trappings, but we are lacking power. If we had power to work all of our organizations, then there might be work enough to keep them all busy, but an organization which is doing nothing is a poor piece of property—it is worthless in fact.

If one should ask us, What is the greatest need of the Christian Church today? We should not hesitate to answer a condition of heart and mind which is capable of receiving the Holy Spirit and then working under His plans to make effective all our machinery, and then we should see some work done.

It would be work that would bring forth abundant fruit—fruit that would glorify God and bless humanity in the spiritual life. As it seems to me, today we have so much harness and so little power to use the harness. The truth is harness without power to work it is of no value at all, while a limited supply of the harness idea in the church, together with the power we need to operate it successfully would accomplish great things. If the poorest church in the country were ever so poorly equipped, so far as harness is concerned, and yet had a plenty of the power to use the harness at its full value, we should see things accomplished in the church. As it is now, with so much harness and so little power, we can do but little for the building up of the true Kingdom of Jesus Christ, and here we go glorying in our harness, while it is practically of little use because of the absence of power. Would it not be far more sensible on the part of the church to lay the harness by for a little repairs and truly seek the power from on high. See Luke xxiv:49.

As we see the answer to the question which stands at the head of this article, viz: *What Is Our Greatest Need As a People?*

Without hesitation, we answer: Our greatest need is the power of the Holy Spirit to be made manifest in the hearts of the people and in the work they seek to do in the name of Christ. There came such a crisis in the early church and the men and the women of that day met it by laying down the work of the church which they were doing and went to praying for the power of the Holy Spirit that their work might be more effectively done to the praise and glory of God, and it came to pass within a few days that the greatest revivals of religion which the church has ever known was given in Pentecost and in other meetings following. The church awoke to new life and power and the disciples went everywhere preaching the Word of God. If you wish to read the Scriptural backing to these statements, then turn to Luke 24:49, and Acts 1 and 2. Read carefully and prayerfully and we believe your eyes may be opened to see the truth of the thought we are trying to impress upon the hearts and minds of our readers. We need to stop handling our harness so much when we have no horse upon which to place the harness.

GOOD, VERY GOOD, IF PRACTICAL.

One thing has always seemed strange to us about seating a congregation in a church. The usher may do all in his power to give the people front seats, but many a time we have seen the usher on reaching a front pew, look around to direct the person to a seat, only to find that he was walking down the aisle by himself—the person he was leading to a good seat did not wish to go to one so far to the front, and so he or she let the usher go on while he or she stopped in a seat well to the rear. We have wondered why this reluctance to occupy the front seats, but we have no definite idea as to the why.

The Western Christian Advocate has discovered a good way to get people to occupy front seats. We do not doubt it would work if it could be made practical, without much expense. *The Advocate* says:

PEOPLE TAKE FRONT SEATS.

“Getting people to take front seats has become a problem in churches and in almost all public assemblies. The caretaker of the big tent at the Indiana Conference, Greensburg, solved this problem with the best success. Aside from the fact that crowds were in attendance anyway, he used a nice scheme to get the front seats filled first.

“In this tent-tabernacle, the best seats were placed in front. These were individual chairs with good seats and backs. To the rear of several rows of these chairs were improvised benches made of wooden frames, with canvas cloth tacked on to the sides for the seat. Many of these benches gave way when several heavyweights sat down together on one of them. Back of these benches were planks laid on different kinds of supports. Beyond these planks was still some standing room. Of course, chairs are more comfortable than clumsy frames; frames with backs are more comfortable than planks; and planks are more comfortable than standing. The people took the hint without being told.

“In churches, unable to give the ideal seating conditions on account of financial resources, it might be well to provide varying accommodations, with the best in front. The first five rows of pews might have cushions, carpets, footrests, and hymn racks. The second five rows might have carpet and hymn racks only. The third five rows might have just plain pews, without any accessories. In such a church there would be less scattering and less demand for the speaker to urge the people to come forward. The theater has already realized the value of different sorts of accommodations and sells its box seats, orchestra chairs, dress circle, balcony, and gallery.”

SHALL WE DISPENSE WITH THE SUPERNATURAL CHRISTIAN OR NOT?

If what we call Christianity did not have in it the supernatural, it would no more be Christianity, for Christianity is a supernatural revelation from God. There is a class of persons today who object to the supernatural in our religion. They seek to rule out the supernatural in our religion, and the next thing they wish is to destroy the reliability of the Bible, and then they begin to talk of how much more beautiful is Christianity without the supernatural. The next step is to drop out of the Bible very much that belongs there, and then they declare that the Bible is more real to them since they have dropped out the things that they think do not belong to it. They seem to forget that the teachings of the Bible, which they rule out, are the very points which make the Bible, and the Christianity it presents, the real power of God in the saving of the world. A faith that cannot receive the supernatural from God, cannot have a religion which saves from sin.

May we reinforce our words to you by introducing words from *The Richmond Christian Advocate* along this line. Read it through and then take time to study the thought therein presented from Henri Frederic Amiel, and see if you cannot get your faith back on the true foundation. Without the supernatural in religion, we do not think that one can find salvation from sin and eternal life, as Christ has promised it to us.

Read as follows and then say if you believe it is true:

“Henri Frederic Amiel said that the efficacy of religion lies precisely in that which is not rational, philosophic, nor external. In the light of his definitions the statement is true, also his statement that the efficacy of religion lies in the unforeseen, the extraordinary, the miraculous. He says that religion attracts more devotion as it becomes more incredible to the profane mind which rationalizes, philosophizes, and is content to deal only in the things of sense. The following from him is so true, pertinent, and timely: “When the cross became ‘the foolishness of the cross,’ it took possession of the souls of men. And in our day those who wish to get rid of the supernatural, to enlighten religion, and to rationalize faith find themselves deserted like poets who should declaim against poetry or women who should decry love. It is the forgetfulness of this psychological law which stultifies the so-called liberal Christianity. It is the realization of it which constitutes the strength of orthodoxy. No positive religion can survive the supernatural element, which is the reason of its existence. Natural religion seems to be the tomb of all historic cults. All concrete religions die eventually in the pure air of philosophy. So long, then, as the life of the nations is in need of religion as a motive and sanction of morality, as food for faith, hope, and charity, so long will the masses turn away from pure reason and naked truth, so long will they adore mystery, so long, and rightly so, will they rest in faith, the only religion where the ideal presents itself to them in attractive form.”

MAY WE NOT APPEAL TO REASON? IF NOT, WHY NOT?

We are led to ask this question because we believe the time is here when as brethren, we cannot afford to take a stand against the validity of the Holy Scriptures. If our scientific brethren, we mean those who lay so much stress on science, so called, in the matter of the reliability of the Bible as the exponent of Christianity instead of science, we make this appeal, and for the reason that we have, as we believe, a cause for presenting such a plea. True science and real Christianity must be in unison, for they are both the gift of the same Author, and therefore whatever is true in each must be from the same source. Of course, false science and false religion may not be in agreement at all, but the teachings of the Bible and the teachings of true science must be in harmony, and therefore we ought to be slow, very slow, if at all to allow any thought of the opposition of science to the Bible to stagger our faith in the Bible, as the rule of our faith and the guide of our lives in the teachings of Christianity.

Then there is yet another reason why we ought to heed such appeal, viz: The Darwinian theory of Evolution is discredited, as science by many of the leading scientists of the world. In the face of such a fact, we feel sure we ought to go slow, very slow, in accepting the conclusions of science as against religion and its Book. The missing link in the Darwinian theory of Evolution stands as a barrier to its full acceptance as truth, and while that is true, we should not lay down the teachings of the Bible for that of science so called. Writing along this line, we quote from *The Richmond Christian Advocate* the following, and we commend it heartily to our scientifically inclined brethren:

President E. Y. Mullins, of the Southern Baptist Theological Seminary, is one of the soundest and best-trained thinkers of the country. He earnestly maintains in the last issue of the *Western Recorder* that “nothing what-

ever in the methods of modern science legitimately applied is hostile to the Christian religion," which "asks only for a square deal." He rightly contends that the Christian religion can never receive this "square deal" so long as many modern scientific men begin investigations with a presupposition which excludes everything above the natural plane. The following wise words follow:

"Let us clamor for the facts; let us demand from scientific men openness of mind. Let us insist that science be true to its own great ideal of intellectual humility and teachableness. Let us proclaim boldly that Christianity has absolutely nothing to fear in any realm of research, but let us resist with equal boldness the provincialism of scientists who rule out of their reckoning at the very beginning everything distinctive of the Christian religion.

"We may be assured of one thing: if Christianity shall ever be emptied of its supernatural elements, if we should ever reach the point where we are willing to eliminate the resurrection of Christ and the truths that go with it (the supernatural in general), then the end of Christianity as a mighty world force will have come.

"Nothing short of a divine, supernatural Christ can ever meet the needs of this world; and if the modern philosophic Christianity which has been born of the abuse of scientific method shall ever become the dominant type of thought in America, then it will be a sad day for our country and for the world."

WHY WAS THE TRIBE OF DAN LEFT OUT?

In the book of Revelation, chapter seven, where twelve thousand of each tribe were sealed, the tribe of Dan is left out, not even mentioned. In studying the book of Revelation we discovered this fact, and naturally we sought to know the reason for this omission, but no hint of the reason is given, so far as we have been able to ascertain in that book. It is true there are twelve tribes without Dan. This may be accounted for by the fact that both Joseph and Manasses are included, but even then, Ephraim, Joseph's other son is left out. It will be remembered that Ephraim and Manasses, Joseph's two sons, were given the tribe of their father, Joseph, which, leaving Joseph out, would still make thirteen tribes. Of course, they could inherit only what was Joseph's, and therefore again we meet the fact that the half tribe of Manasses had a hundred and forty and four thousand sealed, but Ephraim had none according to the account given in Revelation 7. Ephraim most likely was left out that his father might have a place in the twelve tribes, since in his place the name of his father is recorded. Here are the names of the tribes, each of which had one hundred and forty-four thousand sealed:

1. Juda,
2. Reuben,
3. Gad,
4. Aser,
5. Nephtholim,
6. Manasses,
7. Simeon,
8. Levi,
9. Issachar,
10. Zabulon,
11. Joseph,
12. Benjamin.

In this list we note the absence of Ephraim (the second son of Joseph) and Dan. Supposing our surmise as to why Ephraim was

left out be correct, we are still left with Dan not included, and we are still asking, why? There must have been a reason for the omission of Dan. The absence of Dan's name means more than the mere absence of Dan—it means that there were no hundred and forty-four thousand sealed from his tribe, and again, we ask why? Matthew Henry in his commentary ventures to suggest a reason for the absence of Dan—he says it was likely because Dan was much given to idolatry. But how did Matthew Henry discover this fact? We wish Dr. Staley, or some other of our Biblical scholars would endeavor to clear up this matter, as there must have been some real reason for this omission of the name of Dan from the Revelation list of the twelve tribes.

AN AWFUL THOUGHT.

When we think of countries which have the gospel planted only on the edges of its boundary, we feel how awful must be the moral and spiritual darkness encompassing such peoples. That seems a dreadful condition for the Church of Christ to face, but there is a worse condition, as to heathenism than that, for we are told that in Afghanistan, in the central part of Southern Asia, there is not a single missionary in all that country, and not only so, but there is not a Christian among that people numbering 5,000,000. The darkness there must be so thick as to be almost felt. One almost shudders as he thinks of a land containing 5,000,000 of people and yet has not a single missionary, not even one Christian to reflect the light of Christ upon all that darkness. Most of the other heathen countries have some missionaries and even some Christians, but we are told on good authority that Afghanistan has not one of either. It does look like the Christian world might find some one to be sent to that benighted country with the blessed gospel that they might have light.

These people are Aryan, Koptic, and Semetic. They are shepherds, cattlemen and horsemen. They are fierce and barbarous, but they love liberty. South America has a much larger population to be evangelized; India has its millions of unchristianized people, and China has a great host of people to be evangelized, and so has Africa, but each of these countries has a number of missionaries and thousands of Christians, but Afghanistan stand out with only 5,000,000 of population, but not a single missionary in her borders and not only so, but not a single Christian among all its people. Most certainly the eyes of the Church at large needs to be directed to look upon Afghanistan as the land in which the rays from the Sun of Righteousness is not ever seen. How awful must be that darkness! Shall the Church with her millions of men and women, and millions of money at her command, let Afghanistan go on in her ways of darkness, go on to ruin, never knowing that there is a Savior for them, and that a glorious salvation has been provided for that people. We wish the Christian Church would begin especially to pray for this dark land in Asia. Is it possible, can we let the people who have never heard of Christ go to judgment before they hear of Him and His great Salvation? Nay, nav, let us pray for Afghanistan.

The giving of the gospel to this land is of unusual importance, and for the reason, that we are told that it is the stronghold of Moslemism, that to bring Afghanistan to Christ will be the breaking of the backbone of Mohammedanism, and the breaking of the backbone of Mohammedanism would mean a long step toward the conversion of the world to Christ, for in vast fields Mohammedanism is the greatest bar-

rier to the giving of the Gospel to the world. Afghanistan is a Mohammedan stronghold, reaching from the Strait of Gibraltar to the Islands of the Pacific. It is considered as the keystone of the Mohammedan arch. Of course, it will be hard to take it for Christ and the Church, but by the help of God and the earnest work of a faithful Church, it can be done, and it ought to be done, for it is a barrier to world evangelization. Why has all Christendom allowed this country to stand in the depths of darkness and never an effort put forth to give them the gospel of the Son of God?

We are told that the Ameer of Afghanistan said more than a year ago that there are other religions in his country, but not a single Christian, and at the same time, he declared that his country is open to all. What a challenge to the Church of Christ! Not a Christian in all its borders! What darkness? And still its ruler declares the country is open to all religions. Already we are told that the Jews, Parsees, the Buddhists and others have entered the country, and still not a Christian missionary in all the land. What will the Church do as to this challenge? Will she quietly fold her hands and go to sleep, will she thus bring reproach upon the Christ of our salvation? Oh, men and women of the hosts of the Lord, shall we do nothing in the face of such situation? Can we stand still and let this darkness reign, and do not a thing for the salvation of this people, since Christ died for them as well as for us? May the Lord stir our hearts and move us mightily to take the gospel to this benighted land, and may the Church early be moved to undertake the great work of giving the gospel of Jesus Christ to this gospel forsaken country.

THE BURNISHED REFLECTOR.

The one constant barrier to the success of the gospel in all Christendom is the lack of a deep and an abiding Christian Experience. Wherever the Christ is uplifted in the lives of men and women in any marked degree, there we find men and women drawn to His teachings. What we need is to have the members of the churches as a burnished reflector. That is to say, we need each church member to be so filled with the Spirit as himself or herself to become a burnished reflector for throwing out the light of Christ and His blessed teachings upon the lives of the unsaved, for in the event of such reflectors being furnished, men and women would find it most difficult to refuse submission of their lives to the life and teachings of Christ. Jesus Himself said:

"And I, if I be lifted up from the earth will draw all men unto Me."—John 12: 32.

We need to live a life of such character that Christ may use us as a reflector for giving His light to the people of the world. We often excuse ourselves from thus yielding the life we live to Jesus as a means of reaching others on the ground that we are too weak and feeble, from the Christian standpoint, to be such an instrument of blessing to others, but that is the kind of mistake which not only keeps the person himself, or herself, weak, but it keeps others out of the Kingdom. It is not your greatness that Christ wishes of you, but your littleness (humility) which may mean so much in reaching the lives of those who are in the darkness of this world.

The headlight of an engine is very small, but it throws a wonderful light into the darkness. This it does not by reason of its own greatness, but in the face of its own littleness, and this it does because of the great reflector, which is

behind it, gathering all of the light given and throwing it to the front. Jesus said on one occasion:

"Let your light so shine before men, that they may see your good works, and glorify (not yourself, but) your Father which is in Heaven."—Matt. 5:32.

You are to be the light, but Christ will be the Reflector. It is thus your light but with Christ behind you reflecting and making your light great in showing others the way into the light of God. The headlight on the engine is of itself very small, but under the power of the reflector which has been placed there by the builder of the engine, for the very purpose of increasing the power of its light, it covers a vast scope and even runs far ahead of the engine. It is thus in the Christian life. Man is very small and his light flickers at times till Christ gets behind our life and throws its power out, intensifying it, as it is given out, till for a long distance ahead of the train it is seen and used for great and good purposes, all due to the power of the reflector behind the little light. The little weak Christian, if true to his Lord and Master, may also get his little light reflected and thus thrown out ahead of the man till another shall see the light and yield his life to the power of Christ, not to your power, but to a power which comes from above. It is in this way that Christ can make the smallest of His people to fill large places of usefulness and be a great help to helpless men and women who in the darkness of sin are seeking to find the way into the light of God. Now, if He can use you in that way to glorify His name and help the helpless into the light of God, do you not think that you are under great and lasting obligations to yield yourself to Him as an instrument, that through you, He may reach these people and bring them to Himself and through Him to God?

Many of us scarcely realize at all what God can do with us, if we be true to Him and to His Word, in bringing the world to Christ. Do not say you are too weak to be used of God in doing such great things for the lost. Remember that God in you is mighty to the pulling down of the stronghold of darkness and mighty in you to the giving of light to the lost.

Let Him use you. But are you prepared for Him to use you?

ATTENTION WOMEN!

The Women's meeting of the North Carolina Christian Conference will be held with the Raleigh church, November 2nd and 3rd. Please note the change in the date, the time is November 2nd and 3rd instead of November 9th and 10th. Thursday evening is the opening meeting of the Conference; let's have a big attendance at this time. All churches are urged to send representatives; we promise you a good program and a cordial welcome. Delegates are requested to notify Mrs. L. L. Vaughan, State College Station, Raleigh, N. C., that they are coming to this meeting and at what time they expect to arrive. Please do this as soon as possible. Let's have every church in the Conference represented and make this the best meeting in our history, both in interest and attendance.

MRS. L. L. VAUGHAN.

NOTICE.

The Committee on Education of the North Carolina Christian Conference will meet on Monday, November 13th, 10:00 A. M., at the writer's residence, Elon College, N. C., and will be in session through the day. All parties having any business with the Committee are requested to be present.

N. G. NEWMAN, *Chairman.*

THE RICHMOND CHURCH

Rapid progress is being made on the building of the First Christian Church of Richmond which was begun September the 25th. The church is well located on a beautiful lot in a fast growing part of the city.

The church was organized April the 4th, 1920 and now numbers approximately one hundred members. The services are held in one of the city school buildings where we have ample accommodations for church and Sunday School work. The membership includes a number of faithful, loyal workers, who had secured the school building and organized a Sunday School and Ladies Aid Society two months before the pastor reached the field. The rapid development of the movement has been due largely to these interested and liberal members.

When our church is completed, we feel that it will be a credit to the denomination and will stand as one of the visible results of the work of the Mission Board of the Southern Christian Convention. The Board inaugurated the work and has fostered it since the beginning.

The following members compose the Building Committee: P. J. Carlton, *A. E. Pierce, W. R. Harton, Jno. T. Kernodle, Dr. B. W. Rawles, J. W. English and F. J. Eley. This committee has worked out a splendid financial arrangement for the prosecution of the work. The church is to be completed by April the 1st.

I feel that our people are going to do their best, but building a suitable church in the capital of the State is a large task and we shall need the co-operation of the entire convention and especially the members of the Christian Church in the State of Virginia.

We are now asking for the following contributions for the ensuing conference year:

1	Subscription of	.....	\$1.000
2	Subscriptions of	.....	\$500 each
4	Subscriptions of	.....	250 each
8	Subscriptions of	.....	125 each
10	Subscriptions of	.....	100 each
20	Subscriptions of	.....	50 each
40	Subscriptions of	.....	25 each
100	Subscriptions of	.....	10 each
200	Subscriptions of	.....	5 each
400	Subscriptions of	.....	\$2.50 each

These subscriptions may be paid any time before October the 1st, 1923, but we would like to have the subscriptions as soon as possible. We know there is a number of people interested in seeing a Christian Church established in Richmond and we are glad to give you this opportunity to have a part in it. Send all subscriptions and contributions to Jno. T. Kernodle, Treasurer of the Building Fund, 1012 E. Marshall Street, Richmond, Virginia.

W. T. WALTERS,
108 N. Stafford Ave., Richmond, Va.

*Deceased.

NOTICE! NOTICE!

The North Carolina Christian Conference is to meet with Hines' Chapel Christian church, Guilford County, November 14-17, 1922. And as pastor of the above church we ask that every pastor see that every church of which he is pastor elect and send at least one delegate to this conference.

Will you see that a notice is sent us stating how and when you are coming. We will be glad to meet you at station if necessary. Come to stay for every session, we will be glad to have you.

C. E. GERRINGER,
Pastor.

McLeansville, N. C.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name label indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

CONTRIBUTIONS

SUFFOLK LETTER.

A member of the church may be interested in his local church and a good worker in the local congregation without reading his church paper; but he cannot be informed and active in the larger work of the denomination without reading the church organ. Family loyalty to the denomination cannot be developed without the church paper. Families have grown up as devoted members of the local church where they attended Sunday School and church, and then easily lost interest when separated from that locality. It requires *knowledge* as well as *religion* to make the best church members. "Thy people are destroyed for lack of knowledge." Hosea says, "*Thy people*," not outsiders. The church paper is essential to the growth and loyalty to the denomination. Members devoted to the local church and not to the denomination, are narrow in their views, local in their contributions, suspicious of officials, and disposed to question the use of money which *other people give*. As a rule the largest givers say least about *how* the money is *used*. The destructive critic is usually a man of good intentions and with a lack of knowledge; the constructive critic is usually one well posted and well balanced. The constructive critic is an architect, the destructive critic tears down what others build. Constructive criticism should be courted; destructive criticism should be shunned.

Newspapers have aided materially in the world's progress; and what the Press has done for the world the religious paper has done for the church. The fact should be repeated that the Christian Church printed the *first religious paper in the world*—The Herald of Gospel Liberty—September 8, 1808, in Portsmouth, New Hampshire, and it is still printed in Dayton, Ohio. That paper is now 114 years of age. The Christian Sun is the daughter of that organ of the American Christian Convention, and is the organ of the Southern Christian Convention. The members of the church should have one or both of these papers in every christian family. The Sun is especially adapted to the needs and culture of members of churches in the Southern Convention.

Papers are made by readers as preachers are made by hearers. A deaf congregation would never produce a great preacher any more than a dumb keyboard would develop a pianist. The people do not realize that they have in their ears, their minds, and their hearts, the making of great preachers. Great violinists were never made on poor fiddles, or great gunners by the use of poor guns. What the preacher needs is attendance, attention, and activity on the part of the congregation to develop his best powers of speech, interest and work. The church paper needs the help of members financially, sympathetically, and cooperatively. The goal should be *The Christian Sun* in every family, read by every member, and that would improve the paper and all the activities of the church. I would like to find a regular reader of *The Sun* who habitually neglects his church and conference obligations. If there is such a member, I will thank such member to drop the Editor a card telling him his name, post office address, and why he neglects his church and his pledges to the denomination.

If there were no papers printed we would

know nothing of the troubles in the east, the crops in the west, the revivals in other cities than our own, the State Fairs, the American Christian Convention, and our mission in Japan. But the people for whom this is written will never read it, and will never know it unless *Christian Sun* readers tell them about it and get them to subscribe.

W. W. STALEY.

ELON LETTER.

Jesus has been described as the first real progressive in religious history. As such He came into conflict with accepted views. In such instances He did not sidestep the issue nor camouflage. "It hath been said," we find Him declaring, "but I say unto you." He looked upon His larger view not as a destruction of former views, but as their fulfillment. He accepted the developmental, the evolutionary view of life. "First the blade; then the ear; and then the full corn in the ear," we find Him teaching.

How say some then that the acceptance of the evolutionary principle makes man a brute and renders the incarnation an untenable belief? Such do greatly err, not understanding the Scriptures nor God's method of conducting His universe. To begin with the Scriptures themselves are a progressive revelation of God. No man who can read and understand can fail to realize the marvellous expansion in spiritual vision that has taken place between Paul and Moses. It had to be so. God could have made men full-fledged in spiritual development, but He chose the evolutionary way. In every generation He spoke to men as they were able to comprehend, and even now, the Holy Spirit interprets to us the larger conceptions of our Master's teachings. The immanence of God explains the rest, for this truth accounts for the spirit indwelling in man's body. When we say that we are made in God's image, we mean that we are spiritual beings in essence and that the body is only our temporary place of abode. Our spirits are the special creation of our Father God. Just so He placed in the body to which men gave the name Jesus the eternal Son of His bosom. The incarnation thus becomes as natural for God as our own creation in His image. When these spirits of ours have been created, each one of them a definite act of God's creation, and inserted in our bodies, they too in their upward spiritual climb become subject to that universal law of God's progress for His world—the law of evolution.

And why should the trinity trouble any heart? I am myself a trinity and what is more I am tri-une. I am capable of affection, of thought, of action. I am a soul with heart, mind, and will. Yet I am not three persons. I am one. What my affectional nature is to me, that the Father is to the God-head; what my mental power is to me, that the Son is to the God-head, the expressive Word of the Father's love. What my will is to my conduct in ordering my life, that the Holy Spirit is to the God-head, the guiding Comforter of the Father's holy eternal purpose for His children, speaking to their individual hearts and consciences the yearning message of the Father's will and purpose and design. The Tri-unity of God represents the three essential qualities of the divine nature, His inherent modes of being. The Trinity rests upon this conception and connotes the three-fold manifestation of the Divine in His rela-

tions to men. Thus does the Trinity confirm our kinship to our Father. We *are* in His image. And we are to understand Him as we do ourselves and approach Him as we do one another, with the reverence due His exalted station, and yet as a person of like nature with our own, though infinitely magnified and pure and holy and loving. Such is our Father. He is worthy to be our God. Let us live worthy of such a Father. That is the behest of the Trinity today. Blessed behest, growing out of such a blessed revelation of God and His relation to ourselves!

The resurrection too has been the occasion of misgiving on the part of many. Recently I was talking with an old man at a Christian assembly of which he was a member. He expressed his doubt with reference to the future life. He feared it might be with him as with sheep. He chose this figure because he is a stock grower. I asked if it is now with him as with the sheep. He readily responded negatively. "Why," I inquired, "has man made progress in his mastery of the universe and in his idealistic conceptions?" He likewise readily answered that it must be due to something in man not in the sheep. That something is our likeness to God, it is our soul. God is eternal and that spark of His likeness in men is else eternal. The resurrection is therefore an absolute essential in a universe where spirit is the abiding fact and force. Paul was right in the high estimate he placed upon the resurrection. If Christ be not raised He has no abiding spiritual existence and is consequently valueless as the Redeemer of men. Have no doubts or fears therefore with reference to the continuation of the spiritual life. We are in God's image and we shall live with Him forever.

W. A. HARPER.

PLAYING THE GOOD SAMARITAN IN RUSSIA.

(By REV. JOHN SHERIDAN ZELIE.)

(Dr. Zelig has just returned from Russia where he spent the summer as a special representative of the Federal Council of the Churches in administering relief, especially to the Russian clergy and their dependents. It is a fascinating story, which he here tells, of what the help of the American Churches has meant to Russia.)

In a stately room in a great residence in Moscow the American Relief Administration has established what is known as the "Representatives' Room." The representatives are those who act under the A. R. A. (as the American Relief Administration is everywhere called) for the religious and philanthropic organizations who under its auspices carry on a work of mercy for special constituencies in Russia. The National Lutheran Welfare Council holds one desk, the Jewish Relief another, the Mennonites, the Y. M. C. A., the Y. W. C. A., the Baptist Relief, and the National Catholic Welfare Council, the others. On July 1st another table was moved in and the Federal Council of Churches took the seat to which it had been entitled from the start, though hitherto carrying on its operations through the general staff of the A. R. A.

There is something telepathic about Russia. Within about a day everybody knows who you are and what you came for. My own mission, as representative of the churches acting unitedly through the Federal Council, in addition to general participation in relief in all kinds of cases, was to carry relief to the major body of Christians who were in distress and for whom little had hitherto been done. There was certainly no

"axe to grind" in this errand, no political purpose to be served, no ecclesiastical plan for union between these evangelical Churches of America and this ancient and fascinating Christianity of the East, now so disrupted and distressed. There was no design of any kind except to feed the hungry and when the work was done I came away without having even "talked politics" or having interfered in any way with their affairs. The Churches which I represented were not even in communion with this great body which embraces most of the believers of Russia, and did not expect or ask to be. But they were in destitution, we were in prosperity, and it seemed the Christian thing to send out of our fulness a token of good will toward them in their need. As one of the most experienced and sagacious philanthropic workers in Russia said to me, "The people you want to help are the worst off and most neglected of all classes in Russia."

"All day long in the Representatives' Room one sees a ceaseless stream of famine victims with their appeals. It is nothing less than mysterious how, if you have any help to give, the people get wind of it and come. In one city of Russia, and I could never tell how it happened to this day, though I came unheralded, within six hours everybody seemed to know that this added relief was available. What was more, they could scarcely believe their ears. As one woman said: "I thought we were forgotten of the whole world and that nobody would ever take thought of us. Since you came on this errand I have felt all the time as if I were walking in a dream, just to think that way over the other side of the world Christian people want to help us."

It was such an exhilaration to be giving this help that one did not think much about being thanked for it and I was quite overwhelmed when on returning from an errand, I was told that the two poor women outside, with shawls over their heads, had been waiting an hour for me. "What for?" I asked, "They are sisters of one of the great convents who for years have given every kind of aid and service and they have come to offer you the Oriental tribute of 'bread and salt' as an expression of their gratitude for helping out their old and sick and infirm." Nothing in Russia ever touched me more deeply—an there was plenty to touch me. In they came, bringing the bread and salt and with it an address which said:

"We are full of profound thanks for the love and compassion expressed to us in our exclusive, surely never existing before, grave situation. And now taking advantage of your visits we feel our duty to express by this letter our sincere feelings of our hearts and to ask you to give our kindest greetings to the far American land. In glory of God, and in holy remembrance of your visits we request you kindly to accept these Saint pictures of the first men and leaders of piety in Russia. At the same time following the old Russian habit, as sign of answer of our hearts, we request you, our most highly esteemed Representative of the American Church, to accept this bread and keep this towel made by hands of nuns to serve you as a remembrance of our communion in our Lord Jesus Christ."

All Christendom could not show a finer or more impressive personality than one of the great figures among the Russian Christians whose destitute people I offered to help. When he began to state their needs I saw at once that he was over-modest and thought he might go too far; yet it had not been long since he had been forced to go and humbly ask for one food package

for himself. He was evidently trying to suggest to me only an irreducible minimum. And that in a region where not so long before people had been dying on the streets with hunger. Afterwards his companion said to me: "When you came we had begun to feel that we just had nothing to look forward to and we could see no help ahead. You cannot think what it means to us." Then came a stately message of thanks to the American Churches for their remembrance, thanks not only for food but for the sympathy and moral support that mean just as much in this day when all the clergy are under great mental as well as physical strain.

When I went on another occasion to one of the clergy and offered help I was puzzled by his silence and calmness. There was no sign of joy over it. Perhaps I had not offered enough? But I understood soon afterward when my companion said, "You must give that poor man time. He is so confused at the offer of such undreamed of help that he cannot get used to it and does not know what to say or how to act." "We have felt as if we were walking on air these last days at our house," said another old and destitute, "religious" who had lost everything by a disaster and could not conceive how a food package had ever come to him. "In fear of her boldness,"—says another petition, "she presented her first application mentioning only those who were really on the verge of starvation but there are many more who are in sore need of help. There are women whose whole life was one of devotion and service but now are old and helpless with no comfort in the present, nor hope of anything better in the future." They were all helped through the standard food parcel, consisting of 50 pounds of flour, 25 pounds of rice, 10 pounds of sugar, 10 pounds of fats, 20 cans of milk and three pounds of tea.

The surprise of the people never quite disappeared, surprise that Christian Churches with whom they were quite out of touch should be the senders of this relief. No man ever had a greater privilege than I had, as the messenger of American Churches, in carrying that surprise to these people.

One day in Petrograd I was asked to go in and see for a moment the 126 Russian women who were directresses of the Child Feeding work in that city. These women went every day from their homes in distant parts of the city to work for hours and over-hours in these kitchens. For themselves they received nothing. As I heard of their work I could not sit there and do nothing. So I interrupted the commission entrusted to me by the Federal Council of the Churches in my own way and said to myself, in the words which college presidents used to employ in granting diplomas.—"*Pro auctoritate mihi commissa*"—"By virtue of authority in me vested by the Federal Council every one of these women is going to have a food package this winter." And they had it. This company was about the equivalent, as nearly as anything could be, of the groups of religious and philanthropic women who in our towns and cities at home are at the centre of our most merciful undertakings. They vibrated with excitement when I rose to tell them just exactly who they were that had sent these gifts. "Knowledge that others in far-off America, separated from us by thousands of miles continually think of us, makes our stormy path less difficult. Life feels less hard and less ugly. We feel we are not alone and have more courage for our work"—they said afterward when they presented their response.

How I would like to make up a complete Anthology of all these varied gratitudes, often so

quaintly expressed. All of them will soon be in the Federal Council's hands. But there is another, mortifyingly flattering to me, but I give it. I had sent to a translator of one of the great European classics a food parcel and one day there came a copy of the translation of the great work and on its cover: "To the Most Christian Mr. Zelic from a hungry Translator of."

Probably the reader is by this time longing for some touch about those golden domes, those gorgeous sanctuaries, that music of unearthly beauty, those long adorations. And probably also the names and localities and the setting to go with all this story. I feel the thrill of the stately places where some of those interviews took place. I too felt as if I were in a dream, it seemed too wonderful to be true. No one could deny himself more delight than I am doing in withholding the concrete details but having heartened those dear people I am not going to be the means of disheartening them now. To give names or places to the public during the present state of feeling in Russia toward the Church, would be uncalled for and unwise. But how I wish I could give some thumb-nail sketches of the personalities from the highest to the lowest whom this relief brought into view!

It was hard to believe that anything private or personal could ever be allowed to intrude upon the rich mysterious atmosphere of "the Divine Liturgy" but one of the Russian priests wrote me: "Your sojourn here was like a dream, and on Sunday the day of your departure when I went to church and saw there the happy faces and heard many thanks all referring to your activity here, it seemed to me that I was really too happy and our sorrows are nothing when compared with the great love they attracted from our brothers in Christ. Dear Father Zelic, how I thank you." Of course I waived all remarks when they chose for me the title they felt most at home with. They understood perfectly what I was, simply a Protestant clergyman on a mission of love from Protestant churches.

Perhaps churchmen could not be further apart than the helpers and the helped in this expedition but somehow I never felt it, never thought of it, never had any reason to do so. And one reason was, I think, that the prevailing Christianity of Russia does not have it always in its mind to proselytize and to make you submit to it. It does not always have that dream at the back of its mind. It is content that there should be other forms of Christianity than its own. The American Churches, which through the Federal Council made possible this service to the Christians of another land with whom there was no ecclesiastical tie, have done something unique among all efforts at relief. The heart of that great Russian Christianity has been touched and relieved by their friendship.

DR. AINSLIE AND A UNITED CHURCH.

Dr. Peter Ainslie says: Discord and defect indicate the presence of a foreign element. The normal condition of the Church is unity. Disunion is immorality. If we find something that is pushing us away from our fellows, let us not deceive ourselves by thinking that something is religion. The fact is, that something is irreligion, for religion fundamentally is the hand of kinship and love which binds us together and to God.

MRS. J. I. JOYNER,
Elon College, N. C.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

ANNUAL SESSION EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE

The tenth annual session of the Woman's Missionary Conference met at Berea, Nansemond, Friday, Oct. 6, 10:30 a. m.

Mrs. C. H. Rowland, Franklin, Va., who has been President of the Conference since its organization, presided and presented to the session a most inviting and suggestive program. The theme which every officer and speaker and delegate seemed to keep in mind for the entire session was, "The Light of the World." The text was, "The Entrance of Thy Word Giveth Light."

Promptly at 10:30, the Conference was opened with singing, "Onward Christian Soldiers." Mrs. J. L. Foster, of Waverly, Va., brought a deeply spiritual devotional message, which set the Convention in a fine frame of mind for the work ahead. Her topic was "Rays from the Light-giving Word."

In the enrollment of delegates, it was found that a very large per cent. of the churches of the Conference were represented by the one hundred and twenty-four delegates, and the two hundred and seventy-five delegates and visitors present. The reports by the various societies were exceedingly interesting and showed an interest and enthusiasm for the work and a determination to carry forward the missionary enterprises not heretofore demonstrated. The reports of the officers were not only interesting because of the signs of progress and faithful service rendered, but because of the unique message which each officer sought to bring before the body. Mrs. C. H. Rowland chose as her topic, in presenting the President's report, "Gleams from the Watch Tower." Miss Mary Andrews, in reporting for the Cradle Roll Department, had for her topic, "Reflectors, Our Children." Mrs. W. V. Leathers in reporting from the Young People's Department had for her topic, "Lamplighters in The Making, Our Young People." Mrs. J. E. Cartwright, Supt. of Literature, in reporting had for her topic, "Varicous Torches." Mrs. M. L. Bryant in presenting her Treasurer's report had for her topic, "Oil in the Lamps."

The Superintendents of departments as named above had such inspiring and helpful reports that a motion was unanimously adopted that each be handed to the Secretary, who was requested to offer them for publication in the Christian Missionary. They would certainly be suggestive and helpful to missionary workers and students.

At 1 o'clock the more than three-hundred people present were served to an elegant and sumptuous luncheon by the women and their friends of the Berea Society. The social hour was a joy, and Berea lived up to its reputation of abundant and exceedingly gracious hospitality.

Mrs. I. W. Johnson of Suffolk opened the afternoon exercises with devotional, using the topic, "Rays from the Word." The Mission Secretary gave an address on "The Glow and the Outlook." Following this there was a general discussion of best methods, a member of the Suffolk Society thrilling the audience in the presentation of the plans and program as already made for that Society during the coming year. There were many suggestions of helpfulness to societies and delegates which will result in

even greater activity among the societies the the coming year. The committees made their reports from which reports it was decided to retain practically the same officers as during the past year, that the next meeting place should be Wakefield and that the goal for the year should be \$6000.00. The committee on resolutions was enthusiastic in its praise of Berea hospitality. The District Superintendents were all present and reported splendid District meetings last Spring and the fact that these meetings were to be repeated next Spring.

There was general regret that Miss Williams of Porto Rico, who was expected, was unable to attend.

Mrs. M. J. W. White of Norfolk closed the "best yet" Conference of all the years with the devotional period which was a fitting climax to the proceedings of the day, Rev. W. W. Staley, D. D. of Suffolk leading the closing prayer.

The following from Mrs. Bryant's report ought to be of interest to Sun readers as showing something of the volume of work this Conference is doing:

Amounts received from Woman's Societies past year \$3,177.67; Young People's Societies \$1,539.25; Willing Workers' \$339.87; Cradle Roll \$62.45; Rally Day offerings \$101.35, making a total offering for the year of \$5,040.-59.

No wonder these good women felt justified in putting their goal at \$6000 the coming year, for their program seems to be "Go, Glow, Grow."

It was certainly an inspiration to be in this great gathering of devout women, who like their Lord were so deeply earnest "about their Master's business." As the President, Mrs. Rowland remarked in opening the session, if ten years of organized effort has brought us to present achievement it is but an earnest of what we may expect in the next decade.

J. O. ATKINSON.

THE CHALLENGE OF THE NEAR EAST CRISIS

The appalling crisis in Asia Minor is leading the Churches all over the country to send vigorous appeals to Washington that our Government should not hold coldly aloof. The Federal Council of the Churches of Christ in America, acting in behalf of the thirty constituent bodies, held a great mass meeting in the Synod Hall of the Cathedral of St. John the Divine, New York, on Sunday afternoon, September 24, just when the crisis was at its height, to voice the sentiment of the Christian people of the country that the United States should exert its clear influence to secure justice and permanent peace in the Near East. The crowd was so great that the police had to close the doors and an outdoor overflow meeting was held on the Cathedral grounds.

The speakers were Dr. Robert E. Speer, President of the Federal Council of Churches, Rev. Harry Emerson Fosdick, Pastor of the First Presbyterian Church, New York, and Rev. James L. Barton of Boston, Chairman of the Near East Relief. The presiding officer was Dr. John H. Finley, Chairman of the Federal Council's Commission on International Justice and Goodwill, and Editor of the *New York Times*. The keynote of all the addresses was that the United States must assume at once its share of moral responsibility

for securing protection of the Christian minorities in the Near East. There was also an insistent appeal that the United States be represented in the forthcoming conference on Near Eastern affairs.

Dr. Speer, in announcing the purpose of the meeting, said:

"We are not here to feed the fires of hatred against the Turk, nor to propose war, nor to urge our Government to take sides on disputed political issues. But we are here to declare our conviction that religious minorities are entitled to protection, to appeal to our nation to accept its inescapable duty in aiding and establishing a righteous peace in the Near East, and to insist that the Armenian people are entitled to some home of their own where they can be safe and able to take care of themselves."

Dr. Fosdick, urging that steps be taken to prevent further atrocities declared:

"History bears out the fact that the Turks are not a people who ought to be entrusted with the unregulated governance of Christian groups."

Dr. Barton elicited prolonged applause when he vigorously asserted:

"America is on trial today no less than Turkey. A clear declaration by our Government of the moral conviction of the American people is immediately called for."

Appeal to Washington

The following resolutions were unanimously adopted and forwarded to the President, the Secretary of State and the Chairman of the Foreign Relations Committee of the Senate:

"The tragedy of Smyrna has astounded the world, and shocked the sensibilities of all peoples of all creeds and religions. We, therefore, voicing, as we believe, the strong conviction of the philanthropic and loyal people of America, make the following appeal:

First, that an immediate and generous response be made to the need for food and clothing for the hundreds of thousands of absolutely destitute refugees whose chief hope is in America, and that the Near East Relief be requested to use its organization for this purpose.

Second, that we entreat the United States Government, the Allies, the League of Nations, and especially France, which has entered into treaty relations with the Kemal Government, that measures be taken at once to prevent future atrocities and afford an adequate guaranty and protection to the minority populations left under the rule of the Turk.

Third, that, because of the wide interests of America in the right settlement of these questions, the United States be represented in the forthcoming conference on Near Eastern affairs."

A cablegram was forwarded to the Secretary of the League of Nations, at Geneva, Switzerland, reading as follows:

"Resolution adopted at mass meeting Cathedral St. John the Divine September 24 under auspices Federal Council of Churches: 'Convinced we are voicing sentiment of mass of Christian people in United States. Congratulate Assembly for stand in behalf of protection of minorities and Armenian National Home.'"

United Prayer and Intercession

A call to united prayer and intercession has also been issued by the Federal Council, reading in part as follows:

"Let us pray for the thousands who are suffering or are in hourly peril of their lives. Let us remember especially that some of them are representatives of the original churches of

our Christian faith, of which we read in the Book of Revelation.

"Let us pray for all who are responsible for the massacre or violence that a merciful spirit may come to them and that they may cease from all injustice, persecution and aggression.

"Let us pray for our own nation that it may be willing to accept its moral responsibility of helping to save a defenseless people.

"Let us pray for our Government and the Governments of Europe that they may be given wisdom and courage to deal with the present crisis in such a united way that their combined moral influence may be able to stay further bloodshed and secure a righteous peace."

Appeal for Emergency Relief

As a result of a conference between the Near East Relief, the Federal Council of Churches, and other organizations especially interested in the Near East, a public appeal is being made for funds for emergency relief in Smyrna. Near East Relief has the organization on the field capable of handling the situation, but announces that it cannot do that unless it has immediately special funds for this purpose. An urgent appeal for immediate contributions is made. They should be sent to the Treasurer, Near East Relief, 151 Fifth Avenue, New York, designated "Smyrna Relief."

Among the scores of cablegrams and other messages appealing for help, the telegram addressed to the Federal Council of Churches from the 8,000 members of the Clergy Association of Greece, and forwarded to the Federal Council by the Greek Legation in Washington, is especially vivid: It says in part:

"In the name of our Savior Jesus Christ we beseech you, assist us, save those faithful who have so far escaped Kemalists scourge. Hundreds of thousands of Christians without shelter or food are left amidst ruins of Smyrna in dire distress and panic-stricken. You are their last hope and salvation. They implore you to take immediate action."

Important Note

In *The Sun* of September 28, 1922, we published a letter from Bro. John King, Suffolk, Va., who was then traveling in Europe on an important mission for our Government and country. It seems hardly fair to publish the above appeal in the face of what Mr. King has just written. While we do not doubt what Mr. King said of the work of helping in Belgium, for it comes as direct statement from the American Consul in Belgium to our people, yet we must state that the appeal given above is not for Belgium, but for the suffering people of Smyrna in Asia Minor. We know from the reports in the daily press that Smyrna has had a baptism of blood and fire, and if any people ever needed help, it is the people of the destroyed city of Smyrna, and we hope our people will respond cheerfully to this call, and do it quickly. Remember that Smyrna is not in Belgium, and we hope it is not in the hands of such a people as is the relief work in that country. It is quite impossible for us to believe that Dr. Robert E. Spear could be induced to lend his influence to such a work, even for Smyrna, if there was any probability of its being misused as it seems to be in Belgium. God help poor Smyrna, as she is prostrate from one of the most awful and terrible crimes that was ever committed against any helpless people. Let us help Smyrna, and do it quickly, for she is prostrate and in terrible suffering.—*Editor.*

PRINCETON THEOLOGICAL SEMINARY

A few days ago I was standing on the front steps of a Federal government building which faces the great Princeton campus. I saw a shower of gold! Yes, golden colored leaves were wafted on a gentle breeze from hundreds of hickories, and elms, and ashes, and oaks! A wonderful carpet of green grass received these monster-flakes of gold. The October sun of a cloudless day was beginning its descent; the old bell in Nassau Hall was calling a few thousand students to their classes; and Old Glory, that noble emblem of a free and happy people was floating over my head. And again I thought of you. Who? A hundred or more young men in as many homes in the "Sunny South." It is not strange that my mind should connect such marvelous beauty with your rugged strength, because if you remain strong your lives will be beautiful and they too, in October—glow of their final charm, will be translated as gently as these pretty leaves.

Indeed, I thought of you whom God is calling to preach the unsearchable beauty of His saving Gospel. I said to myself if you really knew what Princeton is you, too, would soon be here. If you knew that here is an investment all told of about \$5,000,000,000.00 for ministerial students alone, to which you are welcome; if you knew that your railroad fare, board room, tuition, heat, and light for a whole year would be less than \$225.00; if you knew the fourteen fine, Christian, scholars who teach the eight full departments of Christian theology; if you knew that, without the slightest hint or implication whatever that I should become a Presbyterian, this Presbyterian school has given me three scholarships amounting to \$400.00 in cash, and that you could do as well; if you knew the great brotherly spirit manifested among the students from fifty high grade colleges which are here; and finally if you knew the type of broad, impartial, yet faithful theology taught here you would come.

Lieut.-Governor West mentions in his valuable article, entitled, "Why the Christian Church Has not Grown More Rapidly," a "non-educated ministry." To that, as well as to the other sentiments I wish to say "Amen." But now, with our Divinity School at Defiance, our forthcoming theological department at Elon, our cordial and generous welcome into fully equipped schools of other denominations, and our scholarships from our own American Christian Convention, (from which I am to receive a total of \$400.00 and for which I am genuinely grateful) I see no real reason for our ministers stopping with a college diploma. With a college diploma one is just prepared to begin one's real ministerial training. But this article grows too long. I started out to say I long to see scores of our young preachers take the most wonderful opportunities which are now at hand. And ever as I sit in the lecture-room, my study, or as I read all our publications, or revel in the beauties all about me I think of you.

JOHN G. TRUITT.

Princeton, N. J.

IT MUST BE BAD WHEN THEY SAY SO.

An editorial in the *Theatre Magazine* came to my attention, as a business man, the other day. It raised the question, "How we (the theatrical profession) may check the crime wave." The editor goes on to show what the criminal sees that adds to his desire to plunder, and this is the remarkable description:

"On every side he sees the barriers let down—corruption in public life; crookedness in fi-

nane; bootlegging and profiteering; grafting politicians shamelessly accepting office so they may better rob the public; immorality rampant; virtue derided as old-fashioned and out of date; indecency and undisguised harlotry on the stage; mere children laughing at the most disgusting lines; lewd orgies and murders in motion picture circles; obscene wriggling and suggestive songs in cabarets and music halls; jazz in the restaurants, jazz in the homes; mothers cynical, self-seeking, encouraging their bobbed haired, cigarette smoking, lip-sticked daughters to dress immodestly, the better to market their sensuous charms,—the whole foul welter of a nation in delirium, a people without ideals, engrossed only in material pleasures and pursuits, without faith, without a God, suddenly gone mad, drifting slowly, restlessly, toward the abyss. Why, argues the crook, should he not get his, in the general debacle of the public morale?"

Then the editor earnestly calls for clean recreation and incidentally places the average movie below the spoken drama in the scale of corruption. Is this not significant? But to the close of his editorial:

"So get to work, banish crime-encouraging movies, cheap vaudeville, and tawdry musical shows. Do you realize what bad movies and indecent bed-room farces are doing? Do you realize that criminal movies make criminals, create unrest among employes, bring about strikes? Give people decent amusement and they will become decent themselves. Bad movies, immoral shows, that is what wrecks the home and breeds discontent and revolt."

Surely, the theatrical and movie condition must be bad if it is all they have said.

But we want to take issue with one statement in this editorial. It is not true that if people are given decent amusement they will become decent themselves. Nothing but the blood of Jesus Christ can wash a man's heart so that it is clean, unless his heart is clean there will be indecent spots in his life more than likely.—*The Bible of Today.*

I Will Not Doubt.

I will not doubt, though all my ships at sea
Come drifting home, with broken masts
and sails;

I will believe the hand which never fails,
From seeming evil, worketh good for me;
And, though I weep because those sails are
tattered,

Still will I cry, while my best hopes lie shattered,

"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm
above;

I will believe it is an all-wise love
Which has refused these things for which I
yearn,

And though at times I cannot keep from
grieving,

Yet the pure ardor of my fixed believing,
Undimmed, shall burn.

I will not doubt. Well anchored in this faith
Like some staunch ship, my soul braves
every gale,

So strong its courage will not quail,
To breast the mighty unknown sea of death,
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening world may hear
it

With my last breath!

—*Sir W. Roberson Nicoll.*

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 29th.

World-Wide Prohibition. Isaiah 61: 1-9.

Golden Text: "Righteousness exalteth a nation, But sin is a reproach to any people."
—Proverbs 14: 34.

Devotional Reading—Ps. 93.

Reference Material: Matt. 7: 15-20; Romans 14: 23.

LESSONS TO LEARN.

Sunday, October 29th, is World's Temperance Day, and in both the Sunday School and Christian Endeavor Society, the subject to be considered is that of temperance, and especially the means by which the whole world may be freed from the evils and suffering which result from the sale and use of strong drink. In Luke 4: 18 and 19, Jesus is found to quote the first verses found in the Sunday School lesson, for His first sermon in Jerusalem. The lesson text (Isaiah 61) does not primarily refer to the question of prohibition, but rather to the condition following the captivity in Babylon. The message of the prophet is one of the joy and gladness and prosperity bestowed by a God who hates injustice, but loves obedience to His commands and righteous dealings. Sin is captivity. No one is more completely in bondage than that person who is bound by the chains of strong drink. In its wake come sin and suffering, ruin and death. The power of Christ in the life breaks the bondage of this as of all other sins, and life is given the blessedness which the prophet promised to Israel of old.

The prophet had the "Spirit of the Lord Jehovah". That spirit inspired him to preach and to serve. That spirit called him to teach the people the commands of God that through their obedience the nation might become beautiful and joyful. Is the "Spirit of Jehovah" upon your life? Are you heeding His call to live and work for Him? Henry Drummond called verse one of the lesson the "program of Christianity." The work of reform is a part of that great program.

A true Christian must stand for righteousness. World-wide prohibition must be his desire to secure that righteousness in home, state and nation.

Since we have the prohibition law, we now have the great problem of making it effective, and the additional problem of making it helpful to the whole world.

"Bodily enjoyment depends upon health and health upon temperance."

"Do you Americans know that the finest vital statistics in your history were those of the six months of this last year, after prohibition came into effect?"—Dr. C. W. Saleeby, British author and lecturer.

"Temperance puts coals on the fire, meal in the barrel, money in the purse, credit in the community, contentment in the house, clothes on the children, vigor in the body, intelligence in the whole constitution."—Benjamin Franklin.

CHRISTIAN ENDEAVOR TOPIC.

October 29th.

A Saloonless World and How To Get It.
Ephesians 6: 10-18.

THOUGHTS ON THE TOPIC.

Christian Endeavors have always taken an active part in movements for reform. Make this meeting an hour during which you will thoughtfully consider the great blessing which a "Saloonless World" would be, and pray earnestly that your Society may be led to do its part to help to this great end, and that as individuals you may do all in your power to secure enforcement of the laws on the statute books already.

Every member should bring at least one fact gleaned from his reading giving evidence that world prohibition is coming. The progress is encouraging in many lands. Dr. Charles Scanlon, in the *Westminster Teacher*, gives the following facts: The President of Uruguay declared recently: "I hope that Uruguay will be the next nation to adopt a law prohibiting the manufacture and sale of alcoholic liquors." In Greenland both the local and national authorities have prohibited the importation of any kind of intoxicating liquors, and the introduction of spirits for any purpose is a penal offense. "The prohibition movement has passed from America to Europe and daily wins more support among the working classes," declares Dr. S. Ducker, a German authority. The agitation against liquor traffic in Ireland by all parties is one of the gratifying developments recently, for their leaders are realizing that Ireland cannot be free even though she makes her own laws while she harbors the liquor traffic. In Switzerland there is a movement to enable the people of each commune to prohibit the manufacture and sale of distilled liquors. Prohibition is making rapid and encouraging strides in Mexico, Central America, and other Latin American countries, as well as in New Zealand, Australia, Sweden, and several newly formed states in Europe. In conclusion Dr. Scanlon declares: "The solidarity of the human race, the rapid means of transportation and communication, the growing fraternity, the commercial relationship, and the spread of Christianity make imperative the giving to the whole world whatever is found beneficial to any nation."

Other nations are watching the United States. If prohibition is successful here, other nations will go dry. It is a great responsibility to be an example to nations. Unless the Christians of America do their part, it will be impossible for the United States to pave the way to a Saloonless World. Sir John Foster Fraser, the distinguished British journalist and traveler who is not himself a teetotaler, came to the conclusion, after visiting the United States that "America is going to remain dry. I saw how healthy the people looked, how well the men, and particularly the women carried themselves, how bonny the children were." That is what a saloonless world will mean, strong men, beautiful women and healthy children.

EXTENSION OF CHRISTIAN ENDEAVOR.

The Monthly Service Program Theme for Southern Christian Endeavor Societies, as outlined in the *Dixie Endeavor* for October is "Extension", meaning an increase desired in societies, members and unions. There are about 2,500 Christian Endeavor Societies in the South, and the goal before the Dixie Endeavorers is to secure 250 new Senior Societies, 150 new Junior Societies, 100 new Intermediate Societies and 25 new Alumni Councils this year. An examination of our own records shows about fifty societies, Junior, Intermediate and Senior, active at the present time. If there are more, reports have not been sent in this year. Two churches, South Norfolk and First Christian Church, Norfolk, have reported three Societies. Several other churches are doing splendid C. E. work. Several new Societies have been organized in the Alabama Conference and are doing good work. But in spite of these encouraging facts, most of our churches are without any Society doing the work of Christian Endeavor to inspire and train their young people. Many of our churches are not giving their young people the opportunity for active Christian work which those young people are really craving for. The Christian Church should have at least fifty new Societies this year to help Dixie reach the goal set. The Christian Church of the South needs these Societies to give new impetus to its own work. Write to the office of the Field Secretary of Religious Education if you are interested in organizing a new Christian Endeavor Society for your young people, or for the children of your church and community, or if you are eager to revive Christian Endeavor work in your church. Let us resolve to grow and become strong in our Christian Endeavor work, making 1922 a Banner Christian Endeavor Year in our churches.

NEW HANDBOOK ISSUED.

The Handbook of Sunday Schools and Christian Endeavor Societies of the Southern Christian Convention, published annually by the Board of Religious Education, is being mailed out this week from the office of the Board in Richmond. Every pastor should receive a copy. Copies for distribution are sent to the superintendent of every Sunday School. If additional copies are desired, a limited number may be secured by writing the Field Secretary, 1012 East Marshall Street, Richmond, Va.

The Handbook of 1922 contains the minutes of the five Sunday School and Christian Endeavor Conventions held this year in the Southern Christian Convention, together with statistical tables giving the reports of the Sunday Schools and Christian Endeavor Societies. This year for the first time, Conventions were held in all of the Southern Conferences, and as a result, this Handbook is a more complete record of all the work of the South than last year's book. By comparing the two Handbooks, the progress in both Sunday School and Christian Endeavor work is clearly evident, and is most gratifying and encouraging to all of the workers with the young people of the Christian churches of the South.

The Baptist Union in England is discussing what to do to stop the increase of half educated preachers? Let them provide for the proper spiritual training of the young ministers and we think the difficulty may be solved.

CHILD'S HOUR

HOW A COUNTRY GIRL GOT AWAY WITH THE CITY GIRLS.

Polly was going to school for the first time in her life. Polly was eight years old.

"I am afraid the girls will laugh at you," said cousin Blanche.

"Why?" demanded Polly. "I don't see anything about me to laugh at."

"Oh, you will see tomorrow," answered Blanche—Blanche had been to school for three years.

Blanche called Polly the next morning.

"You must be very careful to do everything just right," she said.

"Of course," answered Polly; "I always am." And that ended her cousin's advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly's shoes.

"What makes you wear that kind?" asked one, boldly.

"Bronzed boots?" queried Polly. "Oh, Uncle Morton sent them to me! Aren't they lovely?"

The girls looked surprised. "Nobody else wears 'em," she said a little scornfully.

Polly glanced around on the blackbooted group. "Haven't any of you bronzed boots?" she asked.

They shook their heads.

"I'm awfully sorry," Polly said; "maybe Uncle Morton will send you some if I ask him to, and I'll ask him in my next letter."

The others did not know what to say.

"What makes you be called Polly?" queried the bold girl. "You told the teacher your true name was Mary."

"Yes, but I like Polly best."

The bold girl turned up her little freckled nose. "It is countryfied," she said.

"Is it?" returned Polly, innocently. "Oh, I'm so glad! That must be why it is so beautiful. Don't you love the country? I do. I was there a whole month last summer."

"Haven't you ever been to school before?" asked the bold girl's comrade.

"No, never," smiled Polly.

"And don't you know how to read?"

"Oh, yes! I have studied with mother."

"It must be horrid to have to study at home," said a rude girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it is perfectly splendid! Mother makes plays to help me get my lessons, and tells me stories about them, and hears them all in the morning, if we're going away in the afternoon—oh, it's beautiful! But father and mother thought school was best now, so I've come. It is lovely, isn't it?"

The girls looked at Polly in wonder.

"Guess she won't think it's lovely when the teacher keeps her in at recess, will she?"—and the bold girl tossed her head.

"What will she keep me in for?" questioned Polly.

"When you don't have your lessons."

"But I shall have them," declared Polly.

"Always?"

"Why, yes, of course. Why not?"

The girl said, "Huh!" and took another track.

"Does your mother make your dresses?"

"No, she doesn't," Polly answered smiling.

"Who does? Your dress isn't a bit like any of ours—it's awfully short."

"Isn't it?" chuckled Polly. "It's about the shortest I have. You ought to see me run in it—it's just as easy! Mother was going to let it down; she said, of course, it was all right in New York, where they wear them short, but for here she didn't know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in, I begged her to let it be, and she did."

"You see," Polly went on, frankly, "my cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can't wear them out; so auntie sends them right up to me, and they almost always fit. Isn't that nice? I think this dress is so pretty, don't you?"

Nobody answered for a minute. Then the bold girl said: "I don't believe it's the latest style; I never saw anything like it."

"No, I never did," returned Polly, blithely. Marguerite always has such pretty clothes, and they are different from the other girls', too."

"I shouldn't think you'd want to wear somebody else's things, just like a begger," retorted the other, with a sneer.

Polly looked surprised. Then she laughed.

"Excuse me," she said, "but you are so funny! I never beg for Marguerite's clothes. Did you think I did? Auntie sends them to me for a present—that's all. Oh, it is such fun when the boxes come! I try on everything right away. And it is so nice that mother doesn't have to make my things; she has ever so much more time to tell me stories."

"Oh, come on!" cried Blanche. "Let's play something! You can't snub Polly, if you try. She thinks everything and everybody are lovely!"

"Of course they are!" laughed Polly, catching her cousin and whirling her about. Then she threw an arm around the bold girl's waist. "I like you!" she cried. "You are so funny."
—*Canadian Churchman.*

THE OLD LACE PEDLER WHO "SOLD" THE GIRLS AND TAUGHT THEM A MUCH NEEDED LESSON.

(By William H. Leach)

Sally Harris, Ruth Roons, and Mildred McCollum composed a committee from the Francis B. Willard Class to arrange for the monthly meeting. They were sitting on the pleasant porch of the Harris home discussing plans.

"I have a great idea for missionary instruction," said Ruth, "and I think our class needs that instruction. We have never studied missions as much as we should."

The other girls nodded agreement.

"There is a girl in the university this year who was born in Syria. She is a splendid girl, and everybody is crazy about her. She is studying to be a doctor, and they say that she is the brightest one in her class. My cousin knows her well. Now my idea is to have her attend the class meeting and talk on her native land. That would help create an interest in our missionary fields."

Just at this point in the conversation an old Syrian pedler woman stopped at the steps and offered her wares. When she saw Mildred she smiled and nodded recognition. Mildred blushed with embarrassment.

"It is a funny thing," she said after the woman was gone, "how people take advantage of one. That woman lives in a little house at the end of our street. I bought some lace of her one day, and now every time I see her she nods in recognition. It's no fun to have people think that I am acquainted with dagos, and I wish that she would stop it."

"Yes, it is too bad, but these foreigners will refuse to accept their place," admitted Sally. "I just won't buy anything from them, and for just that reason. But we must go on with our preparations for the meeting night. I have heard about the girl that Ruth has in mind. I am sure that all the girls will love her."

And the girls, like everybody else, who came in contact with Mary Abdisho, did like her. She looked very much like an American, but for her black hair and eyes of a Syrian, which added to her youthful beauty. She used good English, with the exception of a slight accent, which smoothed the rough corners of the adopted language. She had seen so much of life that the girls listened to her with intense interest.

Hers is an interesting story. She was born in Syria, of thrifty parents. Her father had become a mason foreman and they managed to save a little money and owned a home and a little plot of ground. A mission station was organized in the town of her birth and her parents permitted her to attend the school. She proved so apt a student that she was accepted for advanced training, and after sufficient preparation was admitted to Beirut College. This was indeed an honor.

By this time she had become a devoted follower of the Christ, although neither her father or mother had as yet been converted. The year she finished her course her father died. Then her mother offered to give the girl the dearest wish of her heart. She would sell all she had and take her to America. This would give Mary the better training for her chosen profession.

"Girls, I never realized just how much my mother loved me until the day that she announced that she would yield to my wish. All her friends were left in Syria. Father's grave was there and father and mother were unusually devoted. But she did all this to bring me to a land I had learned to love from afar."

The girls were moved by this speech of devotion, and there was a great deal of whispering among them in regard to the beauty and courage of the girl who was speaking. Suddenly the ringing of the door-bell attracted their attention and Sally went to open the door. In a few minutes she was back.

"It was that old Syrian woman who is always around selling her laces. I told her that we were busy and couldn't look at them now. It makes me mad to think that a woman like that would interrupt such a fascinating address. Please go on Miss Abdisho."

As though under restraint the Syrian girl went on.

"Let me tell you some more things about my mother, if you would like to hear them."

"Yes, go on," all of the girls cried.

"We came to this city and bought a little house. It took nearly all of our savings. Mother insisted that I must go to the university, and so she had to do something in order to secure an income. She couldn't do domestic work, for she couldn't speak English. So she decided to do that which is considered so disgraceful by many of you. She became a pedler."

The girls gasped.

"Could it be the old woman who was at the door?" they thought.

Mary Abdisho read their minds.

"Yes, that was my mother. To you, possibly an old Syrian pedler. To me, the most wonderful woman in the world. And I am going to hurry now and carry that basket for her."

Sally Harris was quicker than the Syrian girl. "You are not," she said. "I am going to carry the basket for her. I am going to carry it back here, so that she can have lunch with us. And I am so ashamed of myself for sending her

away that I could get down on my knees to her."

Sally and Ruth ran from the house and in a few minutes they came, helping the old lady up the steps. Startled and surprised, she could not understand what they were trying to do. But when she saw her daughter her eyes brightened and in a few minutes everything was plain. And although she kept awfully quiet the girls could see that she really enjoyed the party, but above all else her interest was in the daughter before her. And when mother and daughter left there was a rapid exchange of confidences.

"Isn't it wonderful what our missionary schools are doing?" suggested one.

"Yes, and our money helped pay the running expenses of the missionary schools. So we really helped make that girl the wonderful creature she is today."

But Sally Harris closed the conversation.

"But she has more than paid us for anything we did for her. She has made me see beauty where we least thought it existed, in the face and heart of an old Syrian lacepedler."—*The Girls' World*.

The Sinfulness of Doubt.

Rev. Arthur T. Pierson, for many years editor of the *Missionary Review*, was also a great preacher and Bible student. His writings as well have been a means of inspiration to thousands of God's people. On commenting on the fifteenth verse of the seventy-third Psalm he says: "It is foolish and sinful to express doubts, for that is injurious to the faith of others. Tell what you knew of God's goodness and of His revealed will. This decision not to openly complain against God marks the turning point in the Psalmist's experience. . . . Though we may not always avoid giving expression to them, and so planting seeds of unbelief in others." He then gives four reasons for refusing to give expression of doubt concerning God or His goodness or providence:

1. Doubts are the result of ignorance. We should await fuller light.
2. They may disturb or destroy the faith of others, and so injure them.
3. They grow into convictions of unbelief as we give them expression.
4. They indicate a low spiritual life. The antidote is closer fellowship with God.

Why I Am A Foreign Missionary

Because I am a Christian and my Lord has repeatedly commanded me in His Word to go and preach the Gospel to every creature. I believe this was His dearest wish because it was His last command to His disciples on earth.

Because He is my Redeemer and I have no choice in the matter but to do my Master's will.

Because Jesus found no sorrow too great, no cross too heavy to bear for me, and if I am not willing to bear my cross for Him I am not worthy to be His disciple.

Because I love my Saviour and delight to obey His commands, for I believe that "obedience is the test of love."

Because it is the fulfilling of the Golden Rule, as laid down by the Christ, that I should do unto others what I would wish them to do unto me were I in their place and they in mine.

Because, as long as there are souls in the foreign lands who have not yet heard of Jesus, I can refuse to adopt the course of least resistance, such as settling down to a life of ease in the home land, but can "fight the good fight of faith" and "lay hold on eternal life" not only for myself, but for a few at least of those who live in heathen lands.—*W. K. Norton, India, in Wesleyan Methodist*.

Christian Orphanage

DEAR FRIENDS:

About the first of July we realized that if the coal strike continued we might be short on coal when the weather turned cold this fall. We well remembered a few years ago when it was almost impossible to get coal and our friends "Holland & Beamon Co." donated a car for our use but it was impossible for them to get it shipped and it was impossible for us to get it anywhere. The cold zero weather struck us about the fourth of December that year, and not a pound of coal and I well remember how we dug wood from under the snow to keep the children from freezing, and I also remember how fast they could burn it. It looked at one time this fall as if we might get in the same fix, our loyal friends, Holland & Beamon Co., of Suffolk, donated a car for our use this winter. (They have been making this an annual contribution for a number of years) but the mines refused to ship it on account of the fuel distribution order.

We tried all the methods we knew to get coal but of no avail and no promise. The coal strike ended and Holland & Beamon Co., got the mine to ship us a car and it has arrived, has been placed in the yard and we are happy indeed. It is always a great relief to us to know we will be able to keep the little children warm. We are indeed grateful to Holland & Beamon Co., for this splendid contribution and pray that God will continue to richly bless them.

The writer had the pleasure of attending the Georgia and Alabama Conference and had a most enjoyable trip. Met a number of old friends and acquaintances and made new ones.

The President gave us an opportunity to tell the Conference something of the Orphanage and its work and we appreciate his kindness very much.

CHAS. D. JOHNSTON, *Superintendent*.

REPORT FOR OCTOBER 19, 1922.

Amount brought forward\$13,811.19
 SUNDAY SCHOOL MONTHLY OFFERINGS
North Carolina Christian Conference.

Randleman	\$2.09
Mebane	1.00
Monticello	2.24
Apple's Chapel	1.79
Catawba Springs	8.65
Reidsville	1.00
Seagrove	1.50
Durham	10.02
Piney Plains	9.63
Mt. Pleasant	1.57
Sunbeam Class	1.65
Pleasant Ridge	3.30
First Christian S. S., Greensboro.....	11.50

Eastern Virginia Conference

Wakefield	\$ 4.30
South Norfolk	4.92
Oak Grove	1.75
Missionary Society	
First Christian S. S., Norfolk....	3.95
Holland	5.98
Elm Ave	9.09
Berea (Norfolk)	5.00
Berea (Nansemond)	10.00
Ivor	5.07

Valley Virginia Conference

Leaksville	\$ 2.50
Lineville	2.29
Timber Ridge	2.00

Georgia and Alabama Conference
 Rose Hill\$ 2.75

Alabama Conference

Sandhill\$ 3.00
 Noon Day56

Western Churches

Antioch Christian S. S. Ill.....\$2.50
 ----- \$ 121.60

Special Offerings

A Friend, Durham, N. C.....\$15.00
 Jr. Philathea Class, Edgemont
 Bapt. Church, Durham, N. C..... 14.00
 J. H. Jones, on suport of children.... 20.00
 W. W. Brown 15.00
 Ga. & Ala. Conference 21.56
 ----- 85.56
 Total for week\$ 207.16

Grand Total\$14,018.35

THANKS

We acknowledge with grateful hearts, the following donations for our Mebane Christian Church:

The Danville Sunday School.....\$15.00
 The Danville Ladies Missionary Society. 5.50
 S. P. Shelton 5.00

The missionary society of the Danville Church now numbers fifty, including the honorary members, and we are trying to get every member of this church to become a member of it. Besides this missionary society, these sisters have a Ladies Aid Society and with their money they do things, such as carpeting the aisles of their church, and are now planning to have the woodwork of their building restained and varnished.

The brethren have decided to add more Sunday School rooms to their church. Our congregations have nearly doubled in the last eight or ten months. We have some noble young men here, who are coming to the front, and taking hold of the work, and we thank God for the peace and sweet fellowship that this church is now enjoying. I wonder if many of our good Sunday Schools and missionary societies could not send us some help for our struggling band at Mebane. Think of it, won't you. We have no petition dividing the auditorium from the Sunday School rooms. Just think of us in the cold winter. We have a good Sunday School, and we want our children in the Sunday School to be comfortable during the winter. Help us won't you?

P. T. KLAPP.

10-10-22.

NOTICE.

The East Virginian Christian Conference is to meet with Johnson's Grove Christian Church near Sedley, Va., Southampton Co., October 31st and November 1st and 2nd.

All ministers, delegates, and visitors wishing to be entertained will please notify the pastor as soon as possible, not later than five days before Conference meets.

Please state whether coming by rail or by private conveyance. We will be glad to meet those coming by rail (by way of the Virginian) at Sedley, Va., train arriving Tuesday A. M. at 11:05 from Norfolk.

W. B. FULLER, *Pastor*,
 Ivor, Va.

A. E. PIERCE

Archer E. Pierce fell asleep at his residence, Richmond, Virginia, on October 5th, aged fifty-two years. He had been a patient sufferer for over nine months and all that medical skill, loving hearts and kind hands could do for him, was done in an effort to prolong his life, and restore him to health; but the ravages of disease were too powerful to be overcome.

Artie Pierce (as he was better known) was the son of Edgar T. and Martha E. Pierce of Halifax County, Virginia. He was married to Miss Dora Covington, November, 1887. To this union were born two children, Janie and Edgar, both of whom survive, together with their mother.

Brother Pierce joined the Pleasant Grove Christian Church in his youth and remained a member there until the organization of the First Christian Church of Richmond, when he became a charter member of the new organization and one of the most active and ardent supporters of the work, being a member of both the Finance and the Building Committees. He was an earnest Christian and we feel that our loss is his gain.

The funeral services were conducted from the Pleasant Grove church, by the writer, assisted by Dr. P. H. Fleming and Rev. J. E. McCauley, and the remains were laid to rest in the adjoining cemetery, beneath a mound of flowers, the loving tribute of devoted friends.

May the Lord bless and comfort the bereaved.

W. T. WALTERS.

DIED

At her home near Antioch Christian Church, Isle of Wight County, Va., on October 6, 1922, Mrs. Jennie Virginia Uzzell, beloved wife of Mr. Geo. W. Uzzell, aged 62 years, 5 months and 17 days. They were married January 17, 1878 and lived happily together for 44 years. She leaves a devoted husband, 9 children, 6 daughters, 3 sons, 18 grandchildren, 2 sisters, 2 brothers and many friends. She was a member of Antioch from early childhood and did what she could. She will be greatly missed in her home, community, church and Sunday School. Her sufferings were great, though she bore them all with much christian fortitude, being resigned to the will of her Lord. Before she passed away, she clapped her hands and praised her Lord and said, "A higher plane than I have found, Lord, plant my feet on higher ground." Her funeral services were conducted by her pastor at her church on 2nd Sunday afternoon, October 8th, and her remains were laid to rest in the church cemetery, to await the second coming of her Lord. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

WILLIAMS

Cornelia Williams, the oldest member of Center Grove Christian Church, died October 11th, at the home of her son, J. C. Williams. She was a good woman and greatly beloved by her neighbors. During her long life she had many bitter experiences, but was always cheerful and never gave up. She married J. H. Wil-

liams, and when it seemed that home was complete with five intelligent children, they lost everything by fire. By hard work they built better the second time, and had a home and family that welcomed and delighted their friends. They had a son, Harold, who approached manhood with great promise of usefulness. It was expected that he would be a minister. But death claimed him. Then followed in a few years the death of all the children but the youngest and also the husband. During all these trials she never lost faith in God. Her end was peace, and all her wants were supplied by her son and his wife. We gently laid her body to rest by the side of her loved ones at Center Grove and rejoiced in the hope of resurrection.

T. E. WHITE.

Sanford, N. C., Oct. 13, 1922.

REPORT OF COMMITTEE OF RESPECT

It would be impossible to express in words all that our hearts feel in the death of Miss Monemia Eley, and the loss sustained by the Ladies Benevolent and Social Union of the Suffolk Christian Church of which she was a faithful member; but we have no other means of giving permanent form to what we desire to put on record of her Christian character and worth. Modest in all relations, the soul of faith, a human flower of rare beauty and sweetness, her friends were limited only by the number who knew her.

In her long affliction she suffered most in thinking of those who waited at her bedside, and often longed to be at rest. Her sister, Mrs. Eudora Kilby, cared for her with maternal, as well as sisterly tenderness and solicitude. Her fidelity to the Union was even more than her strength.

Her life ended on August 9, 1922, and she was buried in the family lot in Cedar Hill on the 11th, after a sweet service in the home. In view of our loss and her gain, we offer the following recommendations:

1. That the Union express by a rising vote the loss we feel in the death of our beloved sister, and the hope we have of meeting her in the Heavenly Home.

2. That we extend to her sister, Mrs. Kilby, and other members of the family our condolences in their bereavement, and the pledge of our friendship in years to come.

3. That a copy of this report be sent to the *Christian Sun*, and, also, be made a part of the records of our Society.

Mrs. H. H. Butler,
Mrs. Catherine Riddick,
Mrs. Otis S. Smith, Committee.

REPORT OF THE COMMITTEE

Mrs. Maria Rogers, beloved wife of Mr. George W. Truitt, was a loyal member of the Ladies Benevolent and Social Union for more than twenty-five years. Her interest never faltered, her attendance was regular, and her willingness to serve unabated. Her friendliness and good humor made her a genial companion as well as a useful worker. Her life was one of patient endurance, fidelity to Christian convictions, sustained by a bright Christian hope under all human conditions. Bodily affliction did not rob her of spiritual health and inward peace.

Her faith in Jesus Christ, her love for her church, her value to the Union, all fill us with praise for her useful life.

Her death in Bronxville, N. Y., at the home of her son William, July 31, 1922, came as a blow to our hearts and a great loss to the Society; but her funeral in the church on August 2nd, was a beautiful tribute to her personal and religious life.

We offer the following for your approval:

1. That we hereby declare our confidence in her Christian character and our hope of re-union in that House not made with hands.

2. That we will try to keep alive the splendid work which she helped this Society to achieve, and we believe the memory of her life will inspire us to continue the good work, in HIS NAME.

3. That a copy of what we here present, be sent to her husband and son, with our sympathy and prayers; and that a copy be sent, also, to the *Christian Sun* for publication; and that a copy be spread upon the records of the Union.

Mrs. Susie Holland,
Mrs. Geo. Nurney,
Mrs. H. Woodward,
Committee.

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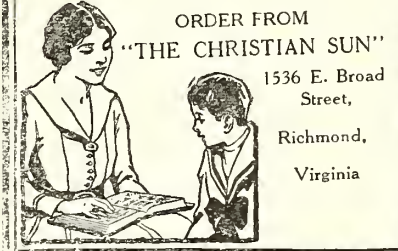
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OBITUARY

Mary W. Newman, devout member of the Christian Church, at Mt. Auburn, Warren County, N. C., born Feb. 22, 1855, died Oct. 7, 1922. Funeral services conducted by D. A. Long, assisted by Rev. Mr. Self, of the M. E. Church, South. The funeral took place from the M. E. Church, near Norlina, N. C. Many could not get seats in the church. Miss Newman lived for others, and had a host of friends who followed her remains with tears and flowers to the grave.
D. A. L.

MRS. HARRIET STEWART

Mrs. Harriet Stewart, of Norfolk, Va., passed to her reward on the evening of October 1st. Mrs. Stewart was born in Wales, but had lived the most of her life in this country. She was a woman of true consecration and of great faith; devoutly attached to her family and to her church. She was a great sufferer, but many who knew her best, knew nothing of her sufferings. She kept them all to herself and bore them patiently.

Mrs. Stewart was the mother of Mrs. W. H. Garman. The Rev. W. H. Gar-

man is the successful pastor of Old Zion Christian Church of this city. The mother will be greatly missed in this home by every member of the family.

The funeral was conducted from Old Zion Church, October 3rd, at three P. M., by the writer assisted by Rev. David Peebles and Rev. Herman Trueblood, Baptist pastors in Berkley. Mr. Miner, Presbyterian pastor and Rev. E. B. Flory, our pastor.

May God bless and keep the bereaved ones.

L. E. SMITH,
Pastor, Christian Temple,
Norfolk, Va.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, OCTOBER 26, 1922.

NUMBER 43.

THE SUN'S OBSERVATORY

The World's Gold Supply Since Columbus Discovered America.—

An exchange says:

Since Columbus discovered America the world has produced 875,000,000 fine ounces of gold, valued at \$18,000,000,000, it is estimated by the Commerce Department. About \$8,000,000,000 of this world gold production the department declared are in circulation as money or in banks and public treasuries—\$2,000,000,000 in the United States Treasury—while \$10,000,000,000 has been used in the industrial arts or has disappeared in the 430 years since the keeping of accounts began.

"Lest when thy silver and thy gold is multiplied. . . . thou forget the Lord thy God." Deut. 8:12-14.)

More Apes for Glands.—

Greater successes in the field of life-giving gland operations are predicted by Dr. Serge Voronoff, who developed the famous monkey-gland grafting process and has now discovered a species of anthropoid apes and chimpanzees possessing glands more closely resembling those of mankind than any heretofore experimented with.

Dr. Voronoff recently exhibited two patients. One of them, Arthur Evelyn Liardet of London, is growing new hair at the age of 76. He did not appear to be more than 50.

Experiments on rams prove that life can be prolonged by grafting, Dr. Voronoff said.

"For the King's ship went to Tarshish. . . . bringing gold and silver, ivory and apes." 26 Chron. 9:21.)

Dr. Straton on Divorce.—

The Rev. John Roach Straton, pastor of Calvary Baptist Church, assailed the American habit of taking one wife or husband after another. He preferred the Turk style of taking them in a group. From Syracuse, where he is on vacation, he wired:

"What we need is not more laxity but more stringency. The departure from Bible standards in this and other ideals is leading the race to a moral morass. The two great contributions of Judaism and Christianity are monotheism and monogamy. If these are lost the race will speedily sink back into paganism and heathenism.

"The only difference now between us and the Turks is the difference between a team and a tandem. The Turk takes his plural wives team fashion, side by side. We take ours tandem style, one after the other. If there is any choice between the two evils the advantages are all on the side of the Turks, for their system at least makes possible some semblance of home life and

some sort of care for little children."

"What therefore God hath joined together, let not man put asunder." Matthew 19.6.)

The Death of Senator Watson.—

The sudden and unexpected death of Senator Thomas Watson last Tuesday morning in Washington removes one of the picturesque figures in public life. He was a brilliant and erratic Georgian who had been elected to the Senate upon, as he said, an "anti-Wilson, anti-League and anti-war platform." The most of his political platforms through his forty years of political life were of an "anti" nature and his election to the Senate of the United States in 1920 was one of the few times that he did not meet defeat in his political races. In 1896 he was candidate for vice-president on the national Populist ticket and in 1904 his name headed the ticket of that party. With all his erratic ways and advocacy of extreme measures, he was able to maintain a place of influence in public life, for he was a man of energy and gifted to an unusual degree. He was a brilliant orator and an interesting writer. Quite a number of volumes came from his pen, the majority of these being biographies of great men. At the age of 66 this stormy career closed suddenly and unexpectedly.

A Timely Hint to the Pulpit.—

The North Carolina *Christian Advocate* has a good and timely word to the Methodist preachers of the State. Believing the same are just as applicable to preachers in other States, we give its words as follows:

"It is easy for the pulpit to become distracted with too many things. Sociology, criminology, social service, strikes, lockouts, politics, styles of dress, and scores of other subjects have their place, but it is not in the pulpit on Sunday. Religion is, or should be, the pulpit's speciality. The Christian minister's first business is to preach "the crucified and risen Christ." This is a theme big enough and broad enough to keep him busy and to satisfy the needs of his congregation. Hungry people go to church desiring to be fed with spiritual food. Don't give them a stone. The weak and the discouraged come seeking strength and encouragement and if they get it the minister must lead them into the presence of our loving Lord. Men and women, too, come to church to hear a message different from what the world can give. Why, then, should the preacher mock them with a lot of earthly verbiage he has gathered here and yonder, when he ought to come from the secret place of prayer with God's message adapted to the particular needs of his hearers, so that the hungry may be

fed, the disheartened encouraged, the weak made strong, the weary given rest, and the troubled spirit led into the paths of peace.

A Woman in The United States Senate.—

Georgia gets another distinction by having one of her senators a woman, Gov. Hardwick having appointed Mrs. W. H. Felton as United States senator to succeed the Hon. Tom Watson, deceased. Mrs. Felton is the widow of a former Congressman and is known in her state as the Grand Old Woman of Georgia, being eighty-seven years old. Referring to this matter an exchange says:

"A special election will be held November 7 to choose a permanent successor to Mr. Watson, and it is not probable that Senator Felton will sit in the Senate chamber before she is succeeded by whoever may be elected. Governor Hardwick is a candidate for the place. When interviewed by a newspaper reporter, Senator Felton said, among other things: "I shall not strive to win glory in statesmanship. If only I can aid in making men and women live cleaner, sweeter, and more wholesome lives, I shall be well satisfied. I am not interested in the fast-disappearing flapper type of girl," she smiled as she removed her gold-rimmed glasses, "but I am interested in the modern young woman. The light of a new day is growing brighter for women in America, and with their advancement we shall see a generally advanced type of citizens. A strong nation is dependent upon its women, and the manner in which the women of this country grasp their opportunities will decide most of the great issues of the future. Woman's entry into political affairs is the most romantic development in this country's history. It comes about because our great problems today are social and economical, and this is work in which women are needed. I am thankful for the good laws that we have now, but even more important are the greater laws that society must observe if we are to have a strong citizenry. We must have more thought of the simple, sweet virtues of life; men and women must be good because they want to be good. No amount of legislation can make them good," she asserted, "though the future of our nation and our race depends largely upon it. I see a better citizenry coming to America only through efforts to improve our living standards. The workingman must have a living wage. He must not be forced too much in competition with unskilled labor from abroad. There must be every encouragement."

NOTES-PERSONALS

Prof. P. J. Kernodle, the Managing Editor of THE CHRISTIAN SUN, was in attendance upon the sessions of the American Christian Convention, at Burlington, last week.

Rev. W. T. Walters of Richmond, Va., and Dr. L. F. Johnson of Brooklyn, N. Y., were both detained from the Convention at Burlington, by unavoidable circumstances. We all regretted their absence.

Rev. J. F. Burnett, D. D., for many years secretary of the American Christian Association, was in his place at Burlington and as busy as ever. He is considered by many as one of the best secretaries of such a body of men and women.

Burlington, N. C., which city has so recently entertained the American Christian Convention, was treated to a plenty of fine speaking, for there were many able men in that body. We had men from the North and the South, and from the East and the West.

Rev. Albert Godley, Tenafly, N. J., the well known Purity Evangelist, was attending the Burlington Convention last week. He is just as much in earnest in the proclamation of purity as ever. He is untiring in his efforts to get the people to believe and live purity truths. We wish him great success in his work.

Judge Whitelock of Huntington, Indiana, the veteran President of The Christian Publishing Association, has so far recovered from the illness which befell him last Summer, as to be called to do so. He has been president of the Christian Publishing Association for many years.

Rev. Hugh A. Smith, D. D., of the Miami, Ohio, Christian Conference, was in attendance on the sessions of the Convention at Burlington and when the Convention went into a committee of the whole, he was called to preside, and he did his work well, just as though he were a veteran in the cause. He has been president of the Miami Christian Conference for many years.

The friends of Rev. H. J. Duckworth, D. D., Mt. Sterling, Ohio, will be pained to learn that during the Convention at Burlington, he was taken ill and last reports from his bed side were far from encouraging. At this writing, early Monday morning (Oct. 23), we have no immediate news from his condition. We sincerely wish he may be restored to health and to his family and friends.

Dr. D. M. Helfinstein of Iowa was in attendance on the Convention at Burlington. He is growing old slowly and keeping in good trim all the while. He is the father of Rev. Roy C. Helfinstein of Dover, Delaware, and of Miss Irene Helfinstein of the Elon College faculty. They were all having a good time. The Rev. S. Q. Helfinstein, brother of Dr. D. M., the veteran Editor of our Sunday School literature, was also in attendance and had the pleasure of greeting many friends. Mrs. Helfinstein was along with him.

Rev. F. G. Coffin, D. D., President of the American Christian Convention was in his place and busy in serving the brethren. He has served as such for eight years. In this Convention the unwritten law has for many decades limited the term of years for the presiding officer to two terms—eight years—so we suppose, unless the law has been changed, that he will retire. He is both a forceful speaker and a good presiding officer.

Much of this issue is given to the Eastern Virginia Christian Conference. We believe it will be interesting matter, not merely for that Conference, but for all of the Conferences, South. We suggest that you keep this issue for reference in the future. When you need to know something in connection with the history of the Conferences, the churches, the ministers and the conference officials through the past, it will be helpful to have this issue at hand.

Our beloved brother, Rev. J. W. Holt, Burlington, N. C., though very feeble, was able to attend the American Christian Convention last week apart of the time and seemed to catch its spirit and interest. He is now far advanced on life's journey, but is a keen observer of the work the church is undertaking to do. He has long stood in the front ranks of the men and women who have given their time and energies to the work of the Christian Church.

The Eastern Virginia Conference will meet in its 102nd Annual Session October 31st, to November 2nd, 1922 at the Johnson's Grove Christian Church, Sedley, Va.

Rev. W. B. Faller, the pastor, will be glad to arrange for the entertainment of all delegates, who should also communicate with the pastor as to their coming.

Trains will be met at Sedley.

W. M. JAY, *President.*

Rev. D. A. Long, D. D., was in the Convention last week at Burlington and was on the alert to see that his brethren kept on the right line, speaking from the standpoint of a parliamentarian, and when it comes to that matter, he is a master. When he says a thing is so, speaking from the parliamentarian's standpoint, you better be very sure before you say it is not correct, because Dr. "Dan" knows the ins and outs of that business.

Dr. W. S. Long, Chapel Hill, N. C., celebrated last Monday, his 83rd birthday. We have not heard from the occasion since it passed, but we feel reasonably sure that the occasion was one of unusual interest, and while we could not be present to enter into the joys of the day, we extend to him the best wishes and happiest greetings of both the editor of this paper and its many readers, wishing him many returns of the day and yet great usefulness. As we look into Dr. Long's face we cannot realize that he can be so old as he really is, for, so far as we can judge, he lacks but little of looking as young as he did twenty years ago. He is remarkably well preserved. He and Mrs. Long were both at the Burlington Convention and seemed to catch the spirit of the great assembly.

Miss Olive G. Williams, one of our missionaries to Porto Rico, was in the Burlington Convention and took an active part with the ladies in their efforts to stimulate interest in the work in that Island. Her many friends were glad to see her.

Rev. M. W. Butler, so well known in the South, but now pastor of the Christian Church in Muncie, Ind., was glad to get his foot on Southern soil again and seemed to greatly enjoy the Convention. He came over to Reidsville on Sunday, October 22, and preached for the editor of this paper, and it was preaching that does not need to be repented of in life's great battle. His text was Heb. 8:5—last clause. It was a very able exposition of the text and the people were delighted.

The Convention at Burlington last week had a lively time over the adoption of the report of the Commission on Organization. When we left to look after mater for this issue of THE CHRISTIAN SUN, the report was still the center of attraction. We almost tremble for its fate, and yet we hope the Convention may do the thing which is so much needed, for there can be no doubt that we lack something for the further advancement of the cause which the Christian Church has espoused. The Convention has been for years hammering at an effort to get better organization in our denominational work. We hope something good and practical may be put forth by this body.

Religious Literature came in for much attention in the Burlington Convention and rightly so. The President of The Christian Publishing Association gave all of our papers much prominence in the proceedings of that body, except THE CHRISTIAN SUN, which belongs to the people whose guest the Convention was. Dr. Kerr of The Herald of Gospel Liberty was introduced and made a very fine report of his work as editor for the last three years and more. Then Bro. Dales of Canada, the editor of *The Vanguard* was introduced. He spoke well, as he always does, when he has everything to say to the Convention. Then Bro. Eldredge, editor of *The Officers and Teachers' Journal*, was introduced. He made a very excellent speech in presenting the claims of the Journal. Later Bro. John H. Stewart, the Business Manager of the Christian Publishing Association was introduced and made the very gratifying statement that the business of the Association is looking up in a remarkable degree—that September was the best business month in the history of the institution. THE CHRISTIAN SUN, even though it was not counted worthy of any official recognition, rejoices in the upward trend of the newspaper business. The Church has yet to learn of the high value of its newspapers. It is enjoying the advantage of this value even now, although it hardly appreciates the real worth of its papers—but some day and some where it will come to see that without its papers the Church at large will not be able to carry forward its general work. We wish our people may not be so hard to be brought to appreciate the good work our papers are doing for the cause, and so come earlier to the splendid task of giving its periodical literature a better support. In the day that it does this, in that day they will find greater advantages and larger prosperity for the work of the denomination and for the cause of Christ. Mark it!

BRO. BLACK AND HIS RESIGNATION.

The wild geese go south in the winter—they are seeking a warmer climate. So does Bro. Black also. He is coming South as the first cold winds of a Northern winter come, and who blames him? We do not, for the Southern climate is more in keeping with the nature of a Southerner, and he wants to get rid of the rigors of the New England climate. All the same his many new friends in New Hampshire are reluctant to let him come, but they are generous and big-hearted also, and so they would not stand in the way of his best interests, as he saw it. His address in Virginia will be R. D. 3, Berkley, Va. *The Granite State News*, in reporting Bro. Black's resignation, says:

"Rev. B. F. Black, minister of the Christian Church, will preach his farewell sermon Sunday morning, October 1st, at which service the G. A. R. Women's Relief Corps, and American Legion will attend by special invitation. Mr. Black tendered his resignation as minister some weeks ago, to accept a call to a field in Norfolk, Virginia. After due consideration on the part of the church, it was very reluctantly decided to accept his resignation. He has served the Little White Church as minister for one brief year and has been a successful pastor with promise of even greater success had he remained. His sermons were replete with fine thought, earnestness and charm. He and his estimable family have greatly endeared themselves to our people. Especially do the old soldiers and the Legion boys admire the chaplain of the local post. At the annual meeting at the Weirs last month he was made historian. He is a most generous and big-hearted brother. Many a sick room has been cheered by his presence; many a little child has been made happy by him; many a discouraged fellowman has been lifted by his tender sympathy and affection.

Always active as God's messenger he will be greatly missed by a host of friends. The church has given Mr. Black a vacation of two weeks after which he will tour back to "ole Virginny." Our best wishes to him for a pleasant trip and may his ministry be a power for good as the road lengthens before him.—R. S. PARKER.

THE COMMUNITY CHURCH.

This is a factor now coming to the front in the United States, and as some of our exchanges think, it is coming rapidly. Our Methodist brethren do not seem to take to it very much. We submit the following from *The Christian Advocate* (Nashville, Tenn.) as expressing the view of our Methodist brethren. We respectfully ask *The Pioneer of a New Era*, a paper which is espousing the cause of the Community Church, to say what it thinks of the situation:

Is the community Church the outcome of a desire on the part of people to dodge denominational responsibilities? That is the opinion of a Des Moines pastor, Dr. K. W. G. Miller, who writes for the *Northwestern Christian Advocate*. He says: "The real essence of it all is in the fact that a good many of these organizations were begun in an attempt to dodge responsibility for a world-wide program. What pastor is there who does not recall the protest of some narrow-visioned laymen who objected to the imposition of missionary apportionments, who didn't want so many things sent down from New York? We all know how it goes. I have before me now a letter from a banker in a prosperous Western town where they have a beautiful community church, inviting me to consider a call to their pulpit. He closes thus: "This is

a great opportunity to work out a large program without the burden of ecclesiastical politics.' The community Church is here without a doubt. It will do a great work here where hosts of us could not do otherwise. I am not disparaging it one particle; but the man who deserts his colors in the already organized bodies and goes into the community Church movement in the hope of escaping denominationalism is doomed to bitter disappointment, for the thing is here now. It was inevitable, and the very life of the movement depends upon its getting together and taking upon itself some of the world-wide burdens which Christ is placing on our shoulders. However loosely or tightly it is organized, it does not lessen the fact that it is denominational in its character." The *Northwestern* mentions another reason for the community Church; "These motives may obtain in certain instances; but, that aside, we desire to emphasize another motive, one that we have mentioned in these columns, and that is that not infrequently the community Church is the expression of a protest against overchurching in a community, and the best way to obviate community Churches is for the denominations already represented in a community to come to some understanding that will reduce the number of Churches to a proper working number. There are already 2,000 community Churches in the country, and the movement is growing rapidly. Without reference to the motive attending the establishing of a community Church, the fact remains, as the writer states, that such a Church, loosened from the larger organization, is relieved of certain calls from the outer world in need. And just here is where the 'overhead' so denounced, by the unthinking, justifies its existence. No one will question the justice of the call from the outside world for assistance. Foreign missions, with all it involves, is as integral a part of a healthy Church organization as are local interests, and no Church can even exist that ignores the call from without."

NOTICE! NOTICE!

Every church in the North Carolina Conference is asked to send at least one delegate to the annual session of conference which meets November 14-17 with Hines Chapel Church, Guilford County.

If every one will send us a notice telling us when you are coming we will provide free entertainment for you. If you are coming by rail, we will meet you all at either Greensboro or Brown Summit, N. C., as McLeansville is only a flag station. Notify us as when and where to meet you and we will be glad to meet you.

Brother minister, see that each church sends a delegate and notice of their coming.

C. E. GERRINGER, *Pastor,*
Hines Chapel.

Brown Summit, N. C.

"GODLINESS IS PROFITABLE."

From reliable sources we learn some interesting facts concerning the largest hotel in Syracuse:

Under the license system, the bar room of this hotel returned a profit to the hotel management of \$30,000 for its best year. When prohibition went into effect, the management set up a gas range in one of the alcoves of the bar room and proceeded to conduct a cafeteria in which first-class food was served at reasonable rates. Last year 400,000 meals were served in this room, at a profit of \$60,000. One hundred per cent gain in profits when legitimate business replaces illegitimate.—*Exchange.*

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

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Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

THE EASTERN VIRGINIA CHRISTIAN

The present issue of *The Christian Sun* is what we are pleased to call the Eastern Virginia Christian Conference Number, being largely given to matters of special interest to that Conference. Through the kindness of Bro. Wilbur E. MacClenny we are enabled to present to our readers this week a valuable compendium of the history of that Conference. As you peruse its contents, you will be interested, no doubt, and you will hardly stop to think of the work our Bro. MacClenny had to do in order to get the facts in such shape as to let you enjoy them, but it has taken a great deal of reading and hard work to put them before you as you now have them. We are quite sure that many, as they read, will stop to think of the work he did in compiling the same. His work has been well done and we wish to thank him for his noble generosity in permitting *The Christian Sun* to have and publish the valuable matter, the product of his brain and pen. He is a painstaking laborer and his work is much appreciated because it is so reliable.

The Eastern Virginia Conference is one of the oldest bodies in the South among our people. Just two years ago it celebrated its centennial at Holy Neck Church in Nansemond County, Va., where it was organized in 1818, if memory serves us well. It is now, in its second century, one of the strongest of our Southern Conferences, and with all, one of our most useful Conferences. It is most likely one of our wealthiest Conferences, and therefore well prepared to be one of our most useful bodies.

If we had the data at hand and the time to do so, we could easily in a few hours run up a history that would be worthy of your most careful reading. This Conference has been the scene of the labors of our strongest men, and therefore the field of some of our greatest revivals and high achievements in the promotion of the work of the Church of Christ. It was the home Conference of the Barretts for a number of generations, and of the Joneses and of W. H. Boykin, of R. H. Holland, of E. W. Beale, of Jno. N. Manning, and last but not least of William B. Welons, and many others, whose names we cannot recall just now—they have labored zealously and wisely and their labors still speak the praise of these men. Indeed they wrought well, and we, the younger men in this Conference, are even now entering into their labors and reaping rewards from their labors. They sowed and others are reaping, but it is all for the glory of our common Lord and Master. What a privilege to have had a part in this good work. The sowing and the reaping have come close together, but ere the garner has been filled, the laborers have been called to their reward. We trust many may be stimulated to greater consecration and labor by the memory of the fathers of the long ago.

WHY NOT DO BOTH?

Let us do both—why not? Do both of what? Some men who are not very decided in their devotion to the Church of Christ often stay away from the church and do something else, and then declare that what they did gave them

more satisfaction than going to church would have done. Ah, that is a keen old trick for *easing* your conscience and more than likely both motives, that is the motive for staying away from church was bad and just as likely as not the motive for doing the good deed was just about as bad, so the man who played truant to the church was losing on all sides by trying to escape the injunction which says forsake not the assembling of yourselves together. God's way is always the best way, and whenever we see a man or woman trying to dodge a plain duty, as enjoined in the Word of God, by doing some other good thing, we can but expect that there is some wrong in the other good thing he seeks to do, as a substitute for the plain teachings of the Word. If both of the good things are enjoined by the Word of God, why not undertake to do both, rather than leave one out and then try to make the other doing of the other an excuse for not doing the first one? It is most likely a case of hypocrisy, for the hypocrite nearly always seeks to cover up one wrong by doing another, and usually, if he can so order it, he will choose some other good thing, the doing of which he thinks will cover up his failure to do both, as a true Christian would seek to do. For instance, why should a man or woman, stay away from church on Sunday and then do some other good thing in an effort to make it seem that what he did was better than going to church? Indeed, that is the mark of a man who is not sincere, for were he sincere, he would try to do both, go to church and then give relief to the poor, or the distressed.

The Presbyterian Advance gives an instance which just illustrates what we are trying to make plain to our readers, when it says:

"There was a rather amusing story in a daily paper of a business man who had heard of a family in destitute circumstances through a story published in the paper just mentioned, driving by the office of that paper on a Sunday morning with an automobile filled with supplies for the family and taking a reporter along to witness the distribution. Of course there were no such reporter's in Jesus's day. He covered the case, however, in what he said about not letting the left hand know what the right hand did in the matter of alms and not sounding a trumpet before them when they did their alms. The case in question was more like sounding a trumpet. In modern parlance, it was "telling the world." The reporter, in giving the story, quoted the business man as saying that he felt much better than he would have done had he spent the morning in going to church. Jesus put justice and mercy before the practice of religious observations, but, in speaking to men who put the latter first he said: "These ought ye to have done, and not to have left the other undone." They were to do both, and there appears no good reason why the business man might not have started in time to give relief to the needy family and then go to church."

HOW LONG HAS MAN BEEN ON THE EARTH?

We have great respect for real learning, but for mere nonsense, well we confess it does not have any great attraction for us. We need to be a bit sober in thought as well as in drink. If a man be in liquor his talk does not count for much, nor is it worth much. If a man be intoxicated with nonsense, well we would just about as soon trust the man who is intoxicated from strong drink, as to trust the one who is intoxicated with mere speculation.

Of all the men who go wild in their speculation we think none are further from ascertained

truth than the man who undertakes to guess how long man has been on earth. In science guess work will not do. The very meaning of the word justifies that proposition. The very word science means knowledge of principles or facts. It further means accepted or accumulated knowledge which has been systematized and formulated with reference to the discovery of general truths, or in the operation of general laws. "That is from good authority and we believe is correct. As long as a scientist can keep to such knowledge, we shall respect his discoveries, but when we ask a man, who is reputed to be a scientist, How long has man been on the earth? And when for an answer he gives us a mere guess, we hold we are under no obligation to accept his answer, or to respect him as a scientist. To illustrate what we mean:

Sometime ago we were reading a work on science, giving certain facts bearing on scientific matters. We came to the question of the *age of man*, or more correctly speaking, how long has man been on the earth? This scientist undertook to answer and he said: Man has been on the earth from fifty thousand years to two hundred and fifty thousand years. That guess is not science. If a man must have a play of two hundred thousand years in guessing how old anything is, it is self evident that he does not know anything of the facts in the case. He should not attempt to classify himself as a scientist. He does not know enough of his subject to be called a scientist, especially since he can come no nearer to the truth of a given subject than to say that there is a latitude of at least two hundred thousand years—that he may have been only fifty thousand years on the earth, or he may have been here two hundred and fifty thousand years. That is not scientific. It is mere guess work. The man who proceeds to declare a knowledge of facts, and yet can say no nearer truth than that, ought to be ashamed to call his knowledge scientific—it is not scientific at all. If guess work is scientific then so much the worse for science! But we do not believe that guess work is scientific. We should be more nearly scientific if we should say there are between ten thousand people living in New York and 20,000,000. Yes, that would be a more scientific statement than that man has been on the earth between fifty thousand and two hundred and fifty thousand years, for we are more than sure that there are more than ten thousand people living in New York City and we are just as sure that there are not twenty millions living there. So we are more sure of the truth of our statement, than is the so-called scientific man of his statement that man had been living on the earth between fifty thousand and two hundred and fifty thousand, for he does not know that either end of his guess is correct, for we know that there are more than ten thousand people living in New York City, and we are just as sure that there are not so many as twenty millions living there. Of all the nonsense, for some nonsense may have truth in it, possibly, but it is quite sure that there is not even the element of truth in this wild guessing, as to the age of man.

The Herald and Presbyter tells us of a new kind of science man, and he has the advantage of possible truth in his statements. It tells us that Dr. Frederick Pfaff, professor of natural science in the University of Erlangen, Germany, concludes a very able article on *The Age and Origin of Man*, with three well-ascertained facts. He proves—

1. That the age of man is short, extending only a few thousand years.
2. That man appeared suddenly; the most

ancient man known to us is not essentially different from the now living man.

3. That transition from ape to the man, or man to the ape, are nowhere found.

Prof. Pfaff therefore concludes that the Scriptural account of man is true, and we believe that he is right. We certainly could place no confidence in the statements of the extreme scientists, for at best they are but guessing and know but precious little of the thing at which they are guessing, and therefore we prefer to stand with Prof. Pfaff and his thought, that the Bible account of the coming of man to this earth is correct. Let us stand by the Bible account of the coming of man to this earth—it is one hundred per cent more likely to be true than is all or any of this wild guessing, by so called scientists. We have the most perfect contempt for all this effort to set array science against the Bible. The Bible and science are from one and the same Hand. Therefore the Bible and all true science are in perfect harmony, since in the Bible God could not set forth a fact as true and then have the same fact set forth by science in such a way as to make the Bible false. Can God stand against Himself? Never! The man who claims that God has given a Bible full of error and that he has given us science which is all truth, and as such, it is against the Bible, well, he is enough to make a sick stomach do double duty in freeing itself from the burden of such a thought.

Do let us, men and women, made in the image and likeness of God, try to maintain a little common sense when we come to face the Word of God. The word of man is much more likely to be in error than is the everlasting Word of the Living God. Well did the Psalmist say: "Thy Word is true from the beginning; and every one of Thy righteous judgments endureth forever."—Psa. 119:160.

AND HE KNEW IT NOT.

The Richmond Christian Advocate has some forceful words on a most interesting theme. Read what it says and be reminded of certain dangers which overshadow the lives of the people, and if you are exposed, betake yourself by times to the Lord for deliverance. *The Advocate* Editor says:

"There is nothing new and unusual in the fall of Samson. It is the more alarming and dangerous because it is the way so many go. The awful tragedy is enacted in every town every day. Samson played with power until that very power killed him. Electricity is not made for children to play pranks. Poisons are not playthings. There are secret sacred forces in all lives too sacred to be used as toys and playthings. They are not to be dragged out to public gaze to furnish merriment for the crowd. They are not laughed at nor even discussed. To trifle with the secret sanctities of life is an awful sin. He who does not guard the purity of brain, body and heart is on the way to be shorn of his strength. There are powers in every life that will wreck it if used as playthings. There is no worse sin today than the breaking down of modesty and reserve. That tendency to make coarse jokes of sacred things and laugh at love and the marriage ties is an evil omen for the race. Delilah is still here with her scissors in her hands.

Samson was a performer. He was always running a three-ring circus and he was the chief actor. He did not try to do real constructive service for his people. He just wanted to cut a big, sweet, knock down and drag out. There are many Church people today like him.

And Samson had no regard for the company

he kept. It is old as the race, but true as it is old. A man cannot but tread the down-hill road whose haunts are in Gaza and whose comrades are Delilahs. When in the spring of manhood he sought a sweetheart, he turned toward the heathen. His mother and father protested, but it mattered not. When a young man chooses a sinful, worldly sweetheart among the Philistines, you may never expect him to be found in company of God's children. When a young woman chooses a husband among the churchless, Godless men, you need not expect her to ever have a Christian home. A man does not rise above the bosom companions he chooses.

There is no tragic act on history's page sadder than the day he went to his defeat. He arose from slumber in the lap of sin. He heard a noise that aroused him, and she told him to make his stand, for the Philistines were there to take him. His eyes flashed fire and his big muscles stood out like bands of iron as he raised himself to his full height, ready to strike them down as a lion would strike a hare. He looked the same and felt the same. He did not know the Lord had departed from him. He did not see the woman there with leering laugh, holding in her hands the locks of his hair—emblems of the Nazarene vow of his virtue and strength. They came upon him and halted, for they were not sure. Delilah gave them a knowing wink, and holding up his shorn locks, motioned them on. As they bore down upon him he raised his once mighty arms to lay them low. He pressed the battery button, but no power came. An awful horror fell on him—a terrible consciousness of something lost and gone. It wasn't there. The fuse was burnt out, the power gone. He quivered, trembled and crumpled up like a crushed flower as they took him. Once their mighty conqueror, now their helpless victim, and led him away while Delilah went down the street dancing the dance of her people and waving above her head the locks of his hair.

There are many men like him. They don't know all power is gone, and the peace of God departed. They hope for the best. But slumbering in the lap of ease and luxury has made them lose their vital touch with God. They would be surprised if they would stop and see how far they have drifted from the religious peace that once was theirs.

It seems strange Holy writ should dispose of the life and character of such a man as Enoch in less than a dozen words, while it gives nearly four chapters to the sensational career of Samson. It gives in minute detail his pranks and exploits and paints as only the Bible can paint the picture of his tragic fall.

Samson was endowed with a good ancestry and born in a pious atmosphere. Before his coming into the world his parents were prepared to receive him as from God and raise him to please Jehovah. He was endowed with a great physique and had unusual opportunities that put him miles ahead of most lads.

He stands on manhood's threshold like the hills of Benjamin, strong and rugged, looking toward the stars of God. Then he looks down and starts down. Like the streams of Judean hills that flow pure springs at a lofty height gathering refuse as they go their downward course to the muddy level of the lowlands, the stream of his life runs from hills of nobility down to the depths of ruin and shame.

The world has no more pathetic figure on its stage than this mighty giant whom sin changed to a miserable dwarf pulling down the Temple pillars on his head. How forceful are the great

powers of sin. It is binding. It ties him with fetters who never was bound before. Sin has shackles that will hold arms that can break iron chains. Sin is like the octopus who runs one slimy tenacle about you, followed by another, until you are wrapped and bound in the grip of death. Sin is like the spider's web in the sun. When the fly lights upon it, the spider flies upon him, spinning web after web about his legs and wings until he is helpless. One act may not bind a strong man, but sin stops not at one. It weaves a web that becomes a hangman's rope and forges a chain out of the links of daily deeds that cannot be broken. Withes and bands could not bind Samson until he was shorn of the locks of his manhood.

Then sin has a blinding power. It put out the great man's eyes. He saw not the flowers of the Judean hills nor looked upon the sunset glow toward the Mediterranean. The bright stars of the Syrian sky twinkled not in the dark, for all days and nights were black and starless. But sin blinded Samson before the Philistines thrust the hot irons in his eyes. He had long been blind to purity, gentleness and modesty. He saw no more the faces of his mother nor the way of truth and virtue. Sin is always blinding. It destroys our vision of purity and the love and mercy of God.

And sin was grinding, too. It takes a great judge consecrated to God and his country, makes a horse of him and hitches him to a mill to grind his enemy's corn. It makes kings brutes and beasts, turns princes into paupers and kind hearts into demons. It takes men from the seats of leadership and puts them on the rock pile.

In all walks of life, it makes sons of the mighty turn the mills of sin to grind the devil's corn.

ANOTHER STROKE AGAINST THE BIBLE.

The greater the power the greater its enemies. That is undoubtedly true, and so it comes to pass that the enemies of the Bible seem never to tire in striking back at the Bible, and we suspect that it is because the Bible strikes evil so hard. God bless the dear old Book and give it yet more power forever to stand like an unpregnable rock against all the storms that may be directed against it. An exchange says:

The *Central Christian Advocate* sounds a warning to which we wish to call the attention of our readers in Missouri, and the matter is of interest to all our readers. Here is the warning: "Unless the Christian citizens of Missouri are exceedingly alert, the new constitution now being prepared at Jefferson City will prohibit the reading of the Bible in the public schools. The old constitution is being widely interpreted as shutting the doors of the schoolroom to the Bible. For safety's sake a provision must be inserted in the new constitution specifically stating that the Bible may be read in the schools, but the members of the convention are not now certain as to the wishes of the home folk in this important matter. It is thus very important that every citizen who believes that the Bible should be permitted in the schoolroom if the patrons of the school wish it there should at once write his delegates to the convention urging them to include such a provision in the new constitution. There are two delegates from each district. Find the names of your two delegates at once and send them both a letter asking them to use their influence to secure the adoption of a provision in the new constitution permitting the reading of the Bible in the public schools. Petitions should also at once be sent from Churches all over the State. Do not delay."

CONTRIBUTIONS

SUFFOLK LETTER.

The upkeep of religion is a lifetime necessity. This is true of individuals and of churches. Salvation is "without money and without price"; that is, it is a priceless gift of God; but the maintenance and development of the Christian life requires great effort and expense. The upkeep of public roads, railroads, streets, requires constant and continuous repair. The same is true of buildings, machinery, farms and education. Diplomas are simply certificates of preparation. The student has done nothing but prepare for life-work when the diploma is conferred; it takes a lifetime to make that certificate good. Religion is a divine bestowment by God upon those who repent and believe. After the change of heart has been wrought by the Holy Spirit and the new life in Christ has been a conscious experience, the real work of Christian growth begins. "Grow in grace and the knowledge of the truth as it is in Jesus Christ."

This matter of the upkeep of religion is of great importance to the Christian himself and the cause of Christ. The biggest thing with a farmer is not the money he makes but the farm he builds. A big bank account and a rundown farm is no credit to a farmer. His business is to build a farm. That is the mistake of many farmers. They bend all their energies toward making money. That is the function or business of a Christian to build Christian character and Christian influence. Even a passerby can understand and appreciate a good farm; and an outsider can understand and appreciate a good Christian. But every Christian knows that non-use is equivalent to abuse. Religion will not run itself nor maintain itself. It must be kept alive and must grow. There can be no neglect of Christian life without loss to Christian life.

There are three lines that must be followed to keep religion alive and growing. Conscious relationship to God must be maintained. That is the title to religion, the experience of Christ in the life that can be kept up by reading the Word and prayer. There is no other way, unless one cannot read. In that case prayer must do all. This spiritual relationship is essential to the development of the soul into the likeness of the Master; and we know that "we shall be like Him when we see Him as He is." Again, the Christian must keep watch over himself. He must cultivate such feelings, thoughts, and expressions as a good witness, for Christ requires His own aspirations, and energy must work toward Kingdom interests and human welfare. He must rise early and work through the whole day. "Be thou faithful unto death and I will give thee a crown of life." Personal Christian activity will greatly strengthen and improve Christian experience. But the work does not stop with God and self; it must reach *others*. The products of a good farm must go to the market and benefit others. The world is clothed and fed that way. Religion is not simply a personal or individual possession. It belongs to the world. There is a market for influence as well as for corn. To keep religion up in these three ways is no small undertaking. The track men on a railroad find something to do all the time and they are important as well as those who run the train. Old ties and rails must be taken out and new ones put in. Old ideas pass away in Christian development in the individual and the church; the upkeep of religion requires this. The Christian must not be afraid of new things. Behold, I make all things new." The tallow candle must

give place to the electric light. The old church must yield to the new. The old life must surrender to the new. And to keep up the Christian life is the biggest upkeep work in the world.

W. W. STALEY.

ELON LETTER.

Sin has been the engrossing problem, I had almost said pursuit, of man. The fact of sin is an ever-present one in experience. We all know what sin is and we know its wages. They are death.

We have wasted a lot of valuable time and energy trying to discover the origin of sin and fit into a well-thought-out theological scheme, when what we need is to face it—not in the abstract (sin is comfortable that way), but in the concrete—not in others (sin is comfortable that way too), but in ourselves. First let us get the beam out of our own eye. Then we can clearly see how the mote can be removed from our brother's eye.

We get rid of sin not simply by denouncing it. Sometimes sins have been known to fatten on such advertisement. Recently the daily press of a great city started a campaign of publicity against certain scurrilous papers that were undermining the character of certain boys who were buying them from the news stands of the community. This was the best advertisement, and free at that, which these dastardly publications could have received. The consequence was that thousands of boys who would never have heard of these vicious papers eagerly sought them out, and the nefarious business flourished, while the boys were in increasing numbers being ruined.

Then some level-headed practical Christian men got busy. They went to the news-stands and got a pledge from every one of them not to sell these papers, but to sell the well-known boys' publications that go to stir up the best in them. They asked the city newspapers to stop denouncing the bad and play up the good. And the evil was done away with.

Israel's prophets were past-masters in denunciation. They delivered the finest moral reform messages of the ages, if incisive, biting criticism be moral reform. But their messages accomplished little. The nation went from bad to worse under their preaching.

Jesus declared John to be the greatest prophet. Why? Because John coupled with his description of the people as a generation of vipers a demand for repentance and for fruits meet for repentance.

We are to overcome evil with good. We are in other words to put good in the place of evil in our lives. When we have reformed ourselves by the Spirit's help, we can hopefully approach our brother in regard to his sins. We will not help him by denouncing the evil in his life. We can serve him by telling him how to put good in its place.

We sometimes sin in our attitude toward others' sins. It is bad to play cards, to dance, to smoke, to curse. It is equally bad to lose our tempers in criticising these faults in our brothers. The anger we display upsets our spiritual life. It undermines our physical health. It may do us more harm than the sin we denounce in others. Breathe on a glass surface when you are angry. A yellowish precipitate will be found

there when the moisture has dried up. Place this on a rabbit's tongue and it will kill it. So says the experimenter. Nicotine too, which comes from cigarettes, will kill a rabbit. They are both wrong, sinful.

Let us face the problem of sin as a fact in our own lives. Let us rid ourselves by putting good in the place of evil. Let us lovingly help our brothers to perfect their lives in the way we shall thus have found to be so helpful.

W. A. HARPER.

MUNCIE, IND. LETTER.

The painting of the metallic and wood-work on the exterior of our church has just been completed, bids are being received for the interior, and the re-instaling of heating arrangements are now under way. Last Sunday was probably the best day in many ways that we have had since coming to this field two years ago. Congregation and offerings were good and the Sunday School attendance broke the record for three years past. Rev. Mr. Ruley of the M. E. Church recently preached for us and his message was well received. The Intermediate and Junior Societies of the church, led by Miss Strong and Miss Colson their Superintendents, gave us a most pleasant surprise last Saturday evening, in the way of a banquet in honor of my birthday. I understood that the occasion was to boost the work of the two organizations, and never once remotely connected it with myself, personally, until just before the luncheon was finished a very fine birthday cake appeared before and near me lighted with candles representing the years passed, and instantly the little folk were ready with their applause and yell. Then by my plate there was quite a stack of birthday cards by the children and their leaders. God bless them. It gives me new inspiration, and paints a new bow of promise for the work in the lives of these dear children and young people. Wish I felt more worthy of such a tribute and expression at such worthy hands. Childhood furnishes our material for Kingdom building for the future and unless we secure the material we cannot build.

Here is something singular. I find in the Middle-West that the Disciples of Christ are strong and aggressive, and are known denominationally as the Christian Church. That term is almost invariably used in their Bulletins and current announcements, altho they do not use it in their legal documents. Four blocks from our church they have one of the strongest and most influential churches in the city, with one of their strongest and most liberal men as pastor. He manifests a most friendly spirit toward us. But here is the singular thing. A number of our young people attending the Normal College here, seem not to be able to distinguish between the two denominations on reaching here or to know the difference until they have gone with the larger company to the Jackson Street Christian (Disciples) Church and formed associations, and then when it gradually dawns upon them that they are in the Disciples Church they find themselves already fitted into some place and are held there. Is it that we have not been faithful in properly training our children denominationally? Baptists, Methodists, Presbyterians, Friends, Episcopalians and others teach their children the peculiar tenets of their church while we seem to have cared but little about those things and have been too content with liberal views. A man may be too liberal as to starve himself and family. Broadness may waste

energy and power, and too often does. The stream must be narrowed to one point to give it momentum and power. When the stream spreads over too much space it loses power. We seem to have been doing that denominationally. Be liberal and broad but let's stop this suicide business. We lack concentration, organization, and leadership in almost every direction. We have leaders, well trained and of liberal education, of consecration and devotion, but we lack leaders still in all the departments of our work. A better organization would call for still more leaders and yet better prepared. From the smallest local church up to the largest Conference and Convention we are sadly in need of trained young men and women for departmental work, so that we cannot too strongly emphasize religious education. The failure of the Forward Movement to function in many churches, with their five point program, is in this great need. The Burlington Convention will find many vital issues to give them deep concern.

MURDOCK W. BUTLER.
Muncie, Indiana, October 9, 1922.

OUR BUDGET SYSTEM.

During the Chautauqua and School of Methods at Elon, the last days of August and the first of September this year, some of the attendants were surprised that no offering was taken in our Sunday School classes. We do not because we use the budget system.

According to the budget system the church finance committee estimates what will be required to meet the church's obligations for the year, allotting certain amounts for current expenses (including pastor's salary), for the Sunday School, for Christian Endeavor, for Conference apportionments, for incidentals, and so on, and then secures a pledge on a weekly basis from every member of the Church, Sunday School, and other organization for the general budget. The general church treasurer pays out the funds on order of the finance committee according to the budget.

In this way the smallest tot in the Sunday School contributes weekly through the envelope system for all the work of the church. A different colored envelope is used for children not members of the church. This too has its object lesson. Should the little ones not intend to stay for the preaching service, the teacher receives their envelopes and puts them in, at the church service. But the fact that each one has an envelope to put in the offering plate tends to encourage attendance at church.

Supplementing the envelope given each Sunday there should be periodic offerings in Sunday School class following definite educative work to that end for various benevolent causes, such as the Christian Orphanage, the Monixion Work, the Santa Isabel Work. Children need to be educated respecting these enterprises of our work and then give to them, "offerings" expressive of their interest and sympathy.

We must face the fact that our church financial system is spasmodic rather than systematic, impulsive rather than educative. The primary function of the Sunday School is to teach Christian truth to growing minds. It is not a money raising institution. The same statement holds for Christian Endeavor and the missionary organizations. They have specific functions of great consequence to the Kingdom of God, and they are not money raising institutions. A well organized business has a central agency charged with its financial policies and plans. The church can learn a lesson here, an important lesson.

What we need in the Southern Christian Convention is an executive session of all our boards and committees, called for earnest and prayerful

consideration and construction of a program adequate to meet our obligations to the Kingdom and geared together so that there shall be no duplication, competition, or lost motion in any of our several units or in the appeals we address to them.

Why not budget the Lord's business in every realm of service for Him?

W. A. HARPER.

THE ALABAMA CONFERENCE HELD GOOD CONFERENCE.

The 24th annual session of the Alabama Christian Conference met with the church at Mt. Zion. The work was done in two days, but it was work every minute of the time. Rev. G. D. Hunt was re-elected president and was at his best throughout the entire session. His sermon Tuesday at eleven o'clock was inspiring.

Considering the financial condition the church made a right good showing. Many of them paid the apportionments in full.

The reports of the several committees were given due consideration, while those of missions and education seemed most interesting. When Brother Hunt had given a report and his impression of the North Alabama field, the people responded with cash and subscriptions to the amount of \$377.25. This was indeed encouraging for the work. With three organized churches there now and backed by such generous-hearted people, we are looking forward for good results this year.

The following is a part of the report on Religious Literature, which shows the appreciation of *The Christian Sun*, under the present management: "That November be designated as Christian Sun subscription month and, that during that time every pastor put on a campaign in each of his churches to increase the number of *Christian Sun* subscriptions in his membership.

We were indeed glad to have Dr. J. O. Atkinson, Secretary of Missions, with us, who preached Wednesday at eleven o'clock, to the acceptance of a large and attentive congregation.

This was a fine session. Harmony prevailed in every transaction of the body. The next session is to be held with the church at Cragford.

E. M. CARTER.

PROGRAM OF THE 102nd ANNUAL SESSION OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Johnson's Grove Christian Church, Sedley, Va.
October 31 to November 2, 1922.

W. B. FULLER, Pastor, Ivor, Va.

TUESDAY MORNING SESSION.

10:30 A. M.

Call to order by the President.

Devotional Services led by Rev. James H. Lightburne, Holland, Va.

Song Service led by Rev. O. D. Poythress, Director of Conference Music, S. Norfolk, Va. Enrollment of Ministers and Delegates. Apportionment of Committees.

Address of Welcome, Rev. W. B. Fuller, Pastor. Response, Rev. W. H. Garman, Norfolk, Va. President's Address, "Strength in Weakness," Rev. W. M. Jay, D. D.

Announcements.

Dinner.

AFTERNOON SESSION—2:00.

Devotional Services, Rev. J. L. Foster, Waverly, Va.

Report of Executive Committee.

Report of Treasurer, H. Woodward, Suffolk, Va. Reception of Visitors.

Ministerial and Church Reports.

Report on Sunday Schools, Rev. L. E. Smith, D. D., Norfolk, Va.

Report on Christian Endeavor, J. O. Wiggs, Norfolk, Va.

Miscellaneous Business.

Report of Entertainment Committee.

EVENING SESSION—7:30.

Song Service. Devotional.

Sermon, Rev. I. W. Johnson, D. D., Suffolk, Va. Communion Service, Rev. W. W. Staley, D. D., Suffolk, Va., in charge.

WEDNESDAY MORNING SESSION.

9:30 A. M.

Devotional Services, Rev. B. J. Earp, Newport News, Va.

Roll Call and Reading of Minutes.

Miscellaneous Business.

Report on Home Missions, Lieut.-Gov. J. E. West, Chairman, Suffolk, Va.

Address: "The Church a Revelation," Rev. J. O. Atkinson, D. D., Field Secretary of Missions, the Southern Christian Convention, Elon College, N. C.

Report on Education, Rev. W. W. Staley, D. D., Chairman.

Address: "The Relation of Religion and Education," Rev. C. H. Rowland, D. D., Franklin, Va.

Claims of the Christian Missionary Association, Rev. O. D. Poythress, President.

An Address, Chas. D. Johnson, Superintendent, Christian Orphanage, Elon College, N. C. Dinner.

AFTERNOON SESSION—2:00.

Devotional Services, Rev. W. L. Wells, Portsmouth, Va.

Report on Religious Literature, Rev. O. D. Poythress, Chairman.

Address: "The Influence of the Church Paper in the Home," Rev. J. P. Barrett, 4, 4, Editor, The Christian Sun, Redsville, N. C. Address, P. J. Kernodle, Managing Editor, The Christian Sun, Richmond, Va.

Election of Officers.

Reports of Committees.

Address, President W. A. Harper, Elon College, N. C.

Adjournment.

EVENING SESSION—7:30.

Song Service.

Address, Miss Lucy M. Eldredge, Secretary of Religious Education, Southern Christian Convention, Richmond, Va.

Sermon, "Enjoying the Bible," Rev. E. B. Florey, Norfolk, Va.

THURSDAY MORNING SESSION.

9:30 A. M.

Devotional Services, Rev. Elisha Bradshaw, Fancy Gap, Va.

Roll Call and Reading of Minutes.

Report on Moral Reform, Rev. W. B. Fuller, Chairman, Ivor, Va.

Address, Rev. J. P. Barrett, D. D.

Report of Woman's Mission Board, Mrs. C. H. Rowland, President, Franklin, Va.

Report on Foreign Missions, Rev. W. D. Harward, Chairman, Portsmouth, Va.

Address: "The Worth of the Weak," Rev. J. O. Atkinson, D. D., Elon College, N. C.

Miscellaneous Business.

Reports of All Committees.

Sermon, Rev. R. C. Helfenstein, D. D., Dover, Del.

Adjournment.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PROGRAMS FOR MISSIONARY SOCIETIES.

Many of our missionary Societies, both Woman's and Young People, are inquiring about programs for the monthly meetings.

Mrs. Alice V. Morrill, President of the Woman's Board of the A. C. C., advises that the programs for the year are partly based on the study books, but some of them can be carried out without the books, not all, however. An attempt was made to create programs that were suitable for the less experienced societies. Every society should have enough programs to supply each member. However, one envelope of "Helps" is sufficient for one society. The Young People will need the study books, and this is fitting, for our Young People should certainly study the Missionary books prepared for them.

The program can be secured from The Literature Department, 25 C. P. A. Bldg., Dayton, O. We greatly hope that our societies will take advantage of these programs.

J. O. ATKINSON.

FRANCES RIDLEY HAVERGAL.

Astley, Worchestershire, England, on the banks of the Severn among the Malvern Hills, December 14th, 1836, became the birthplace of Frances Ridley Havergal. She was the youngest of six children born to William Henry Havergal, who was a poet and musician as well as a faithful rector of the Church of England.

The childhood of Frances is interesting. Being a child of exceptional beauty and grace of figure she was frequently called "Fairy" and "Little Quicksilver." In mental power she was above the average since she was reading easy books at three years, composing verses at seven and very early picked up German from hearing lessons given to her elder brothers and sisters. While she was sunny-haired and her expression sweet and vivacious, she was not possessed of the best disposition. She schemed many ways to avoid much needed admonition and unhesitatingly complained of the slightest scratch or hurt, saying she could not kneel at prayer. This natural disposition mingled with true conviction often brought moods of unhappiness and penitence. Though the deeper, gentler qualities of her nature were buried deep under an almost insurmountable reserve and she was still taking, as she says, a "savage joy" in her own perversity she decided to be a Christian was the most desirable thing in life.

She was sent early to a boarding school in England and later to one in Germany. While in the English school, the dawn of conscious faith in Christ came, though she could not fix any date of conversion. In Germany, the indifference and hatred of her schoolmates for living faith seemed to offer just the stimulus that her peculiar cast of mind needed to brace her by forcing her to watch herself lest her failure discredit her religious experience. Advancing rapidly in her studies, she mastered French, German, Italian, Latin, Greek and Hebrew.

Returning to England a cultured young woman of ability, beauty of person and possessed of a social disposition, society opened its doors to her, beckoning insistently upon her, but ever deep in the inner conscience was the rebuking

voice which made holy fire burn in her breast for a deeper and higher and closer walk with the Master.

From her father, who had declined the chair at Oxford, she inherited much musical ability. In voice and instrumental music, her ability and soul qualities moved audiences as she rendered classical selections. Even here her delight was in singing the Scripture set to music by masters of music. This was signally blessed. Upon being asked why she chose this type, she said that she had the promise that these Scriptural words would not return void while there was no such promise regarding the words of men. Some of her favorites were: Mendelssohn's, "Woe Unto Them" and "The Lord is Mindful of His Own;" and Handel's "Comfort Ye" and "Rest in the Lord."

There were many sorrows and griefs in her life. There were times when there were spiritual lessons hard to be comprehended, but through suffering she seemed to learn obedience. Through this she taught others the way of the Christian's warfare and steadily climbed the ladder of Christian perfection and maturity. As the joy came at the end of each trial, the beauties of God's all-sufficient grace were revealed. Rarely writing of the hard places, she told in poetry the beautiful side of her experiences, thus bringing joy instead of sadness to many readers.

Her poetic skill was first manifested through writing poetry in connection with letters and festivals celebrated in the home. Later as she studied her Bible, having written the margins so full that though very neatly done they could scarcely be read, the fuller inspiration of poetic genius burned more warmly in her soul and as the better revelation of the word came these two forces caused her "song chalice" to overflow and write:

"You bear the chalice." Is it so, my friend?
Have I indeed a chalice of sweet song,
With overflow of harmony made strong,
New calm of strength through throbbing
veins to send?

Did I not form or fill—I do but spend
That which the Master poured into my soul,
His dewdrops caught in a poor earthen bowl,
That service so with praise might meekly
blend.

May he who taught the morning stars to sing,
Ave keep my chalice cool, and pure and sweet,
And grant me with loving hand to bring
Refreshment to his weary ones—to meet
Their thirst with water from God's music
spring;

And, bearing thus to pour it at His feet.

Concerning her works there is an excellent volume of her poetry most of which is based directly upon the Scripture. One of the best compositions is the consecration hymn we all know so well: "Take My Life and Let it Be Consecrated, Lord, to Thee." This was written after God had used her in a special season of soul winning. She said she did not comprehend all in it but that the meaning grew upon her. Then there is that wide-read volume: "Kept for the Master's Use," which is the best of her prose.

The end of this noble life came on June 3rd, 1879. Her last poem, an unfinished one, sounds a note seemingly from one within the Gates of

Pearl. Among her last words were: "Splendid to be so near the gates of Heaven" and "so beautiful to go." Still nearer the end she sang faintly to her own tune, "Jesus, I Will Trust Thee." Those present say that for ten minutes they watched the almost visible meeting with the King, as her countenance was so radiant and expressive as if talking to her Saviour. At her request the key text of her life was placed on her monument: "The Blood of Jesus Christ, His Son, Cleanseth Us from all Sin!"—*Way of Faith.*

THE SHEPHERD PSALM.

REV. A. B. SIMPSON.

This describes the glorious fruition of His blood and tears. The twenty-third Psalm was made possible by the twenty-second. There are two pictures in this fine double figure.

I *The Fold* (vs. 1-4.)

So much has been written about the Shepherd Psalm that there is only space to emphasize a few of the pictures. Do not forget the pronouns "my," "me," and "I." They occur seventeen times in six verses. Do not forget the present tense, "The Lord *is* my Shepherd." The first promise is provision,—*"I shall not want."* The second is peace,—*"He maketh me to lie down."* "He leadeth me beside the waters of rest." The next is restoration, "He restoreth my soul." This is followed by righteousness,—*"He leadeth me in the paths of righteousness for his name's sake."* Not because of my goodness or merit, but through His victorious grace. The next is comfort and support in trouble. There is a dark valley, but we walk through it and do not sink in it. We are not alone, for He is with us. We are saved from fear which is the very sting of sorrow; and the darkness is only a shadow, and the death a name.

And the crown of all is discipline, blessing, sanctified affliction,—*"Thy rod and thy staff they comfort me."* The rod which smites is as comforting as the staff that sustains; and chastening, though not now joyous but grievous, worketh the peaceable fruit of righteousness unto them that are exercised thereby. Do not fail to notice how the third person becomes the second when he gets into the valley. It is "He" up to the fourth verse, but that will not do now. "Thou are with me."

II. *The Family* (vs. 5, 6).

The figure is transfigured and exalted to a higher significance. The sheep now becomes the child, and the fold, the Father's house. The feast is spread; the table is furnished in the presence of the adversaries. His cup is not only filled, but overflowing. The smell of the fire is replaced by the fragrance of the anointing oil, and the future becomes bright and glorious with faith and hope as he looks out into the eternal ages and cries, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

The Woman's Mission Boards of the American Christian Convention held most interesting services during the sittings of that body. Their one chief service was the one which symbolized the spread of the gospel. It was called, or rather represented Light-giving. It was very interesting and very suggestive, as applied to the work of the Woman's Boards. The leader came forth with a large lighted candle. Then a large number of women came forward and each lighted the candle she was carrying from the burning candle held by the leader, thus increasing the light as they came one by one.

History of Eastern Virginia Conference

THE CHURCHES OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE

HISTORIC SKETCHES OF THE CHURCHES THAT HAVE COMPOSED THE EASTERN VIRGINIA CONFERENCE FOR THE PAST 105 YEARS, BEING THE ADDRESS DELIVERED BY W. E. MACCLENNY AT THE CENTENNIAL SESSION OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE AT HOLY NECK, NOVEMBER, 1920.

ANTIOCH: Known in the earliest days of the Conference as Republican Chapel, then as "Old Chapel", sometimes as Chapel Grove, and finally Antioch, is one of the oldest church sites in Eastern Virginia, an Episcopal chapel of ease having been built in the community prior to 1700, and it continued to be used as such until the Revolutionary War. Capt. A. S. Johnson, formerly clerk of the Circuit Court of Isle of Wight County, informed the writer that he had found references to this chapel in the county records long before 1700. It was located near the site of the Old Isle of Wight Court House, which was located at Blackwater Bridge, and was no doubt started by one of the early settlers named Bridger, a kinsman of Col. Joseph Bridger, the builder of St. Luke's, near Smithfield, Va. After the Revolutionary War the old chapel remained idle for a short time, and then a Christian congregation was gathered there by the missionaries or traveling preachers of the new denomination, this happening before the birth of this Conference, as at the first regular session it was known as the Republican Chapel, and Rev. Mills Barrett was assigned to this point. In the year 1828, the present name of Antioch appears in the Conference records, even after this it was sometimes called the "Old Chapel". This has been one of the veteran churches that has stood the test of time. It has sent out several ministers, among whom we will mention Dr. J. P. Barrett, Rev. J. W. Barrett, and Rev. D. P. Barrett, our first native born white foreign missionary, who came from this church.

She is the mother of Mt. Carmel, Isle of Wight Court House and Windsor, and she is still a strong country church. Rev. Daniel Whitley was a member and pastor of this church in 1821.

She has been one of the main pillars of the Conference, and many times when the storm clouds were hovering over the denomination a conference was called with this church to pour oil on the troubled waters.

BARRETT'S was organized about 1800 by Rev. Burwell Barrett, he being pastor in 1819, and has been in existence ever since. It was a plain country church and was used as the center of the community life, acting both as a church and a school house for a long time, the pastor acting as teacher as well as preacher. A new house was built there in 1888. It was and is yet in a purely rural community, and while small in numbers the influence of this church has been felt greatly in the Conference from the men she has furnished for the pulpits, among these we mention Rev. Burwell Barrett, Rev. Mills Barrett, the Secretary of the Conference for so long; Drs. W. B. Wellons, James W. Wellons, and we think that Rev. M. B. Barrett was at one time a member of this historic church. For over 100 years she has been the light-house of the Christians in that section, and her influence has been felt far and near. Her history goes back beyond the records of the Conference, and so prominent was the organizer of this church that in some sections the Christians were called the "Barrett Society", one church deed having been made that way.

BEAR QUARTER CHURCH was a member of the Conference in 1819 with Rev. Joshua Livesay as pastor and was provided for in 1820, but after this date we find no record of this church. Whence it went we know not.

DEEP CREEK CHURCH was a member of the Conference in 1819 and was provided for at the Conference of 1820 with Rev. Joshua Livesay as pastor, but after this date we have been able to find no trace of this church organization.

CRANEY ISLAND was a member of the Conference in 1819 served by Rev. Nathaniel P. Tatem, and it was provided for at the Conference of 1820, and at the Conference of 1826 a committee was appointed to try to get the church at Craney Island to come into closer union with the Conference, and from the record we learn that it was still alive in 1829, but soon it disappeared altogether from the records.

CYPRESS CHAPEL: This was an Episcopal chapel in Colonial days, the order having been entered for its erection on the Vestry Book of the Upper Parish of Nansemond County, Virginia, in 1758, and it continued to be used as such until the Revolutionary War. It was also used by the itinerant Methodist ministers just prior to that war. Here on July 8th, 1780, Rev. James O'Kelly, the leader of the early Christians in the South first met Bishop Francis Asbury, the founder of American Methodism. After the Revolutionary War a Christian congregation was gathered there by the early Christian ministers, perhaps by Rev. James O'Kelly himself. Here the first regular session of the Eastern Virginia Christian Conference met September 25th, 1819, and Rev. John Livesay was the pastor.

We give here the personnel of that Conference.

Elders—Burwell Barrett, Joshua Livesay, Nathaniel P. Tatem, unordained, Mills Barrett, James Warren, John Livesay, unordained, Francis Williamson, Nelson Millar, unordained.

Laymen—John Harrold, Thomas Holiway, Stephen Smith, Abraham Harrold, Harred Burt, John Copeland.

Rev. Mills Barrett was chosen speaker and Nelson Millar, scribe.

Churches—Providence, Craney Island, Bear Quarter, Deep Creek, Wills Chapel, Lebanon, Republican Chapel (Antioch, Joynes' (Union, Southampton), Barrett's, Holiways (Spring Hill), Cypress, Bethel, and Holy Neck.

In 1820 a new house was built, and it was later enlarged, and in 1846 another new house was built, again in 1870, another house was built and it has been repaired from time to time as occasion required. It was here that Rev. Dr. W. B. Wellons was licensed to preach on August 2nd, 1845, and it was at the same place that he was ordained to preach on November 29, 1846. It was there that the Southern Christian Association met in 1858, and plans were made for the progress of the denomination. It is one of the oldest churches of the Conference. She has always stood high and her laymen have held high rank in the councils of the denomination. Her pulpit has been filled by some of the ablest men of the Conference. Rev. Hersey E. Rountree, our first chaplain in the U. S. Navy came from this church.

HOLY NECK: This is the birth-place of the Eastern Virginia Christian Conference, in 1817. It is one of the historic spots in lower Nansemond County, being the site of a Quaker or Friends' meeting house in the very early days of the colony, just after the visit of Rev. George Fox to this section in 1672. Even before the coming of the white man it is believed that this was the site of an Indian place of worship as from the first it was called Holy Neck and a few years ago a good many Indian relics were found while excavating for a building. It was then, 1747, known by its present name, and on December 19th, 1747, an order was entered on the Vestry Book of the Upper Parish of the county for the purchase of land from Hardy Ralls, whose descendants now own the adjoining lands, to build a chapel 50 feet long by 26 feet wide and 14 feet pitch. This was soon completed and received. It then continued to be an Episcopal chapel until the days of the Revolutionary War, and when the Episcopal Church was disestablished in Virginia, the chapel was idle for some little time, but soon a Christian congregation was gathered here by Rev. James O'Kelly, the leader of the Christians. Rev. James Warren

and Rev. Joseph Thomas had this in their circuit about 1807-1808. It was visited in 1809 by Rev. Joseph Thomas alone. It was ministered to by travelling preachers, and by local ministers at first. Rev. Francis Williamson was minister in 1819. No permanent records were kept until 1829, and then they are fragmentary, however we know that Rev. Benjamin Bullock, who was a member of this church was the minister in charge in 1821. The "Big May Meeting" at this church goes back to where the memory of man runneth not to the contrary, and out of this gathering of the early ministers and laymen grew the present Conference in Eastern Virginia. The colonial chapel later had a shed built to it for the colored people, who were slaves and belonged to the same church as their masters. Later the house was enlarged by having another house moved up and joined on the end. A new church was built in 1835, 35 feet by 45 feet. This was the old church that the older people remember, with a door in the end and a door on each side. None of the older people, or people of middle life of this community can ever forget one central figure associated with this Church for many, many years. This was Major and Deacon John Oberry, a pious, God-fearing man. It was his place to see that proper order was maintained at all services, and he did his duty without fear or favor. Well does the writer remember as a child going with his parents to this church, and at the time for services to begin, Deacon Oberry would go to each of the three doors and say in a stentorian voice, "Gentlemen, services are about to begin, come in". No matter what the topic of conversation, when this announcement was made, cigars and tobacco were thrown away, hats taken off and all went in, and were orderly. In 1888 a new house was built, one of the most modern churches of that day, and in 1916 this was remodeled and modernized, and the year 1920, it was lighted by electricity. At the session of the Eastern Virginia Christian Conference held here in 1848 three races met for worship. Revs. Isaac N. Walter, W. B. Wellons and many other Southern leaders were in attendance and preached. Rev. George Copway, a Chippewa Indian, preached and then there was a service held for the colored people in the yard nearby.

She, like Cypress Chapel, Antioch, Spring Hill and Providence has been one of the pillars of the Conference for over a century, and she has sent out many ministers of the gospel, among whom we will mention Revs. William A. Jones, Benjamin Bullock, Uriah Rawles, R. H. Holland, J. H. Jones, C. C. Jones, and a great number of professional and business men, and her influence has been felt further perhaps than any other church in the Conference. She has been the mother of Franklin, Hebron, now Holland, Sarem, and her members have been the back-bone of many other churches in the Conference, yet she is now one of the most progressive and strongest country churches in the South.

Her members have always been loyal and patriotic, for during the war of 1861-1865 the church was used as a barracks for the soldiers who went into the Confederate Army, and during the late war her members were as true to the U. S., and no call of the country went unheeded.

HOLLOWAY'S: From recently gathered data this church was organized and the congregation worshipped for some years in the old Thomas Holloway Home, now owned by Mr. Charles C. Cox, near Spring Hill, Sussex County, Virginia. It was organized by Rev. Burwell Barrett around 1800 and very likely the Holloways were his active assistants. This was on Rev. Joseph Thomas' circuit in the first years of the 19th century and he often mentions being at Brother Holloway's. It was a member of the first Conference and Rev. Burwell Barrett was the pastor and must have been an old church at that time, since a new church was built in the same neighborhood in 1826-1827 and called Spring Hill. Revs. Thomas and Lazarus Holloway, sons of Thomas Holloway, Sr., were the early ministers. It had 18 members in 1830, after this date the church weakened and finally only one member remained, Francis Clary. The Methodist Protestants used the house for worship for some years, but in 1849 Rev. M. B. Barrett, the grandson of the organizer, learned that the original deed for the property was made to the "Barrett Society", as the Christians were sometimes called in that section, and he proceeded to revive the sentiment for a Christian church at that place. The reorganization took place in 1850, and was accomplished by Revs. M. B. Barrett and J. I. Hobby, Francis Clary being the only member who had belonged to the original church that came into the new

organization. From that time it was served by Revs. M. B. Barrett, Robt. H. Holland, W. H. Boykin and Thomas Bashaw, until the War between the States, and while this was raging it was served by Dr. W. B. Wellons a part of the time. It has been a progressive church, having Sunday School since 1869. It was the first church in the Conference to develop a systematic and practical method to raise money for home missions, and the plan is now of record, the first to have Sunday School all the year, the first to use maps and charts in the school work and the first to furnish conveyance to pupils who were unable to go to Sunday School without it. It has furnished some of the ablest laymen in the Church, and her influence has been felt all over the bounds of the Conference, and beyond.

She has furnished members for several new Christian churches in that section. We mention Waverly, Wakefield and Dendron, and is still a strong country church. Her pulpits have been filled by some of the liveliest men in the Christian ministry. Long may she live and keep up the traditions of the past.

OLD LEBANON: This church was located in Surry County near the Court House, and was an organization before 1802. We have been informed that there was a place by this name mentioned by Bishop Asbury in his *Journal* before the organization of the Christian Church in 1794, and it must have been in this neighborhood, since the early names of the Christian leaders are found there even before that date in the State records. In 1802 John Warren and Jane, his wife, sold the land to trustees for the house to be built on, this deed is now extant, a copy being in the writer's possession. The famous Conference of 1794, when the church was formerly organized, was held in this vicinity, and is mentioned by Rev. James O'Kelly in his Apology. After 1794 it continued to be a prominent church for many years, and was represented in the first session of this body, and Rev. Mills Barrett was the pastor. We believe that Rev. James Warren was a member of this church. It later separated from the Eastern Virginia Christian Conference and joined the North Carolina and Virginia Conference, the sessions of that body for 1832 and 1839 being held there. About 1809 this was a great gathering place for Christians. The second Sunday in August of that year, Rev. Joseph Thomas says there were 2,000 people at the services. At this place he was twice threatened for preaching. Later it grew weak, and finally it was disbanded, its members identifying themselves with a Methodist Protestant church in the community. Why it separated from the Eastern Virginia Conference we have never been able to determine. We only know that in 1826 a committee was appointed from this Conference to try to get this church in closer touch with the Conference, but this effort was not successful. The house was used in several ways, and finally was torn down, and we understand that a part of the lumber is still in use to-day. At the Conference of 1885, several canes made from timbers of the old house were made by Mr. Cokes and sold as souvenirs and the money used to help pay for the new church. New Lebanon, some miles south of the old site, is an offspring of this early church. This was fostered by the Cokes family as we shall see later.

PROVIDENCE: This is one of the first churches in the records of the Conference, being located near Norfolk City, having been organized in 1804 by Rev. Nathaniel P. Tatem, who was their pastor for some time, he being pastor in 1819. She took a high stand in the Conference for over 50 years, having 218 members in 1854, but in the shifting of the population, near a great city as Norfolk has become, her members appear to have scattered and joined other churches more convenient to them until in the 1919 annual, no report was made of this church. She has done a good work in her day, and may she yet come forth to shine as a bright light in her section and in this Conference. Her pulpit has been filled by some of the brainiest men of the denomination. Her last report to the Conference was made to the Conference of 1908 at Dendron, Virginia. This church has now (1922) united with the Christian Temple of Norfolk and her members are helping to erect a new modern church in Norfolk.

JOYNER'S OR UNION SOUTHAMPTON: This church was organized around 1800, or perhaps earlier. The earliest record we have seen was in 1828, but this is very incomplete. It was known as Joyner's in 1819 and Rev. Burwell Barrett was the pastor, but in

1826 it appears as Union. It thus goes back beyond the birth of the Conference, and we are unable to tell what minister organized it or when, nor who were the early ministers with any degree of certainty. She has sent out several ministers, and was one church that somewhat held together during the war between the States, asking for the ordination of Rev. Thomas W. Joyner to preach during those trying times to those who were left at home. She has given of her members to several Christian Churches in Southampton County and perhaps elsewhere. Revs. Etheldred and John T. Kitchen were from this church.

WILLS' CHAPEL: This church was located near Scott's Factory in Isle of Wight County, Va., and no doubt took its name from the Hon. John S. Wills, or Wells, of the Revolutionary times. It was one of the largest churches in the early days, and in 1819 was under the pastoral care of Rev. Mills Barrett. In 1830 it had 45 white and 85 colored members. It was last represented in the Conference by Elisha Everett in 1831. From that time on it was not represented and finally went out altogether. What became of the members we have never been able to learn, nor what disposition was made of the building, but we understand that the land is still in the name of the Conference trustees. This might be looked into by the Home Mission Committee.

BETHEL: This church was located in Hertford County, N. C., and was organized and built by Rev. Francis Williamson. He was their minister in 1819, though the exact date is not known, and continued for sometime, and he was followed by his sons who were ministers. They later moved to Ohio and assisted in organizing the Christians in the West. After the removal of the Williamsons, Bethel became extinct, and its location is unknown to-day.

PORTSMOUTH: This appears to have been the first mission point of the Conference, a church being mentioned there in 1820 and a union meeting was appointed to be held there in 1821, and at the next Conference a church is mentioned as being at Gosport, and we believe that this was the same organization. This seemed to have held on as a mission point until 1829 when it was admitted into the Conference with Rev. Joshua Livesay as pastor, but after a few years or in 1835 the church at Portsmouth disappears, for 35 years, when another mission was started in Portsmouth by Rev. R. H. Costen but this was of short duration, and again she disappears from the record until 1901 when a mission appears there and in 1902 application was made for admission of the church into the Conference with Rev. John W. Harrell as pastor. A lot was bought and a chapel built in 1902, and the present church was built in 1909 and it then had 137 members.

It has been served by Revs. J. W. Harrell, H. E. Rountree, H. W. Dowding, and others, as pastors.

DAMASCUS: This church is in Gates County, N. C., and was organized in 1832-3 by Rev. Uriah Rawles and his brother, Hon. Risop Rwaless with only six charter members, and this Conference met there in 1833. Churches have been built there in 1833, 1873 and in 1887. She has sent out two ministers, Revs. L. L. Lassiter and G. J. Green, and she is the mother of the Christian churches in Gates County, N. C. Among her ministers may be mentioned Revs. Uriah Rawles, W. B. Wellons, C. J. Ralston, H. H. Butler, J. M. Roberts, B. F. Black and others. The house was burned accidentally in 1873.

BETHLEHEM in Nansemond County, Va.: This church was organized October 9th, 1847, by Rev. W. B. Wellons, who was the minister for some years. It greatly prospered before the war of 1861-1865, but during the war it became a picket post, and the building was greatly abused and damaged by both armies as it lay between the lines during the siege of Suffolk. After the war it was repaired, and the present house was built and dedicated about 1879, and it has been repaired once or twice since. In 1870 its record shows that it raised \$15.00 to help keep two young ministers in school. The following have served as pastors: Revs. W. B. Wellons, Dr. P. S. B. Corbin, R. H. Costen, C. A. Apple, John N. Manning, E. W. Beale, John U. Newman, M. W. Butler, Z. A. Post, R. A. Ricks, W. W. Staley, H. H. Butler, I. W. Johnson, Stanley C. Harrell and E. T. Cotten and W. M. Jay. While she is a country church, she might be justly termed the mother of the Suffolk Christian Church, as she furnished many of the

charter members of that church. Rev. Samuel Copeland was from this church, and was the second person buried in the cemetery, Rev. Joshua Livesay being the first.

BERKELEY: This church has been known by several different names. When it was admitted to the Conference in 1847 it was called the church at Berea on Washington Point, Norfolk County, Va., the next year it is put down as Berea and later we find it called Jerusalem, and Ferry Point, and still later Berkley, and now it is known as the First Church, Norfolk, Virginia. It was organized by Rev. S. S. Barrett on October 6th, 1847, and he served as pastor for 22 years. It had a hard struggle for existence for a good many years, but the prospects now look bright for it. It has been served by the following pastors: Revs. G. A. Beebe, M. W. Butler, M. P. Porter, J. U. Newman, H. Scholz, and Rev. J. F. Morgan, and many others.

NEWBERN, N. C.: This church was organized by Rev. W. B. Wellons and was admitted into the Conference in 1848, and it was quite an active church in 1858. In 1859 this church united with the North Carolina Conference. After that date we see no more of it as the war soon came on and the organization was disbanded, and scattered, and if we are not mistaken the site has been used as a colored church since 1900.

HOLLAND: This was originally Hebron, near Carrsville, Va., and was organized by Rev. R. H. Hollnad, with Alfred Cobb, William Odom and James R. Holland as charter members in October, 1853. It grew some in that location and had some good men and women as members, but conditions in that locality were such that it did not thrive as it should, so in September, 1890, a committee was appointed to consider the advisability of removing the church to a more convenient location, and on October 27th, 1890, the committee reported with Rev. Dr. W. W. Staley, presiding, and recommended Holland as the most suitable place. In 1891 the house was removed by Mr. J. E. Daughtrey and his sons to Holland, while Rev. R. H. Holland served as pastor. Later the house was enlarged, and on April 1st, 1918, ground was broken for the present edifice, and by the second Sunday in July, 1919, it was ready to be used. It was dedicated by Rev. J. O. Atkinson, December 14th, 1919.

PLEASANT RIDGE in Princess Anne County, Va., was received in the Conference in 1853 and from the record it had been organized under Rev. S. S. Barrett. It was mentioned in the Conference records for some years and then disappeared.

GOOSE CREEK, Craven County, N. C., was admitted into the Conference in 1853, and after a few years it disappeared.

LIBERTY, Norfolk County, was admitted into the Conference in 1856, and it was a member for some years, and as late as 1887, the pews and the lamps were secured for a Christian Church in Brambleton, (Norfolk, Va.).

THE SUFFOLK CHRISTIAN CHURCH was organized in November, 1860, with 25 chartered members, by Rev. W. B. Wellons, who was its pastor as long as he lived. The first church was built and dedicated on the second Sunday in March, 1861. June, 1862, Rev. W. B. Wellons had to leave Suffolk on account of the war, and services were held here by Rev. J. W. Wellons until November, 1862. The church was then used by the army chaplains as a church and later as a hospital, and was closed till May, 1865. Rev. W. B. Wellons returned and became pastor at a salary of \$100.00 per year. Dr. Wellons resigned on October 24th, 1876, and Rev. J. T. Whitley was elected as active pastor and so remained until February 28th, 1879. He was followed by Rev. W. T. Walker who remained until November, 1882. Rev. W. W. Staley was then elected and has served the church since. First house erected 1860-61, added to in 1884, and present house built in 1892-1893, and dedicated the last Sunday in January, 1894, by Rev. C. J. Jones. It was again added to in 1914.

BEREA, (Nansemond), traces its beginning back to the preaching of Rev. R. H. Holland in Yeates' school house, near the present church, in 1850, and the work was continued by Rev. W. B. Wellons, who was then on the field. The church was or-

ganized, the house was built and ready for dedication the third Sunday in March, 1861, and Rev. J. W. Wellons having preached there some before the war. Since the war some of the brightest lights in the denomination have served it. Around 1890 a new house was built. While small in numbers, her members have been shining examples of loyalty to the denomination in all of its branches. We must be pardoned for mentioning a few, Col. A. Savage, Capt. Thos. R. Gaskins and W. J. Lee. Their works do follow them.

This takes the list of the churches up until the war 1862-1865. The remainder has been done during the memory of many present and we shall have to abbreviate a great deal.

JOHNSON'S GROVE was organized by Rev. Thomas W. Joyner and was admitted in 1868, and he was pastor for many years. It has had several pastors since.

LIBERTY SPRING was organized in 1869 by Dr. P. S. B. Corbin with 18 charter members, near the site of the Colonial Chapel called Middle Chapel in the early days. The church was small for a long time and had a hard struggle for years, but in 1904 and 1905 a modern church was built and dedicated April 30th, 1905. It has sent out the following ministers: Revs. C. C. Peel, R. H. Peel, J. W. Rawles and Stanley C. Harrell.

IVOR was organized on October 2nd, 1869, by Revs. Robert Rawles and M. B. Barrett in a school house near, with 20 charter members, Rev. Robert Rawles became the pastor, and it was admitted to Conference that year. In 1871, Rev. Jesse T. Whitley began to work there. The first church was built about 1872, the present one finished in 1913 and was dedicated by Dr. W. W. Staley on August 9th, 1913.

MOUNT CARMEL was organized by Rev. M. B. Barrett and joined the Conference in 1871. This was the outgrowth of a mission Sunday School begun by Major Irwin W. Duck, Rev. M. B. Barrett remained pastor until 1891. She has sent out two ministers: Revs. H. H. Butler and I. W. Johnson. Since 1891 she has been served by several prominent ministers, her own son, Rev. H. H. Butler, being with her for years.

BEREA (Norfolk County) had been a Methodist Protestant Church for some years, but on August 15th, 1871, it decided as a body to separate from the Methodist Protestant Conference, and it united with the Eastern Virginia Conference that year, with Rev. J. N. Manning, as pastor, and since that time it has been one of the progressive churches of the Conference, and has been served by several of our best pastors. It was rebuilt and rededicated November 2nd, 1905.

MISSION work was begun in Norfolk in 1872 by Rev. John N. Manning, and was continued the next year, and in 1884 Brambleton was admitted into the Conference, this time under Rev. H. H. Butler, and the church at Liberty Norfolk County was dismantled and the furniture used in the mission, and in 1889, Norfolk was again admitted with 13 members, and the next year it was reported as fully organized under Rev. C. J. Jones in a building on Charlotte Street, then in 1895, the work was transferred to the Memorial Christian Temple, and this was admitted with 337 members. This represents a work that had been going on for some time along the missionary line, several attempts not making good. This final one was the result of long headed business men and consecrated ministers planning together for success. Rev. Dr. Jones was the pastor, and he was helped by Col. A. Savage and his associates, Capt. P. H. Lee and Mr. T. A. Jones, in the movement. The point became a national pride, and the whole country came together to put it on its feet, with the aid of a loyal congregation. In a few years after it became self-sustaining it had its missionaries on the foreign field, being the first individual church in this Conference to do this. It has had some of the best ministers in the entire country to fill its pulpit. This congregation has now (1922) affiliated with the Christian Temple of Norfolk and Old Providence, and they are building the Christian Temple.

The same year, 1872, Cool Spring was a preaching point, but little seems to have been accomplished there.

SHARON, Camden, N. C., was also admitted in 1872, organized by Rev. J. N. Manning, he serving it as pastor for some time. It was finally dropped in 1881, and we are not informed what disposition was made of the property.

OAKLAND, Nansemond County, Va., was organized by Rev. W. B. Wellons in 1872. This was an after growth of Wills' Chapel, prominent in the early days. This was a Methodist Episcopal church site and was secured from that denomination when they procured the Methodist Protestant church building in Chuckatuck. It has grown and now has one of the best country Sunday Schools in this section. It has been served by several of our best preachers. It is in one of the most historic spots in Southeast Virginia, and has always been a church-going community since the first settlers arrived in the country. She has sent out three ministers, Revs. John U., Nathaniel G. and Charles E. Newman. We might add that the most of the Greek learned by the ministers of the Southern Convention has been taught by Dr. John U. Newman, who has been Professor of Greek in Elon College since her doors were opened.

EURE'S (at first Eure's Cross Roads) was started by two women, Mrs. Emma C. and Mrs. Mary J. Sparkman, members of Damascus, they going to the deacons of Damascus and asking them to send some one to look over the field to see if a Christian Church could not be established there. Rev. C. J. Ralston was sent, he being pastor of Damascus at that time, and he was soon holding services under a bush shelter, and the church was organized August 24th, 1876, the house was built in 1878 and dedicated in April, 1879, and has been remodeled and repaired three times since.

WINDSOR: Mission work had been done there as early as 1873 by Rev. J. T. Whitley, he preaching there in the afternoon and nights. This continued for some years and in 1879 the church was built and dedicated under Rev. E. W. Beale. This was a child of old Antioch, and recently the building has been removed to a more suitable place, and they now have a nice church and good prospects. It has been served by able men, and has sent out one minister, Rev. J. M. Roberts.

In 1881 Bethany appears, having been organized in 1880 with Rev. C. J. Ralston as pastor and 47 members, and the next year it had 52 members. This church prospered for many years, but in the shift of population it united with the Franklin church in 1908 and plans were made to dispose of the property, which was done and in 1920 it is used as a school building, having been sold for that purpose.

This year, 1881, Rev. C. J. Ralston was preaching at Buckhorn, in Nansemond County, as a mission point, but no church was firmly established.

UNION (Surry County) was organized in a school house at Marl Spring by Rev. J. P. Barrett about 1880 and admitted to Conference in 1881 with Rev. R. A. Ricks as minister. Two years later the present house was built about two miles from that spot. It was served for its first years by Revs. R. A. Ricks and J. U. Newman. She is the mother of Dendron Christian Church.

THE CHRISTIAN CHURCH IN FRANKLIN was organized the fifth Sunday in April, 1883, by Rev. W. W. Staley, and it was under the care of Rev. M. L. Hurley and was assisted by the Home Mission Board for some time. It soon began to grow and now has a nice house of worship and a good membership. It has been served by such men as Rev. M. L. Hurley, R. A. Ricks, John T. Kitchen, Dr. W. S. Long, J. O. Cox, and Dr. C. H. Rowland.

WAVERLY appears as a mission point in 1883, having been preceded by an afternoon Sunday School on farm of W. B. West. This school was moved to the village that year. M. J. W. White, John T. Harris and Rev. R. E. Barrett started the movement for a church there, the organization taking place the same year and it was admitted to Conference. Rev. R. A. Ricks came next as pastor and he was followed by others. They worshipped at first in Temperance Hall. The church was completed and dedicated in October, 1886, by Dr. J. P. Barrett. A new and modern church

was erected and dedicated November 1st, 1908. This is a daughter of Spring Hill, and inherited her progressiveness.

BURTON'S GROVE, a child of Barrett's was organized July 4th, 1882, by Rev. M. W. Butler in a school house near the present church. Services were held in this school house for some time, the church being built in 1883, being finally completed and dedicated in May, 1889, by Dr. J. P. Barrett. (1885 she appears in annual.)

CENTERVILLE was organized October 18th, 1885, by Rev. M. W. Butler, it having formerly been a Methodist church, whose membership was transferred to Disputanta, and was used for some years as a school, but the people wanted a church and they organized and united with the Conference in 1885. It has been served by several pastors, and is on the outskirts of the Conference.

In 1886 a mission was started at HANDSOMS, but it finally went down.

ISLE OF WIGHT C. H. was organized 1888 by Rev. John T. Kitchen. At first they worshipped under a shelter, then in the C. H. and finally the house was built. This is an offspring of Antioch, and is located just in front of the C. H. Pastors: Revs. J. T. Kitchen, I. W. Johnson, H. H. Butler, Stanley C. Harrell, E. T. Cotten and J. M. Roberts.

MT. ZION was organized by Rev. H. H. Butler, the church property being donated by Capt. Theodore Houghwout in 1890, and Rev. H. H. Butler served it as pastor for many years, and he was followed by others.

DENDRON was organized April 16th, 1901, by Rev. R. H. Peel with 21 charter members. Corner-stone laid by Rev. W. C. Wicker May 24th, 1902, and house dedicated in October, 1902, by Rev. Dr. W. W. Staley. Revs. R. H. Peel, H. E. Rountree, C. C. Jones, W. D. Harvard, and perhaps others have served as pastors.

This must have been the second organization, as M. W. Butler was there 1892.

SAREM, Gates County, N. C., was admitted to Conference in 1897 with Revs. H. H. Butler and N. G. Newman in charge, this being the result of a revival held in the vicinity by Dr. W. W. Staley and Rev. H. H. Butler, after which the church was organized with 20 members. Corner-stone laid July 13th, 1898, and Rev. R. H. Peel was the first pastor. Rev. C. J. Felton was from this church.

In 1898, EMPORIA appears as a mission point, and work was continued there for some years, a house was built, church organized, but it finally dwindled down, and we understand there is now no organization left.

NEWPORT NEWS: Work was started there by Dr. W. C. Wicker in 1900. A building was ready for use March 3rd, 1901, in North End, and in 1901 the East End Church with 29 members asked for aid, and Rev. N. G. Newman went to the field. A house was then built in East End, and Dr. Wicker resigning both congregations united, and the North End Church was closed the last Sunday in September, 1906. This work has been under the C. M. A. with the help of the local churches and private benefactions, the salary of one of the ministers having been practically paid by a member of another church in the Conference.

In 1902 PETERSBURG was a mission point, where some work was done, but the prospects did not appear bright and it was finally abandoned.

OAK GROVE, Gates County, N. C., was admitted to Conference in 1903 with Rev. B. F. Black as pastor. It had formerly been a M. P. Church, and had gone down, the building was bought and transferred to a new location, being known as Holly Grove, then as Oak Grove, Mr. L. S. Parker being very active in the work, his father having been a former minister of the M. P. Church. It was assisted at 1902 Conference.

SOUTH NORFOLK was organized in 1904 by Rev. Herbert Scholz, while he was pastor of Berkley with 24 charter members, and it has been ministered to by several pastors since.

OLD ZION, Lambert's Point, first appears in 1902 and was admitted to Conference 1903, having been worked up by Rev. J. W. Barrett. It became a mission church, and later the name was changed to Old Zion.

ROSEMONT was organized August 14th, 1902, by Rev. J. Pressley Barrett with 13 charter members, Mr. J. L. Gibson giving the land, first house built about 1900, the second in 1915 and opened for worship in January, 1916, the second Sunday and dedicated last of June, 1919, by Dr. J. O. Atkinson.

WAKEFIELD was organized by Rev. H. E. Rountree March 1st, 1906, and was admitted to Conference the same year with Rev. W. D. Harvard as pastor. Building erected in 1909 and dedicated 4th Sunday in July, 1909.

HOBSON, Nansemond County, Va., was organized by Dr. I. W. Johnson in 1906, admitted to Conference the same year, house erected soon thereafter, and Dr. Johnson has been their pastor all the time.

THE THIRD CHURCH, Norfolk, was organized September 8th, 1907, with 26 charter members and joined the Conference the same year with 30 charter members, with Rev. P. S. Sailer, as pastor. This is a child of Memorial Temple. A temporary building was soon put up and this has been enlarged from time to time, and they are now (1922) building a modern church, and it has a large membership. Rev. L. E. Smith is pastor.

THE OLD BRICK CHURCH, Isle of Wight County, Va., where the Conference once met seems not to remain in the hands of the Christians very long, but for some reason scattered. This was old St. Luke's and the fact that there was a congregation there is confirmed by Bishop Meade in his Old Churches and Families of Virginia. The tenth session of this body met there.

MARS HILL was a church in Southampton County, belonging to the North Carolina and Virginia Conference like Old Lebanon, and was in existence in 1838.

NEW LEBANON was organized in 1882, by R. E. Barrett in a school house then known as 'Level Fork,' now Elberon. The church was built in 1884 by Mr. C. E. Cokes and it was dedicated in May, 1885, by Rev. M. B. Barrett, who served as pastor in 1885 and 1886. He was followed by Rev. M. W. Butler, then came Rev. N. G. Newman, Rev. C. C. Peel, Rev. J. W. Barrett, Rev. J. W. Harrell, Rev. H. E. Rountree and Rev. C. C. Jones and others. This is the successor of Old Lebanon of the early days.

In 1917 the entire Delmarvia Conference of Delaware united with this Conference, but as we have had no opportunity to study these we shall have only to say that they were admitted in 1917. The following churches coming with the Conference: Bethel, Dover, Holden's, Moore's, St. Paul's, Christian Mission, (Dover, Del.), Temperville, all in the State of Delaware.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

NOVEMBER 5, 1922.

"Jesus, The Great Physician."
Luke 4:31-5:39.

GOLDEN TEXT: "Himself took our infirmities,
and bare our diseases."—Matt. 8:17.

Devotional Reading: Isaiah 63:7-14.

Reference Material: Matt. 9:35-38; Mark 1:
21-45.

LESSONS TO LEARN

Jesus is our great Physician. We find that of the forty-five miracles which the Gospels definitely relate as performed by Jesus, thirty-six were miracles of restoration from sickness and death, to say nothing of the many other cures of which there is no specific record. Ministry to human need was a work of love by our Master when He was on earth, and there was no trouble that He could not cure. He is still our Physician for all diseases of body and mind. Are we consulting Him constantly about ills and sorrows? Are we directing to Him the friend who needs His divine ministration?

"*And seeing their faith.*" Faith overcomes obstacles otherwise insurmountable. Faith always finds a way. Faith is not a mere passive force, but is active seeking expression in deeds. It was Charles Dickens who said: "Trust in nothing but Providence and your own efforts; never separate the two." The friends of the palsied man had this trust and their efforts were persistent.

They did not possess the nature which waits for a convenient day. They had such faith in the power of Jesus, that they made the opportunity for their friend to come into His presence. Too often minor obstacles tend to discourage. Faith and work bring the blessing to-day as they made possible the cure of old.

"*The sins are forgiven thee.*" The palsied man received a blessing greater even than his own wish. God gives His children blessings generously. As a wise and kind Heavenly Father, He gives before we ask, and often better than we ask. Later in His ministry, Jesus Christ said: "Hitherto have ye asked nothing in my name: ask, and ye shall receive that your joy may be full," and "Whatsoever ye shall ask the Father in my name, he will give it you." And forgiveness is one of the greatest gifts He gives to man, and one which is always ready for the penitent child. The power of the Great Physician is here shown to the people of His time, so that they departed declaring "We have seen strange things to-day."

Departed . . . glorifying God. Gratitude is indeed a virtue. Favors are bestowed daily which are never recognized by a word of thanks. Too often God's best gifts are taken for granted. "What shall I render unto Jehovah for all his benefits toward me?" The palsied man came to Jesus helpless in body, strong in faith. He came, carried by friends. But he left strong in body, his disease cured, and his sins forgiven. Truly he had much to thank God for. And so have we all. As Thanksgiving Day approaches again, our thoughts are directed to counting our blessings

"one by one," and we are brought to realize that they are so numerous, that our year should be spent "glorifying God."

"Sin brings about paralysis of our best nature."

"The great world's heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;
And the men to bear that message, and to
speak the living word,
Are you and I, my brothers, and the mil-
lions that have heard."

—*Frederick George Scott.*

CHRISTIAN ENDEAVOR TOPIC.

NOVEMBER 5, 1922.

Better Thinking. Phil. 4:4-8. (Consecration Meeting.)

THOUGHTS ON THE TOPIC.

God approves happy thoughts in the minds of His children. He tells them to "rejoice . . . always." Happy thoughts make happy Christian Endeavorers. Christian Endeavor should develop better, happier thinking.

Our progress comes as a result of our thinking. Worry and anxious thoughts of people who do not trust God enough hinder growth in the Christian life. Prayer conquers worry, and faith overcomes anxious thought, and brings to the life, "the peace of God which passeth all understanding."

Thinking on the true, the just and the pure, makes the life true and just and pure. The untrue, unjust and impure thoughts are crowded from the mind, and wrong deeds from the life when thinking is raised to the high plane urged by the Apostle Paul. It is impossible to be constantly thinking good thoughts, while living an evil life. Our thoughts to a very large degree determine our lives, our character and our destiny.

"Sow a thought and reap an act,
Sow an act and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny."

"Ideas are the greatest warriors in the world."—*Jas. Field.*

"Great thoughts are blossoms that fill the world with perfume and joy."—*Geo. H. Knox.*

"Thoughts are mightier than armies. Purposes have achieved more victories than horsemen or chariots."—*W. M. Paxton, D. D.*

"The man with an idea has ever changed the fact of the world. Your idea or ideal is not fully yours until you have expressed it."—*Henry C. King.*

To the Women of the North Carolina Christian Conference:

Owing to conditions in Raleigh, it has been deemed expedient to change the date of the Woman's Missionary Convention from November 9 to November 2, one week earlier.

A full representation from all missionary or-

ganizations and churches throughout the Conference is earnestly desired.

The missionary work is growing and we women need to increase our efforts to reach the goal set for 1922, as the demand for funds becomes more urgent each year. All ministers are cordially invited to join us in Raleigh November 2, 1922.

PROGRAM, WOMAN'S MISSIONARY CONVENTION.

Program—Woman's Missionary Convention of The North Carolina Christian Conference, First Christian Church, Raleigh, N. C., November 2, 1922.

Opening Session Thursday Evening, 8:00 o'Clock.

Devotional, Mrs. N. G. Newman, Elon College, N. C.; Special Music, Address of Welcome, Mrs. L. L. Vaughn, Raleigh N. C.; Response, Mrs. J. D. Kernodle, Graham, N. C.; Music, Address, Miss Olive Williams, Porto Rico; Address, Dr. W. A. Harper, Elon College, N. C.; Announcements, Social Hour.

Friday Morning, 9:30 o'Clock.

Devotional, Mrs. H. Russell Clem, Greensboro, N. C.; Enrollment of Delegates; Reports of Officers—President, Secretary, Treasurer, Superintendent Y. P., Superintendent Cradle Roll, Superintendent Literature; Reports of Societies—Adult, Young People, Willing Workers, Boys, Cradle Roll; Address, Dr. W. P. Minton, Dayton, Ohio; Appointment of Committees; Adjournment for Lunch.

Afternoon Session, 2:15 o'Clock.

Devotionals, Miss Susie Riddick, Durham, N. C.; Address, Dr. J. O. Atkinson, Mission Secretary; Round Table, Mrs. W. A. Harper, Elon College, N. C.; Last Words.

De Notes of De Big Brass Horn.

From one of our exchanges we clip the following incident, and it is well worth reading and considering as a meditation:

A sincere, pious old Southern colored man was asked to talk at the funeral of a little child. He was talking on the text, "All things work together for good to them that love God." He said in substance: "Brethren, we can't take one of God's dealings by itself. We got to put them all together. He don't say His dealings work by themselves. He says dey work together for good. You hear dat brass band? Take all dem horns sep'rate—be mighty poor music. De high tenor horn makes shrill music by itself. It takes all de horns together to make de music. Dis is like de notes ob de big brass horn. Dere's no music here. But let us wait in faith till God brings in de brass horn ob death, a solemn sound. We all wait for de horn ob de resurrection, for de horn ob de ascension, for de angelic horn. When all de horns in God's great band of providence get together, den dere will be music in heaven."

Mr. Spurgeon's Answer to Two Churches

A country church offered such a very small salary that Mr. Spurgeon wrote to the trustees: "The only individual I know who could exist on such a stipend is the angel Gabriel. He would need neither cash nor clothes, and he would come down from heaven every Sunday morning and go back at night. So I advise you to invite him." The qualifications specified by another church were so many that Mr. Spurgeon recommended the corresponding deacon to take a large sheet of brown paper and cut out a minister of the size and shape desired.—*Selected.*

NELSON.

Little Emory, the twin son of Brother and Sister Albert Nelson, was born August 12, 1920, and died August 30, 1922, aged two years and eighteen days. There are two surviving children in the family, William, six years of age and the twin sister. Brother and Sister Nelson are deeply grieved to lose their bright little boy, but their faith is in Jesus who is giving them sustaining grace.

C. E. NEWMAN.

A DOUBLE MARRIAGE

The home of Mr. and Mrs. W. P. Copeland of Eagle Springs, N. C., was the scene of a pretty double wedding October 4, 1922, when their twin daughters Misses Monte and Jennie, became the brides respectively of Mr. Jeter Allred and Lacey Cole, both of Norman, N. C.

The room was tastefully decorated with potted ferns and evergreens, when the brides to be entered, each dressed in a beautiful travelling suit of blue with hat to match with a crescent of ferns and brides roses over their left arms, while their right arms were locked with their husbands to be.

The ceremony was performed by a former pastor, Rev. F. J. Green of Ramseur, N. C., and after the vows had been said, prayer was offered while the young couples knelt around the hymeneal altar.

Immediately after the ceremony, and a beautiful supper, the young couples left for Asheville, N. C., where they will spend their honeymoon. Many friends wish them happiness and long life.

F. J. GREEN.

NOT MEN, BUT CHRIST

One earnest man was on the point of forsaking the doctrine of the eradication of the "Old Man," because, he said, "There is no use to preach it when I do not see it manifested and proven by the lives of those who profess it." His friend replied, "Get your doctrine out of the Bible, not from the lives of men."

St. Paul called attention to the fact that we do not yet see all things put under Him; but rejoices that we can see Jesus who has made the fullest provision for the salvation of every man (Heb. 2: 8, 9). It is impossible for us to always discern the difference between human weakness and sin in the lives of those about us. We may judge a man as a sinner who has, in God's judgment, but made a mistake.

We will never see any ideal men in this world, there never was but one ideal, the man Christ Jesus; but we can believe the word of His promise to save us from the guilt and presence of sin, and we can have the testimony of His Spirit to the fact that He has sanctified us wholly (Heb. 2: 11). Whether any one ever had it or not, God has promised full salvation. If I am so rigid in my requirements that I am not able to look upon a single life that measures up to the standard of His Word, still the Word, and not the lives of men, is the basis of my

faith and the rule of my practice. Even if I will not receive the testimony of men, the testimony of God is greater.—Herald of Holiness.

THE DEATH OF A BELIEVER.

The Apostle slept; a light shone in the prison,

An angel touched his side;
"Arise," he said, and quickly he hath risen,
His fettered limbs untied.

The watchers saw no light at midnight
greamling;

They heard no sound of feet,
The gates fly open, and the saint still dreaming
Stands free upon the street.

So, when the Christian's eyelid drops
and closes

In nature's final strife;
A friendly angel stands where he reposes
To wake him up to life,

He gives a gentle touch and so releases
The spirit from its clay;

From sin's temptations, and from life's distresses
He bids it come away.

It rises up, and, from its darksome mansion

It takes its silent flight,
And finds its freedom in the far expansion
Of heavenly air and light.

Behind, it hears Time's iron gates close faintly,

It is now far from them.
For it has reached the city of the saintly,
The new Jerusalem.

A voice is heard on earth of kinsfolk weeping

The loss of one they love;
But he is gone, where the redeemed are keeping
A jubilee above.

The mourners throng the way, and from the steeple

The funeral bell tolls slow;
But on the golden streets the happy people
Are passing to and fro

And saying, as they meet, "Rejoice!
Another

Long waited for, is come;
The Savior's heart is glad, a well loved brother
Has reached the Father's home."

—Author Unknown.

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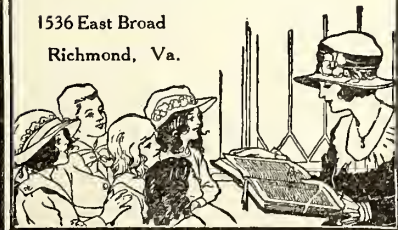
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NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

OBITUARY.

Departed this life at her home, Haw River, N. C., October 8th, 1922, Mrs. J. H. McClure, wife of Deacon J. H. McClure of Haw River Christian Church. Sister McClure was a member of the Baptist Church at Haw River. She had not been well for some time, but kept up and at her household duties till within about a day of her death. She bore her affliction very patiently and did not complain. A good woman and devoted wife has fallen asleep.

The funeral services were conducted by her pastor and the writer and the interment was in the cemetery at Graham, N. C. May the dear Master comfort the bereaved.
P. H. FLEMING.

WHAT WILT THOU.

Do what Thou wilt! yes, only do
What seemeth good to Thee:
Thou art so loving, wise and true,
It must be best for me.

Send what Thou wilt, or beating
shower,
Soft dew, or brilliant sun;
Alike in still or stormy hour,
My Lord, Thy will be done.

Teach what Thou wilt; and make me
learn
Each lesson full and sweet,
The deeper things of God discern
While sitting at Thy feet.

Say what Thou wilt; and let each
word

My quick obedience win;
Let loyalty and love be stirred
To deeper glow within.

Give what Thou wilt; for then I
know
I shall be rich indeed;
My King rejoices to bestow
Supply for every need.

Take what Thou wilt, beloved Lord,
For I have all in Thee!
My own great exceeding reward
Thou, Thou Thyself shalt be!

—Frances Ridley Havergal.



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IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, NOVEMBER 2, 1922.

NUMBER 44.

THE SUN'S OBSERVATORY

Uncle Sam Borrows the People's Savings.—

"For the first time since the World War the Secretary of the Treasury, Mr. Andrew Mellon, announces an issue of \$500,000,000 of United States government bonds. The bonds bear four and one quarter per cent interest. They are thirty-year bonds and are without the special tax exemption privileges. The final date for turning in bids for the bonds was October 16. Several days before that date bids had been received for more than one billion dollars' worth of the bonds. This shows that many people have money to loan and that they have confidence in the stability of the United States government. The various issues of Liberty Bonds are selling above par and are in demand."

The United States Quits Bootlegging.—

"All law-abiding citizens are pleased with the decision of the State Department to put a stop to the sale of liquors on American ships anywhere in the world and to stop the sale of liquors on foreign ships while they are in American waters. Attorney General Daugherty, after long consideration of the matter, has announced his decision that the selling of intoxicating liquors on American ships, government owned or privately owned, anywhere in the world is contrary to law. He also rules that no foreign ship may bring such liquors within the three-mile limit, sealed or unsealed, whether they are or are not intended for consumption in this country. The President has therefore instructed Chairman Lasker of the Shipping Board to discontinue the transport and sale of alcoholic liquors on Shipping Board vessels and has directed Secretary Mellon to deliver equivalent instructions to all private owners of American ships. This is good news indeed."

A Rare Bible.—

"Through the courtesy of Mr. Gabriel Wells, of New York, a rare copy of the Gutenberg Bible, which is his, is now on temporary exhibition at the National Museum in Washington. Gutenberg invented the art of printing from movable type. Prior to his time printing was done from carved wooden blocks, on which was everything which appeared on a page. Gutenberg invented the three essentials of modern printing, changed only in details since his day in the early part of the fifteenth century. These three things—type, mold, from which the type is cast, and matrix from which the mold is made—have had a more powerful influence upon the world than any other invention or discovery ever made. Through them all knowledge is spread; through printing the Bible has become the world's book; through printing has education of the masses been accomplished; through printing has civilization displaced barbarism and knowledge taken the place of ignorance and superstition."

Standard Oil Stock Jumps.—

"Sensational gains in the value of Standard Oil stock startles Wall Street. The gains are unprecedented in the history of American stocks. The announcement of the payment of very large dividends caused the stock to increase in a few days more than a billion dollars. John D. Rockefeller, Jr.'s holdings alone increased more than \$52,000,000—that is, "on paper" Mr. Rockefeller is more than \$52,000,000 richer than he was a few weeks ago. As is well known, the United States Supreme Court in 1911 split up the Standard Oil Company. There are now thirty-five units of the company, the Standard Oil Company of New Jersey, the Standard Oil Company of Louisiana, and so on. A dividend of \$200 per share was announced by some of the units. And a few years ago the shares were selling as low as \$125. No wonder we pay high for gasoline and other oil products."

Raise Restaurant Standards.—

"To the discredit of the American people, they are patronizing eating houses more and more. We say this to their discredit because the practice means the weakening of home ties, and anything that detracts from the home weakens the very foundations of all that is best in our American life. The National Restaurant Association met in Washington City last week. One of the speakers said: "The development of the public restaurant business in America has been so rapid during the past few years that too much of it has been done on the fly-by-night basis. The time is ripe for the stabilized restaurant to assume proper leadership in the industry. The public will soon learn to discriminate between the stabilized restaurant and the mushroom unstabilized type of public eating place." Those who must eat in restaurants deserve improved service, but, so far as it may encourage those who could eat at home to go to restaurants for their meals, it would be better not to improve the service."

Our Autoists in Japan.—

"It is said that the following traffic rules for automobile drivers are posted in conspicuous places on the streets of the cities of Japan: "At the rise of the hand of the policeman stop rapidly. Do not pass him by or otherwise disrespect him. When a passenger 'of the foot' hoves in sight, tootle the horn trumpet to him melodiously at first. If he still obstacles your passage, tootle him with vigor and express by word of the mouth the warning 'hi, hi.' Beware of the wandering horse that he shall not take fright as you pass him. Do not explode the exhaust box at him. Go smoothly by or stop by the roadside till he pass away. Give space of the festive dog that make sport in the roadway. Avoid entanglement of dog with

your wheel spokes. Go smoothly on the grease mud, as there lurk the skid demon. Press the brake of the foot as you roll around the corner to save the collapse and tie-up." We think it would be in order for many American automobile drivers to be sentenced to drive upon the streets of Japanese cities for from two to twelve months."

Dangers Ahead!

We are confronted today with world-wide upheaval and embittered antagonism in social and industrial relations. This is, in part, the heritage of war; in part, it is the growing pain of democracy—that democracy which had its birth in brotherhood and now seeks to make brotherhood the actual law of community life and so embody Christian thought and feeling in political and industrial relationships. Difficulties innumerable are an accompaniment of such an effort. Such difficulties, however, open to the Church a wide door of opportunity and leadership. For, as we have been reminded, the Church, ideally, is "A great democracy of God's servants and Christ's brethren." Democracy really seeks to embody in statute law the fact that men are brethren. Necessarily that is not an easy task. We shall solve its problems only as we become servants of God, making our brotherhood a brotherhood of service in Him.

The gospel of the Kingdom is of and in itself a social message. In all industrial questions there is need, above all else, of frank co-operation and sympathetic understanding. There are also certain primary and fundamental principles of economic and social justice for which the Church must stand. In obedience to Christ's teaching, the Church is bound to bear positive and corporate witness to the equal and infinite value of every human personality. To this end we would emphasize the duty which is laid upon all Christians, of placing human values first in the conduct of business. The end of business is not primarily profit but human welfare and the common good. In the language of the Lambeth Resolutions on "Social and Industrial Questions," we believe that "an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage."

To arouse and educate the public conscience to a recognition of the truth of these principles and a brave effort to apply them, and to transmute the present spirit of self-seeking into good will and mutual confidence and helpfulness, is the task of the Church, and of every one of its members.—*Southern Churchman.*

NOTES-PERSONALS

The prophet must always be a martyr because the disciples of the things that are, will crucify the man who sees the things that yet shall be.

Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place,
And which once circling in its placid round
Not all the tumult of the worlds can shake.

Lowell.

"We have seen His star" was the declaration of the Wise Men, and seeing it there was but one thing for wisdom to do and that was to follow it, day and night, until they arrived where God lay waiting.

It is not a difficult task for a man to take a hammer and go around breaking to pieces every thing which comes in his reach, but it is not an easy thing to go around and mend them and rebuild them again so that they shall serve the same purpose as well as they did before.

When you go to work for the Lord, do not forget and think you are in the work of the world, for if you do, you may use the human agency to win success, and that will always be a failure. Use not carnal weapons, but the weapons that God gives and so win your victory.

Are you complying with the request of Dr. Atkinson to pray for our Men and Millions Movement? Do not forget this request. The men who have carried the responsibility of this work need the sympathy and assistance of every lover of our cause. You can help it by earnest, believing prayer.

"A man tells of how he was called on the wire from five hundred miles away. He could hear perfectly, but not one word of his went over the wire. His transmitter was out of order. This sometimes happens in our communication with our Heavenly Father. 'If I regard iniquity in my heart, the Lord will not hear me.'"

It is a constant effort if we make our lives worth much to the world. Some one has said: "He only is a true citizen who strives, day by day, to develop higher national ideals, and by adding his own mite of effort to the cause of righteousness brings the gates of the Golden City a little closer to our view."

The outlook for Christian education is hopeful, if only we may keep the other side from dominating the work of the Christian in that direction. The Christian educator must be untrammelled by the handicaps of the world-life. We cannot have two heads of equal power in any enterprise. Let Christ and his ideals be at the head, and when all others submit to him, then we shall have the development of the education which is truly Christian.

One of our exchanges puts it this way:

"When a young man is in love, we say he is 'paying attention' to his beloved. It is a perfectly good description. Where there is love of any kind, it results in a concentration of interest. When one really loves God, it will result inevitably in his 'paying attention' to God's will, and will cause him to go to any sacrifice to serve Him."

Nature has a beautiful way of overgrowing the wounds and hiding her scars; if the bark be knocked off a tree, in due time the evidence of the wound will be obliterated, the vital processes in the tree itself will find a way to cover the scar. This is a lesson, a blessed lesson that men should learn. We ought to outgrow the wounds we receive from others. If we have in us a full and abounding life we will outgrow them. A pin scratch will not make a permanent wound on healthy skin.—*Western Methodist.*

Do you know what is the starting point in the Christian life? There must be such a starting point. It will pay you, and all the rest of us, to find out where that starting point is and then be sure to seek that point, and finding it, begin there and go in search of Christ. Rev. F. L. Vernon says: "There is no other way to become a Christian. He who dares to do the will shall know the doctrine. But he must do the will first. From the top of Calvary you can see the City. But you must go to the top."

We preachers need to hear advice and in many instances we need to take the good advice which may be given us. We read of an old brother who had more sense than eloquence, who being called on to lead in prayer, he included in the prayer the pastor, and in doing so he said: "Lord give him unction and gumption, for he needs both." That was pretty well done, and many of us are in need of both. We should not allow that prayer to end with some one else praying for us—we ought to pray that or a similar prayer often for ourselves.

The sainted Andrew Murray once said:

"There is no way of being delivered from this life of self but one; we must follow Christ, set our hearts upon Him, listen to His teachings, give ourselves up every day that Christ may be in all of us, and by the power of Christ the denials of self will be a blessed, unceasing reality. Never for one hour do I expect the Christian to reach a stage at which he can say, 'I have no self to deny.' His fellowship with the cross of Christ will be an unceasing denial of self every hour and every moment."

That was a very graceful act on the part of Rev. J. O. Atkinson, when in the late session of the American Christian Convention, he led Rev. J. W. Holt, who lives within a short walk of the Burlington Christian Church, to the front and introduced him to the Convention as one of our retired brethren, who was also the man who organized the Burlington Christian Church in which the Convention was then meeting. We feel sure the Convention will remember the act as a very pleasant one, and we feel we are quite sure also that Bro. Holt will remember it as one of the sunny spots in his long and useful life.

Do we appreciate them? Who? Why, the missionaries who are toiling in foreign lands with no hope of any great achievements, as the world looks upon their work, but they are looking higher and beyond what the world has to say. Referring to this matter, Mr. J. A. MacCallum says: "There are thousands of missionaries today who, with no complaint and no thought of doing anything noteworthy, are giving their lives to a cause so vast that its impact upon even a small man makes him large. Sometimes their creeds are narrow, but their motives are so pure and free from self-regard that in action they burst these self-imposed shackles, and their minds move with mighty strides towards a world redeemed from ignorance, superstition and sin."

Why do men go mad? It is due to some wrong conception of life, as we believe. The man who has the right view of life and sticks to it, we believe will never go mad. Robert J. Burdette says: "It isn't the experience of today that drives men mad. It is the remorse of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with Him. Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow."

We are religionists, but are we Christians, real Christians? Have we been born of the Spirit? There is much talk now a days of the regeneration of society. There is such a thing as the regeneration of society, but it is a very different thing from the regeneration of the individual. Regeneration of the human heart is the work of the Spirit in bringing us to see the truth in its right light. It takes us as it finds us in the darkness and brings us into the light of God. Indeed, as we see it, we cannot have the regeneration of society except as we first have the regeneration of the Holy Spirit upon the individual heart and life. It is the regenerated individual who brings regeneration to society. Society has no other way, so far as we know to get regeneration. J. D. L. Thomas is quoted as saying, and he says it well: "There can be no complete social transformation without individual regeneration. The church must focus her efforts upon living and teaching personal religion. She must give herself to prayer and meditation, for it is while we muse the fire burns and passion is born of thought. It is spiritual passion we need. In addition to intellectual culture, which was never more necessary than it is today, the church needs this spiritual passion, which will clothe her message with authority in dealing with men and nations."

"The managers of the Central Carolina Fair Association at Greensboro advertised that there would be no gambling this year at the fair and then kept their word. The amusement company that secured the concessions of the Midway had contracted that no gambling devices should be allowed, and then regardless of the agreement opened up in full force as soon as they began business. But the managers of the fair put a stop to it. The amusement company protested vigorously and even closed up entirely for a while in the hope of forcing the managers of the fair to terms, but they stood firm and compelled the carnival crowd to observe the original contract. As a result the city school board met and ordered a holiday last Friday for the school children so that they might attend the fair, since objectionable features had been eliminated, and the Ministerial Association passed special resolutions commending the stand that had been taken for a clean fair. We mention these things to commend the action and to call upon the managers of other fairs in the state and upon the communities in which they are held to clear out the gambling devices and other hurtful features. There has been entirely too much advertising that no gambling will be allowed and then permit it to go right on. Managers of fairs should deal honestly with the public or they should be compelled by an enraged sense of decency in their communities to keep faith with the people."—*North Carolina Christian Advocate.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

A FAIR QUESTION FOR DENOMINATIONAL SCHOOLS.

If the denominational school or college is to be Christian in name and in a few points of Christian truth, why not let it take the essentials in the Christian life. The whole scope of actual Christian truth is needed to give *Christian Character* to its students and work. One of the best articles we have seen along this line, we find in an exchange, and was delivered by Rev. J. A. Huffman on the occasion of *Marion College Day*. It is most fitting for the study of all college presidents, professors, students and trustees. We are giving it a prominent place in our columns. We really wish it may be given a careful and prayerful study on the part of all these school and college leaders. It follows and is worthy of the attention, the careful attention, of all who may be concerned.—EDITOR.

THE RELATION OF THE HOLY SPIRIT TO THE EDUCATIONAL PROGRAM OF THE CHURCH.

"Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." John 16: 13.

No one doubts but that the church has a program of evangelism, but sometimes the question is raised as to whether or not the church would engage in an educational program. Every educational institution launched and maintained by any branch of the Christian church is an affirmative answer to the question whether or not the church should engage in education.

The fact is, that the state does not, and some argue, cannot, supply distinctly Christian education. This is the result of a democratic government, church and state being separate, and all classes alike—Christian, Jew, pagan and atheist—being patrons of education such as the state offers.

Since the Christian element is so vital to our educational processes, if we would have our young people to be Christian, and since the state cannot or does not supply that element, there remains no institution capable of supplying it but the church. The Christian home can go a long way in providing the Christian element during the process of primary and secondary education—the common and high school periods, while the children are constantly under parental care, attending school from home; but finds itself almost entirely helpless when the child is ready for higher education, and must leave home to attend college. The only solution to the problem of Christian higher education is for the church to assume an educational program, providing training in every field of necessary and legitimate knowledge. There are some highly specialized courses, such as medicine, engineering, etc., which may quite safely be taken by maturer Christian young people, which the church may not feel obliged to include in its educational program, but the church must not fail to provide Christian education for her young people, preparing them for specific Christian work and the legitimate occupations and professions, making provisions for both ministry and laity.

Since the Holy Spirit, the third person of the Trinity, the Administrator of the Affairs of Grace in this dispensation, is interested in the

church's program of evangelism, this and her educational program are closer related than most people realize. How often, if ever, do we hear mention made of the fact, that the Holy Spirit has any relation, whatever to the educational program? Perhaps this is one thing which is wrong with so many so-called Christian institutions.

The promise that the Holy Spirit will guide into all truth is primarily applicable to the truth of God's Word, the truth relative to sin and salvation. But the "all" of the promise must, from the very interest of the Holy Spirit in the church and her members, be sufficiently inclusive to embrace all the fields of legitimate knowledge into which we may enter, and in which we may make inquiry.

The Holy Spirit is vitally interested in the organization of an educational institution, its faculty and its curriculum. He is also interested in every activity of the institution, and if given His way, would Christianize and spiritualize the atmosphere of the school, making it natural that intellectual progress and spiritual advancement should go hand in hand.

Apart from the regular school work, there are three distinct spheres of activity in the average institution of higher education, all of which have a far-reaching effect upon the product of the institution. To fail to give the Holy Spirit His place in either of these activities has resulted in havoc, spiritually, in many an institution.

The Social Life.

Man is a social being. He cannot help it for God made him that way. The social life of an institution is an important part of it, and if properly conducted makes for refinement, culture and spirituality. The social life of many a so-called Christian institution tends toward coarseness, sensuality, indolence and worldliness. Surely, if the Holy Spirit were given a place in the social program of the institution, it would not be degraded into card playing, dances, mock marriages, attending theaters and movies, parties featuring every popular event and occasion. This is not to argue that every gathering must be for a wholly religious purpose, but to insist, that if the Holy Spirit is given His place in the social program of an institution, nothing will be introduced, even in a social way, which will militate against the healthy spiritual progress of the school.

The Athletic Life.

No one who has ever borne responsibility to an oncoming generation of young people, whether in the home or in an institution, will doubt the necessity of physical exercise. This is necessary for their physical well-being. Young people who live in rural districts, especially those on farms, receive a large proportion of their necessary physical exercise in attending to their duties. But in an institution some form of a systematic exercise is necessary. Perhaps the most relaxing and profitable physical exercise for an institution is some suitable form of athletics. But athletics in many Christian institutions, like in others, has become so highly developed, that only a few can participate—such who can "make the team," while the student body as a whole and especially those who need it most, get practically nothing out of athletics. Then, too, by the system of intercollegiate games which is in vogue, much valuable time is expended by the teams in making "trips" and much money is expended by the students of institutions in paying other teams for games conducted at home. The moral hazard of teams on "trips" is no small one, to say nothing of the waste of time. The high athletic spirit which such a condition develops

is not conducive to spirituality, nor the highest type of scholarship. Students have been known to leave school before the close of the year because the cost of maintaining the athletic program drained their financial resources. Athletics frequently crowd out regular school work, and the situation in many institutions was described by Ex-President Wilson, when President of Princeton University, when he said: "The tail (athletics) is wagging the dog, instead of the dog wagging the tail." This type of athletics also encourages gambling, which is indulged in to an alarming degree by the students in many institutions. Dad Elliott recently said: "Within five years college athletics will be as notoriously corrupt as the race track ever was."

Now the Holy Spirit would be pleased to sustain a relation to the athletic program of a Christian institution, and if He would be allowed to do so, the gymnasium might become a sacred place, for here the young men and women would be made fitter temples for His dwelling. He would certainly exclude the coarser, brutal games; would promote a type of athletics from which all alike unselfishly might share the benefits, and which would not require a needless expenditure of time and money, nor expose "teams" to moral dangers beyond the control of their institution.

The Religious Life.

It goes without saying, that the religious life of an institution will be influenced largely by its own activities. It is equally evident, that other activities in an institution will be determined by the religious life. Every activity reacts upon the other activities.

Here, again, the Holy Spirit's ministry is greatly needed, but usually ignored. The religious standards set for Christian institutions by popular organizations which aspire to leadership in all institutions of higher learning, such as the Y. M. C. A. and the Y. W. C. A., are superficial and largely of social character. When once these organizations become entrenched within an institution, it is well nigh impossible to dislodge them, and as long as they function in institutions their standards of religious experience and life prevail. Of course, where the church, whose educational institution is in question, has no higher standard of religious experience and life to offer, such standards are likely acceptable. But where a church stands for higher religious standards, such organizations should not be allowed to function within its institutions of learning and set the religious standards for them. The Holy Spirit cannot guide into the truth of sin and salvation, where His ministry is neglected and undesired. There is nothing in the experience and practice of holiness which is inconsistent with young life, and while young people express their religious experiences in a way peculiar and consistent with youth, this standard should be maintained for and by them, by the organization within the church whose institution of learning is under consideration, best adapted to this ministry. The ministry of the Holy Spirit is adapted to the religious life of the young people within an institution of higher learning no less than to other people outside of such institutions.

The Quest for Truth.

If the Holy Spirit is to lead us unto all truth, within every field of legitimate and necessary knowledge, why should we not seek His guidance in our whole quest for truth? No one would doubt the propriety of asking Divine guidance for a recitation in theology. Why should we not, as well, seek the guidance of the

Holy Spirit in our study of physics, botany, biology, zoology, chemistry, mathematics, astronomy, or any other subject in the curriculum of higher education? If we should seek His ministry as we should, we would find God in His universe and be spared the doubts and skepticism which frequently result from scientific studies. I once studied astronomy through the whole course, under one of the most distinguished astronomers in America, who during the whole time never mentioned the existence of God. How different with the eminent Christian scientist, Kepler, who after believing for years that the earth's orbit was not a circle but an ellipse, finally proved the same mathematically, is reputed to have exclaimed: "Oh God, I think Thy thoughts after Thee." Education is that process by which we become acquainted with our environments, and a true process of education cannot but lead to a knowledge of God, who is our greatest environment, in His relation to the universe and man. Only bad process of education leads in the opposite direction. If the Holy Spirit is given His proper place in the educational program of the Church, head and heart will go together in the quest for truth and appropriation of truth, and the educational institutions of the Church will prove veritable bulwarks of faith, promoters of everything for which the Church stands, and mighty factors in the salvation of men.

HOW DO YOU READ YOUR BIBLE?

That is not the primary question. The main question for each of us to answer is this: *Do I even make an effort to read my Bible as much as I read the newspapers?* We fear you do not. Or if you do, then you are the exception to the rule, as we think of the matter. If the matter of your reading your Bible is settled, then the next question is, *How do you read it?*

In answering this question, we propose to allow Iva Durham Vennard to tell you how you ought to read your Bible in order to get help from its great truths for your own heart and mind and life. Iva Durham Vennard says:

There are those who consider it very important that we should know our Bibles from the literary point of view and that we should be well versed in its geography and history as well as to have some knowledge of its accuracy compared with science, etc. Some intellectual people are content to put years of study upon its records, testing their authenticity and the like. We would not condemn this intellectual view if it is reverently done. We believe that geography and history are necessary as a background for the truth taught. But the sacred Book does not open its heart and yield its spiritual treasure to this kind of Bible reading. There are riches hidden from the wise and prudent who have only the world's standards of learning, riches that are revealed to babes who know the deeper secret of dependence upon the Holy Spirit.

Then there are those who read their Bibles almost entirely in the devotional attitude. There is not one word of criticism to be offered. We wish there were more people reading it upon their knees. The Church of today would be vastly richer if more of her members were daily drawing their spiritual exaltation from this well-spring of inspiration and illumination in their private devotions. I remember an aged saint who had never had the opportunity of taking a Bible course in a training school. There were no Sunday Schools even in her childhood, but through the long years of her life, in the midst of much responsibility and sorrow she had loved this book for her comfort, and had read it through from cover to cover, year after year, in

her private devotions. At length the eyes became too dim to follow its lines and the dear old hands too feeble to hold it up any longer, but she loved to have it in her lap as she sat in the big arm chair. It had been "the man of her counsel," and the secret of her strength for so many years, that it was a comfort to her at the eventide of life simply to fold her tired hands upon its worn and beloved cover. She was a devotional reader. And friend, if we do not understand in a measure at least, this love for the Book itself, we have missed something that is very sweet and precious.

There is still another way of reading our Bibles, a middle way perhaps between the two mentioned. Let us remind ourselves again that the Bible is truth. We often hear the remark, "I believe everything the Bible says. If it's in the Bible that is authority enough for me." And we Amen it. But there is something more fundamental than that. Everything the Bible says is true, but not simply because it is the Bible. It is in the Bible because it is true. Truth is eternal. The Bible is God's Book. It is the revealed, inspired expression of God's wisdom and His will. What is written, God has caused to be written and has marvelously preserved for us through the crashing of centuries, because it is His own eternal truth; true before the Bible as a book had been begun. With this conception of the eternity of the truth before us, let us come to its written pages with all our intelligence, reverently gathering all the knowledge we can concerning it, and with all the devotion of our hearts, laying bare our inmost being to the Holy Spirit, that we may discover, as Dr. Mabie so forcibly expressed it, certainties to go by: The Bible stories, its biography, history, poetry, epistles, prophecy, all are more than a mere record with its local coloring and application. They embody the eternal principles, the certainties of God's wisdom and His infinitely loving will. That is why the Bible never gets to be a back number. It is never out of date. It is the only book that fits every generation and bears a message for all time.

A few years ago we heard a brother say that he always came to the study of the Scriptures with this prayer in his heart—"Lord, let me find the truth. Make it a working force in my life. Let me learn its working value." Would that this were the heart prayer of us all! If we read to discover its "certainties to go by," then indeed the Word becomes a "lamp unto our feet and a light unto our pathway." And if we pray that this certainty may become a working force in us, that will bring down the measuring rod of God's eternal truth upon our lives. It will square us in ethics as well as in doctrine. It will search us out in motive as well as in theology. Then indeed we as "living epistles known and read of all men" will tell the same story that our Book records. We will be true witnesses. May God help us all in the study of our Bibles.

SWEET CHARITY"—WHO? WHEN? AND WHERE?

Charity is a Christian grace and it ought to have a place in the heart and mind of every Christian, for when a virtue is in the heart, it will be very likely to come out and undertake something for the world: Hilda Richmond, a noted lady writer, gives the following story as illustrating some of the more desirable features of real charity. She says:

A woman who moved to another town was sincerely mourned by all her friends for her lovable qualities; but among the expressions of

regret heard on all hands at her departure none was more sincere nor expressive than that of an old lady in deep poverty who the woman, now a resident of a distant town, delighted to help and visit. The old lady, entirely unable to support herself, was deeply grateful to those who made it possible for her to remain in her tiny home; but for some of her supporters she could not help having a warmer affection than others.

"Mrs. M——— always made charity so sweet to me," she lamented. "I shall miss her so much. She made me feel that it was a privilege for her to help me. She was always praising me for my housekeeping and my keeping cheerful in old age after I had lost all my folk and recalling the times when I was able to help others, and—O, well, I can't explain, but she took all the sting out of poverty."

And the humble friend who listened understood. Kind-hearted, really good women visited the tiny home with bigger and better gifts than Mrs. M——— could bring; but they loaded the poor old soul down with cautions as to being very careful with the supplies they brought and making them go as far as she could, and they talked about the high cost of living and the taxes and repairs on the shabby little home, and they were in too much of a hurry to sit down—things that Mrs. M——— never did. To many the old lady was merely a charity case, one of a long list of people who must be supported; but to Mrs. M——— the charity cases were dear friends, and she gave of herself as freely and far more generously than she could give of her means.

It is a wonderful thing to be able to make the poor forget their poverty even for a brief period. To be sure, there are shiftless, no-account folk who would waste every penny given them and be content to live in filth and wretchedness, but there are others who hold out to the last moment rather than ask for help. Sickness, misfortune, the faults of others, accidents, and trickery may rob them of the means of support, thereby adding double sorrow to their poverty, and it is worse than useless to remind them of their troubles. Particularly are old people abnormally sensitive, and they do love sympathy and comfort.

Perhaps the term "sweet charity" was coined to make wealthy people regard giving as a delightful privilege rather than a duty, and year by year more people are coming to see in giving a means of education and growth and development for themselves as well as a delightful opportunity to serve their day and generation; but when the word "sweet" can be made to mean something to the recipients of charity, then the highest peak of unselfishness has been reached in giving—that is, giving as Christ himself gave. "Go thou and sin no more," he said to those who came burdened with sin. To him it was the joy of life to give, and to those who received his bounty in those sunny days in Galilee it was a gift that carried no condescension with it. O that the number of men and women who make charity sweet to the helpless and the infirm and the needy might multiply a thousandfold! There is need for tact and consideration and kindly sympathy and love and helpfulness in handing out money and old clothes and food to restore self-respect, to banish bitterness, to inspire hope in hopeless hearts, and to show Christ himself to those who know him not.

ACTING IN THE CHURCHES—PAUL IN ROME.

There seems to be quite an aping of the theater on the part of a good many churches. It was published sometime ago that some professor

in one of our great universities went one Sabbath to see what was the difference in the attendance at the theaters and at the churches. He went and he saw, but he did not come back as a conqueror, for he had to admit—what a shame upon the people of this country!—that the attendance at the theater was much larger than in the churches. Forthwith the church had to try an experiment—it must see if acting in the church would not bring out as many as the theaters. But the theaters could beat the churches in the matter of attendance, and for the reason that the theater was in its own place of service—if it deserves that name—and therefore much better prepared to amuse and entertain than the church, and besides the church in theatricals is out of its place, for it was never given such a mission to this world, but there are many people who wish it had been given such a mission—at least their actions seem to indicate as much. Now we have the movies and the pageants in the churches—we just must have something doing in the churches, as if we cannot keep up with these high flyers, and we really think we act just as if we were running a race to see if we cannot beat the world in its own game, but that is all unnecessary, for when the church is out of its place, we may be sure that we cannot compete with the world. On the face of the story below, it does not look as if it was a very suitable thing to be given in a church, but beloved, it is a species of acting, and therefore running in competition with the world and its amusements. Read what it says, as coming from the *Christian Advocate* (Nashville, Tenn.) and say if you think such things indicate the fall of the church, when it gets out of preaching the Gospel and goes to playing the Gospel in the churches. We do need to get our eyes open to the truth of God in such matters. Read—

“On a recent Sunday night the pastor, Rev. Roy L. Smith, assisted by another minister, gave a dialogue in the Simpson Methodist Church, Minneapolis, representing Paul’s last days in Rome. The report of the service says the effect was profound. The pulpit was arranged to present a stage setting with footlights. We take the following partial description of the service from the *Northwestern Christian Advocate*: “After a brief pause, a young man, dressed as a Roman guard, with plumed helmet and sword, entered and placed two lighted candles upon the table, retiring to a position near one of the entrances. The audience heard the clanking of chains, and one of the ministers, garbed as an old man and chained to a Roman guard, groped his way as if half blind and seated himself at one side of the table. The guard made his prisoner secure and took his position near another entrance, opposite his colleague. The old man, representing Paul, opened a conversation with one of the guards, who proved to be a Roman convert to Christianity, in which he recited the story of his own life since his conversion. As he closed the story, referring to his imprisonment, he said: ‘Demas hath forsaken me. Only Luke is with me.’ This was the cue for the entrance of the second minister, who appeared dressed as a traveler and deposited some scrolls in a rack near by. From then on the conversation between the two consisted largely of Scripture quotations in which the missionary journeys and experiences of Paul and Luke were described and the spiritual purpose of their respective writings was set forth. As Luke took up the recital of his visit with Mary, the mother of Jesus, he recited the story of the Nativity, and the organ played ‘Silent Night’ very softly and effectively. The whole conversation was arranged to present the significance of Paul’s missionary work and Luke’s writings and closed with a triumphant

speech from Paul, ending with the words: ‘The time of my departure is at hand. I have fought a good fight, I have kept the faith, I have finished my course,’ etc. Supported by Luke, he retired from the stage, repeating the Ephesian prayer and closing with the Apostolic benediction. As the two disappeared, followed by the Roman guards, the footlights and spotlight went out and a beautiful illuminated cross flashed out while a soprano sang ‘Am I a Soldier of the Cross?’ When the hymn was completely finished, the lights were turned on, the ministers returned in clerical garb, and the service closed with a congregational hymn and a prayer of benediction. The educational opportunity of this service was exceptional. Paul told why he had written some of his epistles, and Luke gave the whole historical background for his own writings. The testimony of the young people as to the value of the service was universally appreciative, and the reverent spirit throughout the entire evening was unusual. The fact that the church was packed to more than capacity, with people turned away, on a midsummer Sunday evening is evidence of the public’s interest.”

“THE RATING OF RURAL PASTORATES!”

We make so much distinction between the city and country churches that we can scarcely tell what that distinction is. If we should listen to some of our foremost men, we should conclude that a country church is altogether a different thing from what a city church is. The fact is that the two are so nearly the same thing that most of the leading men in the city churches come from the country churches. We believe the country church and the city church will be found upon close inspection to be so nearly the same in character, that it is not necessary for both to be catalogued as distinct institutions. The same Lord is the Head of the Church, whether it is in the city or in the country. And they are both the same in Christ. If Christ is in the city church and in the country church, then where can all this distinction be found? If they both have the mind of Christ, they must be close together, indeed!

There is evidence that there is not, and ought not to be a great difference between the country and city churches. It is from *The Christian Advocate* (Nashville, Tenn.) and we ask for it a careful and thoughtful reading:

The *Congregationalist* tells of receiving a letter from a young preacher who was serving a rural charge. In the letter he said: “I do not object to my pay, but I do object to my rating.” This young man had a right to object to his rating if among Congregationalists rural work has come to be rated as it has among the Methodists. The rating we have put upon rural work in recent years is both unreasonable and unjust. Go into the town or city Church that is strong, that worships in a splendid edifice, is served by a cultured and gifted preacher. Select the leaders in that Church, the men and women who are doing most to make it a real Church, a place of worship, and an institution for the salvation of souls and the promotion of the Christian religion. If you have never tried it, you will probably be surprised to find how many of them came from a country or village Church. The rural mail carrier, the telephone, the daily paper in the farmhouse, good roads, and the automobile, and now the radio are rapidly carrying the city to the country and the country to the city; but still the country, as has always been the case, supplies better material in the main—the country boy and girl—out of

which to develop strong, useful Christian characters. The country preacher deserves a rating that in no way discounts him as compared with the city preacher.

JEALOUSY STILL DOING ITS UNHOLY WORK.

Satan never displayed his strategy to better effect than when he put jealously in the heart of man. When everything else fails to stir up trouble and discord among individuals or nations, then jealousy comes to the front and the work is done. No evidence beyond what one may see on every hand in the affairs of men and nations is needed, for indeed the woods are full of evidence, and he who has eyes may look and see for himself. Jealousy has torn down many a life and many a nation in its dreadful work, and it is never satisfied with its work, except when it can induce more trouble and stir up more evil.

In a recent issue of that paper, M. has a good article on this line in *The Southern Churchman*, which we publish below and commend it to the attention of our readers. Follow its thought through and we think you will find it interesting, and especially as it may be applied to the present unrest in the East. It follows:

An impressive thing about God’s truths is the way in which they are constantly being brought home to us.

It may seem a far cry from the fourth chapter of Genesis to the perilous situation of the British troops at Chanak protecting the Dardanelles, and the doorway of Europe, against the Turkish hordes of Kemal Pashe. Yet the connection is close and intimate.

As we read that chapter we become silent witnesses to the first sacrifice, and the first murder. We see Abel’s offering accepted and Cain’s rejected, and then we watch the bitter poison of jealousy doing its deadly work in the mind of Cain, and he “was wroth and his countenance fell * * * and it came to pass that Cain rose up against Abel his brother and slew him.”

It is quite immaterial whether we regard this scene as a narrative or actual facts; or consider it a wonderful allegory, for our instruction, to show us the tragedies that jealousy will bring about.

One of the wonders of God’s messages is that they change not, neither lose their power, though our attitude toward them may vary from generation to generation.

Fifty or seventy-five years ago most Bible readers considered this chapter as an historical account of facts occurring in the infancy of the race. Today the majority of those who read this record think of a word picture of the havoc that can be wrought in the hearts and lives of men by the jealousy that engenders hatred and crime.

With either view, the fact remains that we have the truth of this teaching vividly brought home to us today in the headlines of the daily papers.

A horrible double murder is committed in the State of New Jersey, and we read in the scare heads of the morning paper, “Police attribute motive for tragedy to *jealousy*.”

In the editorial comment on the Near East situation, after summing up the amazing results of a brief campaign by the Turkish leader, we find the sentence, “Thus in three weeks, thanks to allied divisions and *jealousies*, Kemal has recovered all Turkey lost in Europe between 1914 and 1920.”

Indeed it would seem as though this dividing

spirit of jealousy always worked in favor of the Turk, for when through the combined forces of Serbia, Greece and Bulgaria, during the first Balkan War, in the opening years of this century, a Sultan's power had been diminished and his territory cut to within seventy-five miles of his capital at Constantinople, such bitterness and rivalries arose between the Balkan allies that he was soon able to re-arrange the boundary line so that it reached about sixty miles further north up the peninsular into Europe. Here it remained until the close of the World War, when Constantinople was occupied by the Allies, and every one hoped, that the end of Turkey in Europe was at hand, and that the city founded by the first Christian Emperor of the Roman Empire, and for so long a stronghold of Christianity, whose inhabitants had once listened with eager ears to the eloquence of Chrysostom, would become an international metropolis with freedom and fairness for all creeds. But again jealousy has lifted its venomous head so that the editorial statement quoted above may be only too true.

No one can help admiring the courage that has been displayed by the British in holding back the Turkish forces single-handed, knowing as she does the weak-hearted support, if not indeed the actual opposition, that she must expect from Italy and France. With only a small military force available, she has firmly blocked the way to the Dardanelles, although besides the jealousy of her supposed allies, she has also the restless seething Mohammedan masses of India and Egypt to reckon with.

It is earnestly to be hoped that the negotiations now beginning will not result in the return of Constantinople, to be reoccupied as a Turkish capital.

CONFIDENCE IN THE BIBLE.

In these days of infidelity and unbelief in the reliability of the Word of God it is refreshing to know that an increasing number of persons prominent in the scientific, educational and religious world are coming out in unequivocal terms in support of the Bible as the very Word of God and worthy of confidence as a historic account of the origin of the world and mankind. In the struggle between truth and error, truth is sure to triumph in the end, and finally will prevail when error and unbelief have been driven back to hell from whence they originate. Praise the Lord for the sure word of God upon which our hopes are firmly based, and which will never fail us. Such a foundation is not sandy and will not wash out from under our feet in time of storm and flood.

Mr. Hugh R. Monroe, in the current number of "The Bible Today," answers the question, "Can a well-informed person today accept the first eleven chapters of Genesis as a trustworthy account of the events that actually occurred as narrated?" Here is his reply:

"The most convincing answer to this question lies in the fact that there are vast numbers of men and women of high character and culture who accept this record as true. Many centuries of critical investigation have failed to establish a single fact in opposition to the teachings of Genesis, and prominent men of science have declared that this marvelously accurate record must have had a divine source. It may be safely said that only the speculations of science conflict with Scripture."

In the same issue of the above named periodical Dr. Charles A. Blanchard, President of Wheaton College, discusses the question, "Is Evolution Scientific," in the following vigorous language:

"The doctrine of evolution is unscientific, anti-Christian and absurd. . . . Evolution rests not upon knowledge, but upon guesses. It is now admitted by all candid and competent students that this is merely theory, and that it is not proved and that it cannot be proved. The test of science is the ability to foretell. Astronomy is a science; we can foretell eclipses, phases, places of the heavenly bodies. Physics and chemistry are sciences; we can foretell the reactions of material bodies on one another. When we can foretell we know, and when we classify our knowledge we have at least the beginnings of years ago, but it can not prophecy a day or a year or a century ahead. Evidently it is not scientific. All scientists admit this.

"Only by revelation do we learn the origin of life, or the method of continuing living beings. Darwin's theory of life origin was given up by him, by Spencer, by Huxley, by Romanes, by Wallace, and no theory has been advanced to take its place. Varieties are produced, but no species. Prof. Huxley said that the 'Engis skull,' guessed by evolutionists to be the oldest known skull, was a 'fair average skull which might have belonged to a philosopher or might have contained the thoughtless brain of a savage.' Dr. Saint George Mivart, of University College, Kensington, England, says the Darwinian doctrine of evolution is 'a puerile hypothesis.' Dr. Heishmann, of Erlanger, says, 'The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but is purely the product of the imagination.' Haeckel, who forged proofs for evolution, says, 'Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Darwinism, can not be maintained.' Dr. Le Conte, of the University of California, says, 'The evidence of geology today is that species come into existence suddenly, and in full perfection, remain substantially unchanged, . . . and pass away in full perfection. Other species take their place by substitution, not by transmutation.' Lord Kelvin, the greatest English scientist of our days, says, 'There is not a single ascertained fact of science which conflicts with any statement of the Bible.' The doctrine of evolution is unscientific, anti-Christian and absurd. As the great Virchow said, 'It is dangerous to the state and should be forbidden by law.' "

UNITED APPEAL IN SUPPORT OF PROHIBITION.

Regarding the present moment as a critical one in sustaining the Prohibition Legislation, the Federal Council of the Churches has issued an urgent message to the churches. The immediate occasion for the statement is the announcement at Washington October 18 by the organized forces which are fighting for the repeal of the Prohibition Legislation that they are organizing support at the coming election for candidates who will vote to legalize the manufacture and sale of beer and wine. Not only this open attack upon prohibition, but also the more subtle efforts to prevent the enforcement of the existing legislation are pointed out, and the necessity urging the churches now to play as vigorous a part in the maintenance of respect for law as they formerly played in securing the enactment of the Prohibition Legislation.

The statement issued by the Council is as follows:

The public announcement of the program of the forces opposed to prohibition is a direct challenge to the churches and the friends of orderly government. They demand the repeal of

the national prohibition act and the restoration of the manufacture and sale of beer and wine, in the face of the fact that both are intoxicating and therefore cannot be legalized without first changing the Constitution. Furthermore, the sale of beer and wine would require some agency for distribution, and so would lead inevitably to the return of the outlawed saloon with all its attendant evils.

Even more serious than the open campaign against prohibition are the sinister influences constantly at work to prevent the honest enforcement of the existing law. To disobey or disregard any law enacted by the properly accredited representatives of the people is to aid the cause of anarchy and to undermine the foundation on which all democratic institutions rest. In the ringing words of President Harding: "Whatever breeds disrespect for the law of the land is a force tending to the general breakdown of the social organization."

The Federal Council of the Churches of Christ in America therefore appeals to all Christian people to exert every influence to secure the impartial enforcement of all laws. Since the foes of prohibition are now united to defeat the Constitution it is high time for the Christian forces of our country also to unite and to be as consistent at the ballot box in their support of the Constitution as its enemies are in attempting its nullification.

PAGE VALLEY LETTER.

We held a series of evangelistic meetings at Leaksville (Va.) October 1-12 of this year. Rev. J. F. Morgan of Winchester came over on Monday, and did the preaching and conducted the singing for us during the entire meeting, except the two Sundays. Bro. Morgan has assisted in two other meetings here, within the last six years. Each time he has been here he has not only won souls to Christ by his forcible soul-stirring sermons and his effective singing; but, by his winsome personality, he has also won the esteem and affection of everybody around here. As a result of this last meeting, three grown people were converted and added to our church; and the members of the church were greatly revived. The reviving of the church was one of the two chief objects of the series of services.

The work of the other five churches of the Page Valley Pastorate is making fairly good progress.

I have conducted two funerals since our conference was held in August. I did not send the obituary notices to the SUN for publication; because in each case, the persons whose funerals I conducted were persons who were scarcely known out of the immediate communities in which they had resided, and the surviving relatives are not readers of THE CHRISTIAN SUN. I do not feel that the valuable space of the SUN should be taken up for obituary or marriage news items, except when the subjects of such items, or their family connections are more or less generally known to the brotherhood.

In conclusion, I am glad to say that, to my way of thinking, the improvement in THE SUN, in many ways, since Dr. Barrett became its present editor, has been marvelous. Before last May, I subscribed for it because I felt it to be my duty to do so, and because I felt a need to keep in touch with the cause in general. Now, I read it, not only from a sense of need, but because of its much interesting and helpful reading matter.

R. P. CRUMPLER, Pastor.

Luray, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PRAYING FOR MEN AND MILLIONS.

Our Christian churches began well the noblest, best and biggest task they ever undertook. Subscribing a half-million dollars to be paid within five years was indeed a step forward that required co-operation, faith and vision.

In the days of the Men and Millions Campaign there was prayer, prayer, prayer that the great task might be undertaken. God saw fit in His infinite love and grace to answer those prayers.

Shall a work so well begun, a vision so inspiring and a faith so stalwart be rendered null and void, and made to none effect by cold indifference or chilling neglect? God of our fathers forbid. Saints and devotees of the Christian Church forbid.

Then we must

Pray, Pray, Pray,

For Men and Millions if it is to avail and we are to win out. We can pray it through. And as God heard and answered our prayers in beginning, so will He now hear and answer our prayers in pursuing and in concluding this our holiest undertaking as a Church for Him.

Pray-Pray-Pray

And God will make our Victory sure.

A RENEWAL THAT RENEWS.

I am today in receipt of this letter which I wish all *Christian Sun* readers could see and could realize what joy the same brings to my heart. The letter is as follows:

"Dear Brother Atkinson: I am enclosing P. O. money order for \$10.00, my last payment on the \$50.00 subscription I promised you five years ago.

You may renew my subscription for \$50.00 more to be paid \$10.00 per year for the next five by my husband and myself.

With every good wish for you in your work, we are sincerely yours."

This is indeed to the point and brings joy. Such lines revive hope as they reveal an abiding interest in the spread of the Kingdom of our Lord in those lands and places where the light of the gospel has not gone. God's blessings upon the writer of the above letter.—J. O. ATKINSON.

NOTICE OF APPOINTMENTS.

Rev. R. A. Whitten of Athens, Ga., who was licensed to preach at the recent session of the Georgia and Alabama Conference, has been engaged to speak in the churches of that Conference on Men and Millions and to assist the Captains in any way he can in the good work they are doing in behalf of the Kingdom. Rev. R. F. Brown, President of the Conference, has made out for Brother Whitten, the following appointments, and any notices by pastors or members of the churches named as to these appointments will be greatly appreciated:

Rose Hill, Columbus, Ga., Sunday, November 12, 11:00 A. M.

Richland, Richland, Ga., Sunday, November 12, 7:30 P. M.

Providence Chapel (Red Hill), Richland, Ga., November 13, 7:30 P. M.

North Highland, Columbus, Ga., November 14, 7:30 P. M.

Beulah, Phoenix City, Ala., November 15, 7:30 P. M.

Oak Grove, Chipley, Ga., November 19, 11:00 A. M.

Lanett, Lanett, Ala., November 26, 11:00 A. M.
Langdale, Langdale, Ala., November 26, 7:30 P. M.

First Church, LaGrange, Ga., December 3, 11:00 A. M.

East LaGrange, LaGrange, Ga., December 3, 7:30 P. M.

J. O. ATKINSON.

CHURCH ATTENDANCE.

Public worship has been a necessity from the earliest age of the human race. That all mankind might have an opportunity for rest, relaxation, and for the cultivation of the spiritual nature, and for acquiring the qualifications for the highest felicity, the heavenly Father has set apart one-seventh part of our time.

In the progress and development of the Jewish race it was the design of the Deity that they should gather for public worship on the Sabbath day, and their history proves that they were very punctilious in the discharge of this duty. Under the Christian dispensation, the church having been substituted for the temple and synagogue, the same divine requirement is made. The house of God is the place of worship, and for the cultivation of our spiritual nature. In commemoration of the completed work of our saviour and His resurrection on the first day of the week, Sunday has been substituted for the seventh day and set apart for communion with God in the act of worship. Any other use of the Sabbath day is to divert it from its original and sacred purpose.

The worship of God in the sanctuary is essential to our growth in grace, our efficiency in service and our preparation for the life above. The church is the only place this side of the grave where the rich and poor, the learned and ignorant, the high and the low, are taught to forget the accidental distinctions of birth and rank and station and fortune, and to realize their dependence upon an all-wise God Who makes one to differ from another, and Who is still the beneficent Father of all of His family. Here is to be offered for our acceptance that good part which can never be taken from us. Here we may obtain those spiritual treasures which cannot be corrupted or consumed. Here we may acquire that heavenly love which casts out all fear, Here we may secure a title to an inheritance incorruptible and undefiled, and that fadeth not away, and here we are offered an adequate remedy for all our temporal afflictions. And yet, notwithstanding the ordering of a kind providence and the institution of the Sabbath day and the many inestimable benefits and blessings that come to us from its proper observance, it is a noticeable and lamentable fact that in these latter days there is a falling off generally in church attendance, and the services of the house of God seem to have lost their attraction to many professors of religion. This is due to many causes. We are living in an age of general unrest and change and unsettlement consequent upon the great strife among the nations of the world, and the spirit of materialism that largely prevails. Men are seeking for the almighty dollar and are doubting the value of things which cannot be seen and handled.

Herman Lincoln said "a subtle liberalism is gradually undermining the foundation of the Christian faith. Perverts to a barren skepticism, both in the highest and lowest circles of society, are far more numerous than perverts to

Romanism. Wealth and luxury are weakening the restraints of piety. The Sabbath, in some quarters, is passing into a mere holiday, and public worship is neglected by many who call themselves Christians. In the great cities a rigid census would reveal a larger number of Sabbath breakers than church goers; while in the rural districts habits on religious negligence are confirmed by the infrequency of public worship. And the established ministry and the most faithful and earnest preaching of the gospel fails to correct these evils."

Various excuses are urged for this neglect of church attendance. Some do not like the preacher, as if forsooth, any one person could on all occasions so think and speak and appear as to please the differing tastes of an entire congregation. With some of the indifferent, weather conditions and the wet or dry state roads, seriously interfere with their attendance upon public worship. With many, worldly pleasure and amusement absorb their thoughts and lead them away from the house of the Lord on the Sabbath day. It has been seriously questioned whether the invention and use of automobiles has been a help or hindrance toward church attendance. In too many instances they are used for going on excursions, or seeking recreation, or visiting relatives and friends, instead of being a means of reaching the house of God on the day of worship. Some plead fatigue and weariness as their excuse for forsaking the assembling of themselves together. But have we any right to rob God of what is due Him by so exhausting our physical powers on the preceding day as to be "too tired" to go to church on Sunday?

Is it not a fact that to prepare ourselves for the sanctuary, to breathe the pure atmosphere, to meet the joyous greetings of our friends and acquaintances, to unite in the soothing voice of devotion, to have our feeling enlivened by animating music and song, to have our minds enlightened by the exposition of God's word, and to have our souls stirred with heavenly emotions would be far better, to say the least, than to spend the day in any pleasurable pursuit, or to be numb and stupefy our faculties by a whole day's idleness and sleep? Whenever we have thus spent the Lord's day has it not seemed long, tedious and wearisome? Have not our feelings and spirits and health been in a worse condition at evening's close than at morning's dawn? Has our conscience not convinced us that the day has been lost, as far as any improvement or happiness is concerned? And if we have spent the day in worldly pursuits, or in sinful dissipation, have not our characters been injured and our reverence for religion and its divine Author been destroyed? And have we not become more and more disinclined to go to church? We lose our relish for the purer joys of religion and are apt to contract hurtful and dangerous habits. Our influence and respectability are lessened, and in times of sickness and bereavement we are deprived of the consolations of the gospel, and in the hour of death our past neglect will fill our mind with anguish and darken our prospect of a blessed immortality.

Every person is answerable for his example, and if one may neglect his public worship for some trivial excuse, then may all, and thus an end would be made to the religious observance of the Sabbath.

This is one of the most serious, outstanding questions that confront us today, and one that menaces the foundation principles of our government, and one that blocks the progress of evangelical Christianity.

In our next article I will endeavor, as best I can, to show how this question may be met and answered, and this dangerous tendency overcome.—A. W. Graves, in *Religious Herald*.

CONTRIBUTIONS

ELON LETTER.

The Elon Alumni have for years felt the need of a General Secretary through whom they might function in a helpful way for their Alma Mater. The Alumni holding degrees now number more than four hundred. The total alumni membership, which includes all former students whether they graduated or not, amounts to several thousand. All these now have a secretary through whom they can express their devotion for Elon in the person of Mr. G. C. Donovan.

The duties of an Alumni General Secretary are many and varied. He is to be host to visiting Alumni when on the Hill. He is to assist any Alumnus to get a location. He is to publish in the College paper, Maroon and Gold, information relative to Alumni, so that those of former days may keep up with each other. He is to visit Alumni in their homes and to organize them into local units, so that those geographically contiguous may on stated occasions get together for a luncheon, speaking, singing, and the general renewal of their old days as well as to lay plans to aid Alma Mater in her larger undertakings.

Mr. Donovan began his work in June. During the summer he aided in the campaign for students and assisted in the office work. Since the College opened he has been installing his office, collecting information, writing for *Maroon and Gold*, welcoming visiting Alumni, and getting acquainted with the student life of the campus. He also prepared the Elon Exhibit for the American Christian Convention.

He now takes the field. On October 31st the Eastern Virginia Conference meets with the Johnson's Grove Church. Mr. Donovan will be there. He will immediately following the Conference begin his intensive campaign in its bounds. He plans to visit every congregation, meet pastors, Sunday School superintendents, local Alumni, leaders in our work, students in High Schools connected with our Sunday Schools, life-work recruits, and speak where feasible to each Church on the work and plans of Elon. We trust that great good will come of this pilgrimage. I hope our people will receive Mr. Donovan and his aid in his work, entertaining him if at all convenient as the official representative of the college.

Mr. Donovan will also have the lists of those who have generously made pledges to the various funds for the support and development of Elon. He will write receipts for all who will find it convenient to remit through him.

Any courtesy shown Mr. Donovan in his work and any assistance rendered will be thoroughly appreciated. His work is to be an important link in perfecting the "Church System of Education," inaugurated two years ago and which has given us a student body made up of 72 percent of our own young people. Help him all you can, beloved, and so strengthen our College in its purpose to serve our Church to its utmost capacity.—W. A. HARPER.

RIGHTEOUS BEFORE GOD.

To be known as one who is righteous before God, walking in all the commandments and ordinances of the Lord blameless, is the very highest tribute which can be paid anyone. Scofield says: "The righteous, or just man, is so called, because he is right with God; and he is right with God because he has walked in all the com-

mandments and ordinances of the Lord blameless." One may appear righteous before men, and not meet the approval of God at all.

The associates of the rich young ruler would, most likely have called him a righteous man, because, as he told Jesus, he had kept all the commandments from his youth up. The Lord at once showed him he was not keeping the first one, for he had another god—his money. "Man looketh on the outward appearance, but God looketh on the heart." He knows, too, that "as he thinketh in his heart, so is he." Men like show. God likes the quiet, orderly walk, the life which walks in *all* the commandments and ordinances of the Lord blameless.

It is not easy to live such a life in the midst of ungodliness. Where sin and wickedness abound on every hand, and we unexpectedly come in contact with the works of the flesh, where we rightfully have expected to see the fruits of the Spirit manifested. The blameless walk is not easy when we encounter wickedness where we thought righteousness reigned. In the business world we do not like to discover dishonesty and falsehood where we have believed there was truth and honesty. That, however, is not so great a test to our faith as when among those we have believed to be righteous, some secret sin has been revealed. When we find some one in whom we have had the greatest confidence, whether it is a layman or one of Christ's under-shepherds, is only an actor, it makes it harder to walk in all the commandments and ordinances of the Lord blameless. Such a walk is not impossible though, under the most difficult circumstances.

Zacharias and Elizabeth lived in a time when wickedness among the ruling class abounded, and the priesthood was corrupt, yet they were both righteous before God. Like you and I, they were not faultless, but they were blameless, just as it is possible for us to be. It is possible only when we look upon Him who said "I am the way," and "Lo, I am with you always."

The life that any true servant of God has ever lived is possible for you and me. But are we making it real? Are we ever trying to walk blamelessly before God? Are we walking in *all* the commandments, or, are we depending upon the keeping of a few of them taking us safely through? Let us ever remember "the eyes of the Lord are over the righteous, and His ears are open to their prayers; but the fact of the Lord is against them that do evil." Let us "live soberly, righteously and godly, in this pleasant world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—MINNIE LOHR, *Mt. Vernon, O.*

FROM BRO. HUNT.

Dear Dr. Barrett.—We had a fine meeting at Antioch Church last second Sunday, and at the close of the service the church under the direction of the Woman's Missionary Society proceeded to pound their pastor and his family. Our buggy was loaded with many useful and valuable articles such as canned fruit, preserves, jelly, soda, soap, towels, handkerchiefs, table linen, and other things useful in the home. We take this method to express to these dear friends our

sincere thanks for the kind remembrance. It is a pleasure to preach to such a kind and generous congregation.

This church has met all of its obligations to both Conference and pastor.

We now turn our faces toward the new Conference Year and pray that we may attain greater success. May God richly bless all who in any way had a part in remembering the pastor and his family.—G. D. HUNT.

PRAYER IN THE CHINESE ARMY.

One of the most remarkable incidents in army life is given in what follows. Think of a general, just out of heathenism, offering such a prayer. We know of nothing like it except in Moses' prayer for God's favor for Israel, and if that favor could not be given, then Moses wished to be blotted out of God's book. There is one other case that is much like the prayer of Gen. Feng Yu-hsiang, and that is Paul's prayer in Rom. 9:3, where Paul prayed that he could wish himself accused from Christ for his kingdom according to the flesh. Now here Gen. Feng Yu-hsiang calls on God to destroy him for the sake of saving his people. The incident is reported in *The Peking Daily News*, as follows:

"For a long time the people of Honan have been suffering from the continual drought, which has caused the rise of the price of foodstuffs. General Feng Yu-hsiang, the Christian Tuchen, recently sent out invitations to various mission churches in the province requesting co-operation in his appeal to God for deliverance. One day he invited more than 800 Christians of various denominations to join his troops of the Eleventh Army Division at the parade ground to hold a prayer meeting, where very much enthusiasm was shown.

"After a grand review more than ten thousand men sang the national anthem, after which Mr. Hsu Sien-pu read some verses from the Bible. Colonel Chang Chi-chiang, commander of the brigade, in a short speech declared the object of the meeting, and pointed out the necessity of confessing sins before the Heavenly Father. Then thousands of voices joined in singing the hymn "Onward Christian Soldiers, Marching as to War." This is the favorite hymn of General Feng's soldiers, who sing it shouting at the top of their voices. A short sermon was delivered by Rev. Litch, who urged the people to have faith in God, who answers the prayers of His children when offered up in confidence. After offering a prayer for rain, the large audience sang "Praise God, from Whom All Blessings Flow." Five soldiers were asked to offer prayers for rain.

Closing up the meeting, General Feng Yu-hsiang, Elijah-like, stepped forward to the platform and offered the following supplication: "O God, just and benevolent, Thou punishest sin and wickedness with natural calamities. We do not come to utter our complaints, but we humbly implore Thy mercy. Oh! have mercy upon me, Feng Yu-hsiang, a miserable sinner. Punish me alone, and spare all the people of the provinces. Punish me for the sins and crimes of all the people of Honan, but spare them, O Lord! Cut me to pieces and scatter my ashes to the wind. I am willing to go down to hell for the sins and wickedness of my people: and indeed I will praise Thy justice even in hell."

His clear thundering voice was heard by all the people present, who could not help shed tears. After the prayer, Rev. Pu Hua-jen pronounced the benediction and closed the meeting. Exactly two hours after the prayer-meeting there was great rain, which was indeed a shower of blessings that the people desired.—*The Peking Daily News.*

FAMILY ALTAR

By Rev. J. Gregory Mantle, D. D., in The Alliance Weekly.

Sunday.

"Thy prayers are come up for a memorial before God" (Acts 10:4).

"It would seem almost as if supplications of years had accumulated before the throne, and at last the answer broke in blessings on the head of Cornelius, even as the accumulated evaporation of months at last bursts in floods of rain upon the dry ground. So God is represented as treasuring the prayers of His saints in vials; they are described as sweet odors. They are placed like fragrant flowers in the chambers of the King, and kept in sweet remembrance before Him. And later they are represented as poured out upon the earth; and lo, there are voices and thunderings and great providential movements fulfilling God's purposes for His kingdom. We are called "the Lord's remembrances," and are commanded to give Him no rest, day or night, but crowd the heavens with our petitions and in due time the answer will come with its accumulated blessings."—Dr. A. B. SIMPSON.

There are noble Christian workers,
The men of faith and power,
The overcoming wrestlers
Of many a midnight hour;
Prevailing princes with their God,
Who will not be denied,
Who bring down showers of blessing
To swell the rising tide.
The Prince of Darkness quaileth
At their triumphant way,
Their fervent prayer availeth
To sap his subtle sway.

—F. R. Havergal.

Monday.

"Believe ye that I am able to do this?"
(Matt. 9: 28).

"Be resolved then never to say, I cannot believe. You can believe. You have the Spirit of God in you. Even the natural man can say, 'This Word of God is certainly true or certainly not true.' And when he with a desire of the soul says, 'It is true; I will believe it,' the living Spirit, through whom the Word is living and powerful, works this living faith. Besides, the Spirit is not only in the Word, but also in you. Although you do not feel as if you were believing, know for certain you can believe. Begin actually to receive the Word; it will work a mighty faith in you. Rely upon it, that when you have to do with God's Word, you have to do with a Word that can be surely trusted that it of itself works faith in you. And not only the promises, but also the commands have this living power. When I first receive a command from God, it is as if I felt no power to accomplish it. But if I then simply receive the Word as God's Word, which works in those that believe—if I trust in the Word to have its working, and in the living God which gives it its operation,—that commandment will work in me the desire and the power for obedience. When I weigh and hold fast the command, it works the desire and the will to obey; it urges me strongly towards the conviction that I can certainly do what my Father says."

—Dr. A. MURRAY.

Tuesday.

"Casting all your care upon Him: for He careth for you" (I Peter 7).

"Treat cares as you treat sins. Hand them over to Jesus one by one as they occur. Commit them to Him. Roll them upon Him. Make them His. By an act of faith look to Him, saying, 'This Lord, and this, and this, I cannot bear. Thou hast taken my sins; take my cares: I lay them upon Thee, and trust Thee to do for me all, and more than all, I need. I will trust and not be afraid.' As George Herbert says so quaintly in his sonnet, Put care into Christ's bag. There is no surer path to rest than to pass on to Jesus all the anxieties of life, believing that He takes what we give at the moment of our giving it, that it instantly becomes a matter of honor with Him to do His best for us; and surely it is a sacrilege to take back any gift which we have put into His hands. What a clog to all activity care is. How earnestly therefore should we seek at the beginning of every day to free ourselves from its hindering presence. Be watchful not to allow care to hinder thee in serving Christ to-day."—Dr. F. B. MEYER.

Wednesday.

"Always laboring (literally agonizing) in prayer" (Col. 4: 12).

"In the afternoon God was with me of a truth. Oh, it was blessed company indeed! God enabled me so to agonize in prayer that I was quite wet with sweat, though in the shade and cool wind. My soul was drawn out very much for the world; I grasped for multitudes of souls. I think I had more enlargement for sinners than for the children of God, though I felt as if I could spend my life in cries for both. I had great enjoyment in communion with my dear Saviour. I think I never in my life felt such an entire weanedness from this world, and so much resigned to God in everything. Oh that I may always live to and upon my blessed God! Amen."—*Journal of David Brainerd.*

Prayer need not always be an agonizing of soul, but there may come times when we shall be moved so mightily and be filled with such deep concern, that our praying will be a moving of the soul to tears. The great peril of the prayer-life is *indolence*; a failure to stir up ourselves to take hold of God; that want of intensity about which He complains through the prophet Isaiah in chapter 64:7. Many never reach the stage of refusing to be denied in their petitions.

Thursday

"For this I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee" (II Cor. 12:8, 9).

God sometimes answers prayer by giving something better than we ask. An affectionate father, on earth often does this. The child says Father, give me this fruit. No, my child, the father replies, but here is bread, which is better for you. There was given to Paul a thorn in the flesh, a messenger of Satan to buffet him. In bitterness of heart, he cried, "Lord, let this depart from me." No answer came. Again he prayed the same words. No answer still. A third time he knelt, and now the answer came, not as he expected. The thorn is not plucked away, the messenger of Satan is not driven back to hell; but Jesus says, "My grace is sufficient for thee, for My strength is made perfect in weakness." Ah, this is something better than he asked, and better than he thought . . . Dear praying believer, be of

good cheer, God will either give you what you ask or something far better.

—R. M. McCHEYNE.

Pray though the gifts you ask for
May never comfort your fears,
May never repay your pleading;
Yet pray, and with hopeful tears,
An answer—not that you sought for,
But diviner—will come one day:
Your eyes are too dim to see it;
Yet strive and wait and pray.

Friday.

"This is the will of God even your sanctification" (I Thess. 4:3).

"With His whole heart, with all the power of His will, is God willing to make us holy. If we but open our heart to believe that it is not the law, but the will of God, something that He certainly gives and does where we permit Him, then shall we rejoice over our sanctification as stable and sure. When God gave a will to man, He gave him a power whereby he could accept or reject the will of God. Child of God, open your will to receive the will of God with its full power, and to be filled with it. This is heavenly glory and blessedness, to be conscious every day: my will is in harmony with God's will; God's will lives in me. It is the will of God to work this in you. Learn always to adore the will of God in the least and the worst thing that man does to you. It is not the will of God that man should do what is sinful; but when man does sin, it is the will of God that His child should be proved thereby. Say then always in the least as well as the greatest trials: it is the will of God that I am in this difficulty. This brings the soul to rest and silence, and teaches it to honor God in the trial."—Dr. ANDREW MURRAY.

"Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will."

Saturday.

"The Holy Spirit, whom God hath given to them that obey Him" (Acts 5:32).

"For a life of obedience and for the indwelling of the Holy Spirit in His fulness, these things are required:—

"1. *Decisive surrender.* I must no longer have to ask in every single case: Shall I or shall I not, must I, can I, be obedient? No: it must be such an unquestionable thing, that I shall know of nothing else than to be obedient. He that cherishes such a disposition and thinks of obedience as a thing that stands firm, shall find it easy, shall literally taste in it great joy.

"2. *The knowledge of God's will* through the Spirit. Pray, do not imagine that, because you know the Bible in some sort, you know the will of God. The knowledge of God's will is something spiritual: let the Holy Spirit make known to you the knowledge of God's will.

"3. *The doing of all* that we know to be right. All doing teaches men: all doing of what is right teaches men obedience. All that the Word, or conscience, or the Spirit tells you is right, actually do it. It helps to form doing into a holy habit, and is an exercise leading to more power and more knowledge. Do what is right, Christian, out of obedience to God, and you shall be blessed."

Dr. ANDREW MURRAY.

"But we never can prove
The delights of His love
Until all on the altar we lay;
For the favor He shows,
And the joy He bestows,
Are for them who will trust and obey."

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

NOVEMBER 12, 1922.

SUBJECT: "Jesus, the Great Teacher."—
Luke 6: 1-49.

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise."—Luke 6: 31.

DEVOTIONAL READING: Ps. 119: 9-16.

REFERENCE MATERIAL: Matt. 5: 1-18; John 3: 2; 6: 68; 7: 46; Col. 2: 3.

LESSONS TO LEARN.

As the miracles of last Sunday's lesson revealed the power of Jesus, the teachings of this lesson show His wisdom. Jesus was preeminently a Teacher. He imparted truths for all time. He was a master of the art of illustration. In a few words He gave truths which touched the deepest of human needs. He adapted His teachings to the lives and interests of His hearers. He taught "with authority." His ministry was one of teaching, and His last command was, "Go ye, therefore, and make disciples of all nations * * * teaching them." His one plan for extending His Kingdom on earth was to have His followers teach others.

Many have read with deepest interest Dr. Sheldon's book, "In His Steps," in which he tells of a group of church members who met and agreed to make the test of every action of their life: "What would Jesus do?" The teachings of this lesson present many things that "Jesus would do" in every day life. He presents here the way for people to live happily together. The art of living together is an art worth cultivating, and nowhere can better rules be found for such living than in the Sermon on the Mount. This sermon has been called the "Charter of Christianity," and is one of the clearest revelations of the simply Christian principles to be found in God's Word. If every Christian would memorize and repeat daily the teachings of Jesus found in the sixth chapter of Luke, the great problems of society would be settled, and settled right, as they were decided in the light of the principles set forth by the Man of Galilee.

"Love your enemies * * * pray for them." Here is a test of religion—your attitude toward your enemies. Prayer is the best weapon against wrong feelings.

The "art of living together" is founded upon the law of love, expressed by the Golden Rule and in service to others. Poor Richard's Almanac gives this advice: "The noblest question in the world is, what good can I do in it?"

The future church and nation lie in the hands of the teacher today. The teacher who can instill the principles of love and justice, of mercy and service, in the minds of boys and girls, has rendered a service the value of which can never be estimated.

Every person is teaching some one. The teaching may be conscious or unconscious, good or bad, uplifting or degrading. What kind of a teacher are you?

"Teach me, O Lord, thy holy way,
And give me an obedient mind;
That in thy service I may find
My soul's delight from day to day."

CHRISTIAN ENDEAVOR TOPIC.

NOVEMBER 12, 1922.

SUBJECT: "The Meaning of Church Membership."—Matt. 10: 32-33.

While all the Christian Endeavor meetings should seek as their first end the salvation of souls and should stress loyalty to the church and its work, this meeting should tend very definitely to do these things. Special preparation should be made to secure the attendance of Associate members and any unconverted young people. Have a brief prayer meeting preceding the regular meeting, of the Prayer Meeting Committee and the leader, praying that all of the members may have a deeper sense of the blessings given and the opportunities offered by church membership, and that those outside the church may be led to join. During the meeting plan for personal testimonies from Christian Endeavorers who will tell what Christ has done for them, and how their membership in His Church has been a blessing and a constant assistance. Give the pastor five minutes to speak on "Youth and the Church."

Some of the mission lands could teach Americans a vital lesson regarding the meaning of church membership. In some of these lands, no one can join the church until he has brought a friend to Christ. To them church membership means soul winning.

To join the church means the consecration of a life to Jesus Christ, and the confession of a determination to do as He has taught, to serve through the Church which He founded all people everywhere.

"I heard Him call,
'Come, follow,' that was all:
My gold grew dim,
My soul went after Him.
I rose and followed; that was all.
Who could not follow, if they heard His
call?"—Anon.

THE AMERICAN CHRISTIAN CONVENTION

Burlington, N. C., October 17.—The American Christian Convention, the general body of the Christian denomination, convened in its quadrennial session in the Christian Church, Burlington, N. C., on Tuesday, October 17. This body represents the entire Christian denomination from Texas into Canada, and delegates from all parts of the United States and sections of Canada are in attendance.

This is the second time the American Christian Convention has met in the South, the first being twenty years ago when the Convention went to Norfolk, Va. Delegates began to arrive on Monday and came in in increasing numbers on Tuesday. A special pullman train from Cincinnati arrived shortly after three o'clock in the afternoon bringing one hundred and thirty-five delegates and ministers present for the convention.

The Burlington Christian Church, where the convention is meeting, Rev. G. O. Lankford, local pastor, has made elaborate preparations for the convention. Many of the delegates have never before been below the Mason and Dixon line, and the local congregation has made every possible effort in planning their entertainment and comfort while here, and expecting to show

them the true meaning of "southern hospitality" at its best. The people of the city of Burlington, too, are helping in every way they can to welcome the visitors, and hundreds of automobiles carry the sign "A. C. C. Delegates—Ride Free," on their windshields. At the Church the ladies have prepared and decorated the class rooms and auditorium of the church, placing potted plants and cut flowers in every conceivable nook and corner, and the convention floor is indeed a place of beauty.

Opening Session.

At 7:30 the convention was officially called to order by the President, Dr. F. G. Coffin, of Palmer College, Albany, Mo., following a song service led by Rev. J. F. Morgan, Winchester, Va., the convention director of music, in which the convention hymn was sung.

Dr. W. W. Staley of Suffolk, Va., who last year retired as President of the Southern Christian Convention after many years of service at the head of that body, led the opening devotional exercises. Dr. P. H. Fleming, of Burlington, was in charge of the communion service which was the closing item of the first session of the convention.

Convention Sermon.

The convention sermon, preached by Dr. Roy C. Helfenstein of the People's Church of Dover, Delaware, was the main feature of the initial session, his address coming on the program immediately following the devotional exercises.

Dr. Helfenstein is one of the outstanding ministers of the entire denomination, and the opening message he brought to the convention on "The Leadership of Jesus," was a masterpiece of thought, eloquence, and challenge. Vividly and clearly he delivered his somewhat lengthy sermon, which in reality was a powerful oration.

Beginning his subject of "The Leadership of Jesus," he read from Matthew 16:24, and based his message upon the words "Follow Me." "These two words," he said, "embody the Master's favorite challenge to men. He made this challenge to the young ruler who asked what he must do to inherit eternal life. He made the challenge to Simon and Andrew, and again to Matthew,—'Follow me.' On different occasions, He made the challenge as the climax in his requirement for Christian Discipleship. 'If any man will serve me, let him follow me.'"

Continuing Dr. Helfenstein declared that, "The challenge of Jesus is to men and women in every condition and relationship of life,—'Follow me.' It is the challenge of pardon to all who have sinned; the challenge of light to all who are in darkness; the challenge of divine guidance to all who have lost their way; the challenge of purity to all who would be pure. It is the challenge of strength to all who would be strong; the challenge to all who are in doubt; the challenge of hope to all who are discouraged; the challenge of victory to all who have been defeated in their moral purposes. It is the challenge of love to all who would serve. It is the challenge of the Son of God to the sons and daughters of men.

"In considering the Leadership of Jesus there are three main observations that claim our attention,—the supremacy of his leadership, the nature of his leadership, and the motives that impell men to follow His leadership.

"Every person is following some leadership—either for good or for ill. Every person ought to have the inspiration of some life far superior to his own as an ideal toward which to strive. The Man of Galilee should be the world's supreme ideal. Other men have been courageous,

but none so courageous as He. Other men have been wise, but none who had so keen an insight into human life as did He. Other men have been true, but none so true as He whose life itself was the very incarnation of truth. Other men have loved goodness but none have loved goodness with such a passion as He did. Other men have cherished wide human sympathy, but none whose sympathy had such an unlimited range as had our Master's. Christ's sympathy embrace all the ages and all conditions of humanity.

"Christianity rests its care upon "the love-challenge," the ethical challenge of Jesus Christ. Those who follow the Leadership of Jesus, following His principles by practicing His spirit. Jesus does not lay down specific rules for every case in question, but he gives great altruistic principles of life which may be applied to every case, and which if applied will solve every personal and social problem that brings confusion and discord to the human family. But the principles by themselves will not avail. They must be applied by man. The principles of Christianity like the principles of Mathematics are worthless unless applied. The principles of Mathematics are absolutely necessary to erect a great bridge or building. But the bridge or building cannot be erected merely by the principles of Mathematics as written in a book. Those principles must be applied.

"Following the leadership of Jesus means to follow Him in His devotion to His Heavenly Father and in His love for humanity. It means to follow Him in His prayer life, to follow Him in His loyalty to the Kingdom, in His spirit of sacrifice and service. It means to follow Him in His joy, in His magnanimity, in His sincerity, in His moral courage, in His affections, in His moral attitude, and in His manhood. Following thus the leadership of Jesus makes the Fatherliness of God as real to us as are our earthly parents."

Concluding his address Dr. Helfenstein asked the question, "And what have we done to realize the hopes and prayers of our fathers, and the desire of our Leader, Jesus?" "As a denomination," he declared, "we are stronger today than ever before in our history. Our future was never brighter if we are satisfied in merely building a stronger denomination. But it was not to this end that we were born, nor for this cause came we into the world. We came to preach a liberal and practical gospel, and to lead the way to Christian union. To be honest with ourselves and with our God, and with the Kingdom, we should either strike out the sixth item in our cardinal principles, that of Christian union, or else make an honest and unbiased effort to practice that principle by seeking union with some denomination that stands ready and waiting to effect such a union with us. We should either attempt union as if we meant it, or else quit talking about it, and put our hands to the task of strengthening our ropes for the sake of a larger and more efficient denominational life."

Delegates Sing.

Immediately following the alighting of the delegates from the special train when it reached Burlington the delegates assembled at the station and sang a specially prepared song for the occasion, written by one of the delegates on the train, Dr. A. B. Kendall, Secretary for the Department of Christian Endeavor of the convention.

Burlington, October 18.—Registration figures of the American Convention in session here show that through this morning's session that more than two hundred and seventy-five delegates

have registered. Others have registered throughout the day, and the total registration is expected to run well on to the four hundred mark before the close of the convention.

Beginning the initial service last evening the convention will hold three sessions a day continuing throughout an eight day period, concluding with the evening service of October 24th.

The morning session was given over to the submitting of reports. After the morning meditation services conducted by Rev. D. B. Atkinson of Albany, Mo., Dr. J. F. Burnett, Dayton, Ohio, was first on the program with his report as Convention Secretary.

Dr. Burnett has been secretary for the American Christian Convention body for thirty-two years now and at the conclusion of his report he made it known to the convention that he would resign this year. In Dr. Burnett the convention has had a faithful and efficient secretary and the securing of a worthy successor for his office will not be an easy one. The nominating and election of a successor for Dr. Burnett will be taken up at a later session of the convention through the nominating committee. It was generally understood by the members of the convention that Dr. Burnett would resign at this session.

Reports were heard from the Secretary of Finance, John G. Myers, Pleasant Hill, Ohio; for Foreign Missions by Rev. W. P. Minton, Dayton, Ohio; for Home Missions by Dr. Omer S. Thomas, Dayton, Ohio; for the Department of Education, by Rev. W. G. Sargent, Providence, R. I.; for the Department of Publishing by Judge O. W. Whitelock, Huntington, Indiana, and for the Aged Ministers' Home by Rev. John B. Grove of Sprakers, N. Y.

During the session committees were named on Resolutions, Dr. E. A. Watkins, Ohio, chairman; A. J. Brownell, Mass.; Dr. L. E. Smith, Norfolk, Va.; on publicity with Dean George C. Enders, Defiance, Ohio, as chairman, and for the committee on roll with McD. Howsare, Dayton, Ohio, Chairman.

President's Address.

The outstanding feature of the second day's program of the convention was the quadrennial address of the president of the convention; Dr. F. G. Coffin, Albany, Mo., President of Palmer College, who has for eight years been serving his church as head of this convention.

Dr. Coffin's eminence in the affairs of the Christian denomination has made him one of the outstanding figures of the Christian Church. As a speaker he is eloquent and classed among the best of our country, throwing his personality into his discourse on the general history and growth, principles, hopes and aspirations of the Christian Church, and of this convention in particular, held the interest of the general public and was well received.

Beginning with the purposes and motives of the forefathers who established the church he sketched in a general way the growth of the denomination to its present strength, and the reasons for this steady growth. He touched briefly the accomplishments of the convention since the last quadrennial session, brought to the front some of the weaknesses of the body, and then undertook in a straightforward manner to set forth the lines along which the convention must grow in the future.

"For over a century and a fourth," said Dr. Coffin, "the Christian Church has been broadcasting a message to the world. It is not known how many receiving stations have picked it up and tolled it out, nor how many have known its origin, but the message has been the important and effective thing. Our ambition should be to make ours the holiest in motives, the purest

in life, the most efficient in service and the greatest in strength. Low aims and high attainments are never found together."

"Hitherto we have attempted to make the principles of our Church its selling point. Their worth has justified the most extravagant things we have dared to say of them. They have needed no revision in a hundred and thirty years of service—a unique ecclesiastical history," continued President Coffin. "In view of these observations. If I were to venture a personal interpretation of our confronting task, it would be first, that to us belongs the task of all other churches and with all other churches to make our divine Lord supreme over all in a Kingdom into which all the earth is to be gathered. This is equivalent to saying also, that we shall effect a common good in humanity throughout the world. To enable us to do these two things about which we are thinking, five processes must be vigorously at work within our body.

"First, a better understanding among ourselves of our purpose and work. A larger volume of forward looking literature should be created and distributed.

"Second is a closer cohesion of our forces and uniformity in our methods. We lose much of the value of concerted effort, so successfully effected by some other denominations.

"This suggests the third process of transcending value to our plans, namely, more nearly universal cooperation in making the Church effective everywhere. Not only do many of us not cooperate, but the desires of some seem to be against cooperation.

"A fourth process ever growing among us should be the courage for larger tasks. Of how much timidity has robbed us we shall never know, but certainly of great things.

"The fifth process should be to thrust ourselves more deeply into the cooperative movements of our day. These have much to offer us, and we have a real contribution to offer them.

Afternoon Reports.

For the afternoon session the submitting and adoption of reports for the various departments continued, the main ones of which were that of the Secretary for the Department of Sunday Schools, Mr. Herman Eldredge, Erie, Pa.; for the Department of Christian Endeavor by Dr. A. B. Kendall, Springfield, Ohio; the Commission on the State of the Church by Rev. W. J. Hall, Dayton, Ohio; of the Superintendent of the Forward Movement, Dr. W. H. Denison, Dayton, Ohio, and the report of the Commission on Organization by Rev. W. P. Minton,

A TROUBLED LAYMAN

Today I had an interesting and helpful talk with an intelligent and devoted layman of a small North Carolina community. This layman was troubled. He told me that he lived in a small village of about 350 inhabitants. This village has three churches, he said, when it should not have but one; it has two and one-half preachers when it needs one good minister living there instead of occasional visits. Our brother said that the village was attempting to have three prayer meetings each week when the combined attendance would scarcely make one good prayer meeting. He said that the community was raising around \$3,000 per year to support the three preachers (two and one-half to use his language) and not either of the congregations being half served.

Yes, the layman was troubled and said out of his deep heart that he could not believe that the Lord could add His blessing to such a program of work. What do you say, dear reader?

C. B. RIDDLE.

Burlington, N. C.

CHILD'S HOUR

ALMA'S PROMISE.

"Mama, the seventh grade pupils are going for a picnic this afternoon, and they want me to go along," cried Alma, with the telephone receiver in her hand. "Of course, I may say yes, mayn't I?"

"Why, I think so, dear, I know of nothing to prevent," said Mrs. Creighton. "It certainly is a lovely day for a picnic."

"But I promised Miss Nelson to go to Mary Burt's this afternoon," said Alma, with a shadow crossing her face. "Will it be all right if I get somebody else to go, mamma?"

"What do you think of that?" asked the wise mother.

"Well, mamma, I shouldn't like to break my promise, but there will be few chances for a picnic, now that October is here. Perhaps this will be the last of the year."

Then to the girl waiting for an answer at the other end of the wire: "Gladys," she said hastily, "I'll call you up in a few minutes to tell you if I can go." She knew she would have to settle the question for herself, and she felt that she must have time.

"It won't make a bit of difference, mama," she said, turning from the instrument, "whether one of the other girls does the errand for me. Of course I persuaded her to join the class, and she seems very fond of me, but no doubt she likes the other girls."

Mrs. Creighton said nothing, and her daughter went on hurriedly:

"It's not as if Mary needed me," she argued. "I feel just as sorry as I can for her because her little brother is dead, and maybe she wouldn't see me if I did go."

Presently Alma stopped thinking about the matter and slowly climbed the stairs. She longed for her mother to settle the question, and yet felt sure what she would say. The Creighton children had been taught that a promise is a sacred thing and not to be lightly broken. Alma hesitated a long time and then she dropped on her knees by her bed. The victory was won before she uttered the first word, for Alma had fought out other problems in the quiet place, but she lingered a moment or two to whisper a little prayer of thanksgiving, and then ran quickly down to tell her friend that she could not go.

"Why not?" demanded Gladys.

"Because I must take some flowers down to Mary Burt's, Gladys. Her little brother is to be buried this afternoon."

"Is that all? came back over the wire; "I'll get Joe to do that for you. The idea of giving up the last picnic of the season for a trifle. Everybody says this will be the last chance to get nuts this fall."

But Alma resolutely held on, and though she wiped away a few tears, she gave up the picnic. She wiped away a few more tears as she saw the long park wagon driving past her home a little later, but she put on her hat and started out with the beautiful flowers to the forlorn little home almost a mile away, where a poor family was in great distress. It was a sultry morning, though late in October, and Alma was tired and warm before reaching the shabby home.

"I knew you'd come," sobbed Mary when Alma put her arms about her. "Some of the neighbors said you wouldn't, but I knew better. What beautiful flowers! These are the only ones we have. And, oh, Alma, could you sing this afternoon at the funeral? You sing so well,

and it would be such a comfort to poor mama."

Alma had been planning to get Cousin Ralph to take her in his new machine to the picnic, thinking that even if she missed the feast she could still have a full share in the fun of gathering nuts, but with Mary's pleading voice in her ears she could not refuse.

"I am not good at singing at all, Mary, but if you want me I'll come," she said simply.

So she had another long walk back home and then down to the funeral, but somehow she did not feel very tired, nor did she think the picnic so important, after seeing that unhappy family. Is she could do anything at all to comfort them she would be glad to do it, so her steps did not lag, and even after the little procession had gone its way to the cemetery she lingered to say a consoling word to the little children left behind.

"Well, Alma, how was the picnic today?" asked Cousin Ralph, strolling in at supper time. "I heard the boys and girls planning it, and I knew you would have a dandy time if you went."

"I didn't go," said Alma. "I had promised to go down to Mary Burt's and I couldn't break my word. I'm glad I did go down there, for they seemed glad to have me."

"I knew you wouldn't go," said the young man quietly, "I was at Gladys Trent's house talking to her brother when she telephoned. I said you wouldn't go and she said you would. I didn't leave the house until you telephoned, half an hour after the first call."

"You knew it?" cried Alma in amazement. Cousin Ralph had but recently come to live with them and he had been brought up in a very careless home. Why in the world would he be so sure she would not break a promise? Something of this must have shown in her face, for he said very quietly, as if in answer to her unspoken question, "Yes, I felt sure you would keep your word."

"Why, please?" asked Alma.

"Because you are a Christian, Alma. I said to myself that Alma Creighton could be trusted, and I wasn't disappointed. And I'm glad of it, too. I said to myself, if a girl of thirteen can give up a picnic to help somebody in distress, that Ralph Creighton was missing something very fine in life. And, Alma, I decided this very day to be a Christian, and I'm so happy over it."

"What are all the picnics in the world to this?" said Alma, with rapture in her voice and face. "Oh, Ralph, what would have happened if I had broken my promise? I can't bear to think of it. I'm glad! glad! She ran lightly upstairs to her room to fling herself upon her knees, but this time it was to celebrate the victory rather than to try to gain one.

"There will be plenty of good times this fall," she said aloud, "and one picnic doesn't count. But one soul does count, and I'm glad of it. No wonder mamma has always said a promise is a sacred thing. Of course, I knew she was right, but I never felt like this before.—Selected.

Speaking on "Worldliness in the Present Day Church" recently, John Roach Stratton, D. D., pastor of Calvary Baptist Church, New York City, said that "the spirit of worldliness takes three manifestations: (1) Lusts of the flesh, (2) Lusts of the eye, and (3) Pride or vain glory of life." On the spirit of the world as it is seen in the lusts of the eye, he spoke as follows: "Lusts of the eye include the abuse of art. Art has its place, for God is a God of beauty, but whenever art separates itself from righteousness it becomes ruinous. The sculpture and painting and drama of today glorify the sensual; the art of today is Godless and pagan, and has departed from the standards of Christianity."—Exchange.

WHAT HAS THE CHURCH OF CHRIST TO SAY?

Rev. J. H. Jowett Makes a Fervid Appeal in The Interest of the World.

If this is not the day of Jacob's trouble, it does not like much of being the day of every other man's trouble. The world is practically turned upside down. It is in the midst of such an hour that Rev. J. H. Jowett makes an appeal through *The British Weekly* in behalf of more solid work in behalf of all, and he asks the Church to take the lead in an effort to bring peace and righteousness, the righteousness of God in Christ. Read what he has to say and then do your best to lend a hand to the united effort. He says:

The affairs of the world are now in the hands of politicians, some of them noble and magnanimous, accounting themselves stewards in a grave obligation; others of them subtle, cunning, mischievous, always plotting and maneuvering for the main chances, irrespective of the broader interests of mankind. It is difficult for the old-fashioned politician and diplomatist to breath the air of a new era and to adjust himself to the mental and moral fashions of a new day. He cannot escape from old ways and traditions. He cannot break away from old prejudices, old jealousies, old suspicions. He is too often the heated custodian of merely national deposits, and his sight that of the partizan rather than of the citizen of the universe. He has the competitive spirit rather than the co-operative spirit, and he is far more concerned in erecting barriers of exclusion than in breaking down all the old middle walls of partition which rear themselves, in such grim division, between class and class, and between nation and nation. But even the finer type of politician, to whom politics is just the science and art of universal well-being, has a tremendous fight against the destructive material forces which, never more than now, are pursuing their narrow and dividing ends.

The politicians have failed in establishing a righteous peace, and men everywhere are feeling the need of some power which shall lift all political relationships out of the rut and mire in which they are fallen, and create the possibility of national and international fraternity. It is not soft sentiment we need. And still less can we do anything with a mere "good nature" which is indifferent to moral issues. It is not enough for peoples to kiss one another; even a kiss is to be "a holy kiss." Sentiment must be impregnated with righteousness. Love must draw its vital strength from holiness. Kinship must have its roots in virtue. Fraternity must have a moral core. It is not a matter of just "feeling nice" to one another. It is the high necessity of establishing the will of God, as revealed in Jesus Christ, in all the relationships of mankind. It is the enlargement of merely parochial and patriotic fellowship into the family of man. It is the transformation of the kingdoms of this world into the kingdom of God. And what is the power which is to do this except the power of religion?

And how are men to get these world-embracing moods and these world-inclusive views? How are they to wed these ideals to current affairs? How are they to do these things except by the moral power of the Christian religion? And what is to be the organ of both power and ideal except the church of the living God? In the far-off days, of which the Old Testament preserves the record, the prophet was the organ of the national con-

science. The prophet was the medium through which the voice of the Almighty sounded through the courts of kings, and broke in upon the councils of statesmen, and disturbed the plots of politicians, and proclaimed to nations the ways of righteousness and truth. The prophet appears and re-appears on all the stages of national life. You could not get rid of him. He could not be scared away by menace. He could not be bribed into silence. Visibly and audibly he was the incarnation of the divine will. But in our later days the function of the prophet has been transferred to the ministry of the church. The church of Christ bears the high glory of her divine priesthood, but added to her priesthood, nay, as a vital part of it, she has to be the conscience of the corporate life. The clear clarion of the prophet is to be wedded to the mystic ministry of the priest.

Is the church fulfilling her manifold function? Is her heart the home of broad and noble sympathies? Is she clothed with light? Does she put a trumpet to her lips which can awake the very dead? There are individual members of the church in every land, countless thousands of them, who are wide-awake in spirit, and who are devoted servants of the Christian ideal. But they are like the scattered units of a broken army. They lack the strength of a well-disciplined organized host.

I know the answer which is sometimes given to judgments of this kind. We are told that the church is not intended to be like an organized army, moving to the sound of bugle down the crowded ways of time. She is to move with the silent contagion of leaven, and with all the hidden mystery of growing seed. Yes, but we are told that her well-ordered life is to be seen as "a city set on a hill that cannot be hid." She is to incarnate her ideals, and she is to present herself before men as "the Light of the World." The church is to be the organ through which individual faith and loyalty can find corporate expression. Through the church the holy judgments of obscure multitudes are to shine with powerful and arresting constraint. The church is purposed to gather to herself all the divine elements in society, and to manifest and demonstrate them in the leadership of the human race. In a word, the church is to be in the thick of things, carrying the Lamp of God. I am far from suggesting that she is to be a meddler and muddler in matters in which she is entirely ignorant. It is not a question of being able to handle the details of problems. It is rather that of proclaiming eternal laws and principles in which all problems are to be solved. I am contending that the ministry of the church is to be that of a lamp, burning with the clean, clear light of the Christian ideal. She is to carry and declare the principles in whose jurisdiction all things are to be tested, and she is to be the primary channel through which the power of God is to work upon social problems to their appointed solution.

I am therefore eager that the church of the living God should play her part in the fateful hours of our day. Let her declare the things which have been revealed to her as the unchanging will of God. She knows these things. They are the things for which her Saviour died. Let her write them across the skies! Let her proclaim them, not in muffled tones of timidity, but with all the authority which has been given to her of God. She has the light. She has the right. Let her use them. On some appointed day let the believers in Jesus Christ go to their churches, as they went in the early days of the war, and in some simultaneous act of dedication and au-

dible declaration let them proclaim their desire and purpose for a sacred peace, and their belief in the common brotherhood of mankind. Let us incorporate this "sacramentum" in the usual ordinances of worship. Let it be an act, not merely of priests and ministers, but of the whole congregation. Let them rise in their sanctuaries, standing before God and man, and in some simple form of words let them assert their witness to the ethical ideals of their faith, and their determination to have peace on earth and good-will among men. Let this be done in every Christian church throughout the world, whether it be Protestant, Roman or Greek.

Am I comforted with the retort that all this is impossible? Very well; the church exists to do the impossible. Institutions which have no confessed relationship with the Lord Jesus Christ can do the possible things. His church is called to the impossible. That is to be her distinctive mark, and behind her are the spiritual resources by which the wonder is to be wrought. "But even if it can be done, it will be so unconventional!" Yes, and that will be its power and its significance. It will be unconventional without being sensational. It will be individual as well as corporate. It will be an act of the knights of King Jesus' order, an act of homage and holy purpose, a confession of His will and a dedication to its accomplishment. The word would ring out in every church in Christendom, and its sound would engirdle the world.

But I will go further than this. In every nation I would have representative leaders of the Christian church meeting together, not in councils of war, but in councils of peace, to express the luminous principles of our Lord on some of the grave matters which are now plunging the world in confusion and strife. Have we any guiding principles which are intended to be to men as the light of day? Let them be proclaimed in every nation with an authority which is drawn from their Sacred Source, and with a strength of testimony which would be derived from the act of a united church. There need be nothing elaborate about these national gatherings. There is no necessity for complicated machinery. In every nation some would have to take the lead, and surely some one could be found to do it. Surely it would be possible in every country to find men and women who would be the originating centers of the simple organizations which are to get these councils together. Of course it would mean work and plenty of it. But the laborer in these fields would be sowing seed which would yield a hundredfold.

As far as our own country is concerned, let us have a council of peace in London with delegates from every part of the empire. Let the delegates be distinguished Christian men, not merely drawn from the ranks of ecclesiastics, but also from the wider realms of commerce and art and literature and labor. Let them be broad-minded, deep-hearted men, with personal loyalty to Christ and a passion for the kingdom of God. Let us have a three days' council here at the heart of the empire, not merely to make speeches, but to visualize and demonstrate the existence of a corporate body which has in its custody the moral ideals of Jesus Christ, and which intends to give them their purposed sovereignty in the reconstruction of the world.

What have the young leaders in the church of Christ to say about all this? If we elder men are somewhat timid, or if we are too much imprisoned in traditional ways, if we have become a little stiff in our joints, stiff in our mental movements, and stiff in our aptitude to seize the possibilities of a new era, let the younger men grasp the oc-

casional, and let them use it to establish the will of the Lord in the upbuilding of His kingdom. The eyes of the young men are not dimmed, they can see new worlds building upon the horizon, and they can discern the highroad along which are to come the ransomed of the Lord with joy and singing. Let the young believers in Christ put their hands to the task, let them lay their backs to the burden, and let them make our confusing day the day of the Lord.

Are we ready to drop our grave-clothes? That is the question. Are we ready to exercise the fullness of freedom in the emancipation of mankind from the menace and ravage of war? Are the Free churches ready? Is the Anglican Episcopal Church ready? Is the Roman Church ready? If the national leaders of the Roman Church regard the proposed steps as a serious departure from traditional ways, and if they lack authority for this kind of co-operative service, let them seek the needful authority from the Vatican. The present Pope is a man of liberal instincts. He has already given proof of it. Let appeal be made to him to give any needful freedom to his church to co-operate in a demonstration of moral power which seeks the peace and well-being of the world. There will be no sacrifice of conviction. There will be no compromise in religious principles. It will be a sacred effort, on the part of all who believe in the moral ideals of Jesus, to direct them to the control of governments and of parliaments and of all who are busy seeking the material welfare of peoples and determining the social and national relationships of mankind.

Is all this a vision and a dream? Very well; then that is how things are to begin. "Your young men shall see visions, and your old men shall dream dreams." Castles have to be built before their foundations are sunk in the earth. Solid worlds are born of gaseous nebulae and whirling mists! But not for one moment do I think our opportunity is so vague and so remote. Our resources are real and immediate. The occasion is ripe. The hour is at hand. The world is drifting again to war! What has the church of Christ to say, what is she to do? Shall she arise from her slumber, or . . . ?

By the courtesy of the editor, I have been permitted to read a full report of the sermon which the Archbishop of Canterbury has preached before the League of Nations at Geneva. I think I agree with every word of it. The League of Nations is the depository of all our international hopes and ideals. There is nothing on the field. If the League had the requisite dynamic power it could save the cause of civilization. But what is to give it the needful dynamic? Has the church of Christ any secret in her grasp which can endow the League with commanding power and vitality? What is our faith? Does the church only take rank with political systems and constitutions, or does she hold a sacred precedence? Is she the ordained minister of spiritual forces which can transform frailty into strength, and is it within her divine prerogative to clothe the League with requisite authority and power?

I believe that the League is waiting for the very support which the church can bring. Is she awake to the call? With all my heart I accept the closing words of the Archbishop's sermon: "Once let the Christian men and women upon earth, West and East, North and South, kneel to God side by side, stand shoulder to shoulder before men, to say what they mean shall happen, or rather what shall not happen in the round world again, and they are irresistible." I have only one sentence to add to this—*let us begin and do it!*

Christian Orphanage

THANKSGIVING CALL.

DEAR FRIENDS:

Thanksgiving season will soon be here—Our churches and Sunday Schools will soon be making their plans for the Thanksgiving offerings. Letters to all the churches and Sunday Schools are being mailed to the Sunday School Superintendents. We hope they will be read in the Churches and Sunday Schools. Thanksgiving envelopes will be mailed in a few days. We are also writing each pastor and asking for hearty co-operation. For the last two years our Thanksgiving offerings have not been as large as they should have been, but we realized the poor crops in the country and the depression in business and had no complaint to make.—But I did wonder if we really made any great sacrifice as to our own personal needs, comfort or pleasure. This year crops in most sections are good. Tobacco and cotton bringing good prices and business is better than for several years.

Come, let us make an offering that will be worthy of our church and denomination. Remember while you are richly blessed there are others who have been unfortunate—widows and orphans are crying to you for help. You have a golden opportunity through your orphanage to lend them a helping hand.

Have you helped a widow or an orphan this year? If not, do you think you have done your part in the great drama of life? If you have not done this, when your church makes its Thanksgiving offering open your heart, loosen your purse strings and remember the ninety little orphan children at the Christian Orphanage, who have bright minds and healthy bodies and who are asking you for a chance in life. They may not be from your community but they are your neighbors children. We have children here from Georgia and Alabama, two distant states but we love them just as much as if they had come to us from our own town or community.

If you cannot be at your church when the offering is made, mail your check direct to Chas. D. Johnston, Elon College, N. C. We are asking every member in the Christian denomination to join in this offering and help us to make it the largest Thank offering we have received in the History of the Institution.

We have ninety children in our care. We have thirty now on the waiting list—ten urgent applications within the last ten days. We have room for fifty more if we had the funds. The more children we take the heavier our task. We make you this challenge. We are willing to give our life to the work, to lend a helping hand to those little children and train them to be useful citizens for our community and for the Master's vineyard.

We challenge you to furnish the funds—will you meet the challenge?

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR NOVEMBER 2, 1922.

Amount brought forward\$ 14,520.08

SUNDAY SCHOOL MONTHLY OFFERING.

North Carolina Conference.

New Elam\$ 1.50
 Ingram, Va. 7.00
 Wake Chapel 5.00
 Liberty (Vance) 5.43
 Mt. Auburn 9.05

Shallow Ford 3.29
 Hebron, Va. 1.25
 Morrisville 2.00

Eastern Virginia Conference.

Windsor 5.81
 Franklin 15.00
 First Christian S. S., Portsmouth... 8.18
 Burton's Grove 1.00

Valley Virginia Conference.

Woods Chapel 1.00

65.51

SPECIAL OFFERINGS.

Mrs. Sue B. Siler for trunk for little boy\$ 6.00
 Mr. R. C. Norfleet, on Baby Home pledge 50.00
 Dr. S. L. Helfenstein 5.00
 O'Kelly Bible Class, Greensboro Church, on pledge 25.00
 W. H. Thomas, on support of children 25.00
 R. W. Thompson, on support of children 10.00
 Free will offering, A. C. C. held at Burlington, N. C.
 Cash231.50
 Due Bills 23.00

Total for week..... 418.01

Grand total \$ 14,938.09

Just to let thy Father do
 What He will;
 Just to know that He is true,
 And be still;
 Just to trust Him, this is all!
 Then the day will surely be
 Peaceful, whatso'er befall,
 Bright and blessed, calm and free.
 Just to follow hour by hour
 As He leadeth!
 Just to draw the moment's power—
 As it needeth.

TRUSTEES OF BETHLEHEM COLLEGE HOLDS MEETING

The Trustees of Bethlehem College, pursuant to call on the 6th inst., with Dr. T. H. Denney presiding. Rev. N. G. Newman, D. D., led the prayer. After due consideration of the matter of buildings and plans, the Building Committee was instructed to proceed in securing plans and specifications. Also, the Executive Committee was instructed in that of securing a Financial Secretary.

After adjournment the Executive Committee held a meeting in the afternoon, but adjourned to meet the 10th. At this meeting, on account of some new plans, the trustees were called for a meeting on the 11th.

There were eight of the trustees present; and, after prayer by Rev. R. F. Brown the following items were acted upon: That, instead of canvassing funds with a Financial Secretary, we put on simultaneous campaign, the same to be done at the earliest possible date.

Rev. R. F. Brown was elected to direct the campaign and with the Executive Committee to make plans for the work.

It is believed that plans will be made that will provide ample accommodations for the beginning and that the doors of the institution will be opened September, 1923.

E. M. CARTER.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name label indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536' East Broad Street, Richmond, Virginia.

GEORGIA-ALABAMA CHRISTIAN CONFERENCE.

The twenty-fourth annual session of the Georgia-Alabama Christian Conference met with the East La-Grange Christian Church, October 3, 4, 5, 1922. The conference began with a splendid song service conducted by the local choir, after which the devotional service was conducted by the president, Rev. R. F. Brown. Immediately following the devotional exercises, the ministers and delegates were enrolled. All the churches in the conference were represented either by delegates or letter except one.

The organization of the conference was perfected as follows:

President, Rev. R. F. Brown, Columbus, Ga.; Vice-President, Rev. H. M. Gray, Lanett, Ala.; Secretary, Rev. R. A. Whitten, Athens, Ga., and Treasurer, Mr. H. B. Floyd, Chipley, Ga.

The Annual Address was delivered by Rev. R. F. Brown, the president. His subject was, "The Autocracy of Service."

Some inspiring reports and addresses were heard on the morning of the second day. The report on Sunday Schools was read by Rev. W. W. Willingham. This report showed that progress has been made in Sunday school work in the conference during the year. Rev. Mr. Willingham delivered a splendid address on "The Sunday School During the Week."

He showed that every Sunday school that is properly organized has something for the teachers and pupils to do during the week. Then came a very touching address by Rev. P. L. Duke. His subject was, "The Sunday School as a Spiritual Force"

The report on Christian Endeavor was given by Mrs. R. F. Brown. This report was encouraging. It revealed the fact that there are now six live-wire Christian Endeavor societies in the conference, whereas there was only one a year ago. After the report was read, Mrs Brown read a very instructive paper on "The Pivot of Christian Education." The thought presented in this paper had special reference to the youth of the land. It showed that the youth of the land is the Pivot of Christian Education. Many interesting facts were given which proved the logic of this reasoning.

At 11:00 A. M., Rev. N. G. Newman, D. D., of Elcn College, N. C., preached a very able sermon on the subject, "Visions for Service." Dr. Newman is a logical thinker, and he held the attention of his congregation throughout the discourse.

During the afternoon session of the second day, several reports were presented, among which were the reports on Religious Literature, Moral Reform, Home Missions, and the Woman's Board. Following these reports, addresses were made by Rev. C. W. Hanson, Rev. E. M. Carter, Rev. H. W. Elder, and others. The reports showed a net gain of 350 members during the year.

The evening of the second day was given to the Christian Missionary Association. Following the roll call and collection of dues, the association surrendered the privileges of the floor to Mr. Chas. D. Johnston, superintendent of the Christian Orphanage. Mr. Johnston told in a very interesting way of the work of the orphanage and gave illustrations of how the children are being trained. An offering was given to aid in this important work.

The third day session was a very busy one. The report on Education was read by Rev. R. F. Brown, who was the chairman of the committee. In this report were expressions of joy over the fact that the long cherished hopes and dreams of the people of this conference are about to be realized in the building of Bethlehem College. This college will supply a long felt need and will mean a great deal to the work of the Christian Church in the far South. This report recommended the following young men for licensure: R. A. Whitten, Argus C. Huckaby, William H. Brewer, Leon E. Oliver, Shaford D. Lankford, and W. T. Crowder. The credentials of Rev. B. A. Dees, who for several years was a minister in the Baptist Church, were endorsed. While this report was pending, several inspiring addresses were heard.

The report on Foreign Missions was read by Rev. H. M. Gray. At this juncture, an able address written

by Rev. J. O. Atkinson, was read by the president of the conference.

A resolution on Men and Millions was read, discussed and adopted. This resolution strongly endorsed Men and Millions and urged the pastors and people to co-operate with the Mission Board of the Southern Christian Convention in collecting the pledges.

A forward step was taken when Rev. R. F. Brown, president of the conference, introduced the following resolution:

"Resolved that this conference in session assembled, authorize the Executive Committee of the conference to employ a conference secretary for half time. This secretary shall be required to give a part of his time to visiting new fields, organizing new churches, and holding evangelistic meetings."

This resolution was adopted without a dissenting vote.

After the most successful session ever held, the conference adjourned to meet with the Vanceville church, on Tuesday following the third Sunday in October, 1923.

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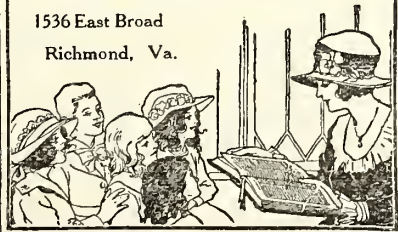
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The Contest is now on and will end December 15, 1922.

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- 1. To one sending 100 subscriptions \$50.00
 - 2. To one sending 80 subscriptions 37.50
 - 3. To one sending 60 subscriptions 25.00
- etc., etc.

To all solicitors will be paid 10 per cent on all net subscriptions.

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1536 E. Broad St., - - Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the Interests of the Kingdom as Represented by the Christian Church.

J. PRESSLEY BARRETT, D. D. - Editor.
P. J. KERNODLE - - Managing Editor.

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

REMITTANCES: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

NOTICES: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

ADVERTISING RATES: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

ASSURANCE.

A deepening yellow on the leaf,
A chilliness in the air,
A deepening silence in the woods,
And sadness everywhere.

No longer blush the flowers sweet
On mossy bed and brink,
No longer sing the mocking bird
And the blithesome bobolink.

No longer wave the lush green fields
In summer's balmy breeze,
No longer 'mong the garden blooms
Hover the dozing bees.

The blighting breath of dauntless death
Is turning green to red,
And soon each leaf will leave the bough
And find its earthly bed.

But a resurrection day will come
When the tree will bud again,
And the flowering plant again will wear
Its fair and radiant gem.

O hope divine! O promise great!
Beyond this bourne of space
My God will also raise me up
In a robe of beauty and grace.
--F. M. DUNAPHANT.

FILIAL REMONSTRANCE.

Oh touch me gently, Father Time,
That I'm your child can be no crime;
You gave me life, yet hold me so,
That as you let I can but go.

CHORUS:

Oh, Father, touch me gently now,
For I'm your child as you must know;
Excuse the bad, accept the good,
I've only done just what I could.

You gave me faith to walk the road,
And bear through life a constant load;
You watch me too so close that I
Cannot evade thy watchful eye.

You gave me eyes to see the light,
But now you've brought me failing sight;
Why silver hairs among the gold
When I would not be growing old?

You gave me strength to run a race,
Yet watch my feet at every place;
You gave me ears to hear my friends,
But what I hear, on you depends.

You're with me everywhere I go,
And keeping tab on all I know;
And should I do both this and that,
You always know where I am at.

REV. JEREMIAH W. HOLT
Burlington, N. C.



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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, NOVEMBER 9, 1922.

NUMBER 45.

THE SUN'S OBSERVATORY

What Nationality Is This Woman?—

This strange question is propounded by conflict of laws. Edward Everett Hale's famous story, "The Man Without a Country," is being played in real life by many "Women without a country."

Legislators interested in immigration and naturalization laws are puzzled as to the best method to unravel a snarl produced by a conflict between United States and British naturalization laws.

In Great Britain an English woman who marries an American loses her British nationality.

According to a new United States law, an American woman who marries a foreigner retains her citizenship in this country. The law further provides that foreign women who marry American citizens do not by that act become citizens of this country.

The result has been confusion; a British woman marrying an American, by the laws of her country, is no longer British, and by the law of this country is not American. Much embarrassment is being caused by questions of passports, since each office, American and British, sends the British wife of an American citizen to the other's office for papers.

Business on the Upgrade.—

"Business in the South is again on the upgrade" says Fairfax Harrison, president of the Southern Railway Company, in his annual report which has just been made public.

"The output of the mills and factories has been steadily increasing during the past few months," the report continues. "An outstanding feature has been the operation of the cotton mills, a happy contrast with the strike-ridden cotton manufacturing centers of the East.

"In July, 1922, according to figures compiled by the United States Census Bureau, 96.97 per cent. of the spindles in mills in the cotton producing states were active, while in other states the percentage of active spindles was only 78.53. During that month the average active spindle hours in the South was 250 compared with 145 in other states. In the twelve months ended July 31, 1922, the mills in the cotton producing states consumed 3,733,147 bales, which compares with a consumption of 2,178,767 bales by mills in the other states.

"The more favorable conditions for the cotton manufacturing industry in the South are reflected not only in operating statistics, but also in the record of new mill construction. During the same twelve months, according to Census Bureau reports, there was a net increase of 245,831 spindles in Southern mills and a net increase of only 79,627 spindles in mills in states outside of the South. A survey of new mills under construction or in prospect indicates a continuation of the tendency shown by these figures.

"There has been unusual activity in the pro-

vision of new business and residential structures, as well as in the construction of improved highways".

German "Marks" In America.—

Citizens of this country have already paid Germany, in profits on marks, it appears, more than the indemnity Germany got from France after the war of 1870. By the same token, American citizens are poorer to the exact extent by which Germany has profited. Getting down to brass tacks, Americans have invested, since the war, the huge sum of \$960,000,000 in German paper money, now almost worthless. This is the careful conclusion of the *New York World*, based on official statistics from Berlin and nation-wide records in America. The figures have been checked, we are told, by a canvass of the big cities of the United States, and by the scrutiny of eminent, thoroughly experienced banking and foreign exchange specialists. Among the figures used are Berlin official statistics of September 9, 1922, and the latest records of the German distributors in this country. Most of the buyers seem to have been German-Americans, whose natural sympathies may help to temper the bitterness of their financial loss. The complete story of the frenzied American buying of the German paper mark, only fragmentary and disconnected reports which have appeared from time to time, runs, according to *The World*, as follows:

"America paid 10 cents, 5 cents, 1 cent a mark. America bought 80,000,000,000 paper marks at an average of $1\frac{1}{8}$ cents a mark, \$12 a thousand. Today paper marks sell below 70 cents a thousand. America has left what may be worth \$56,000,000. Not more. The victims in America of this stupendous folly, the most gigantic financial delusion in history, have lost \$904,000,000. About one-third of the loss is represented by worthless stocks and bonds bought in Germany with marks. The buyers have given to Germany more than twice as much gold as Germany has paid in gold in war reparations payments to date, \$365,637,000.

London reports British losses in German marks speculation at about \$672,000,000.

"America has paid to Germany a sum equal to one-third the total of the American Civil War debt, \$2,845,907,625, August 1, 1865. America, victor over Germany, has paid her as much as Germany in victory collected from defeated France as indemnity after the Franco-Prussian War of 1871—\$968,000,000.—*Literary Digest*.

Civilization Can Breathe More Freely.—

Two epoch-making events marked the closing hours of last week, when on Saturday (September 23rd) the grand jury investigating the atrocious crimes at Herrin, Ill., returned indictments against two hundred and fourteen men, some for murder and some for assault with

intent to commit murder, and definitely charged the authorities with failure "to protect life and property" through cowardice or membership in the miners' organization. After giving in detail the horrors of that crime, the grand jury adds:

"The atrocities and cruelties of the murders are beyond the power of words to describe. A mob in its relentless brutality, but the savagery of this mob in its relentless brutality is almost unbelievable. The indignities heaped upon the dead did not end until the bodies were interred in unknown graves."

The Grand Jury reports that they indicted some forty persons for murder, fifty-eight for conspiracy to commit murder, fifty-eight for rioting, and five for assault on murder. It publishes the telegram received from President Lewis of the United Mine Workers of America to the district mine workers of Herrin, and says: "Following the publication of the telegram from President Lewis preparations for an attack upon the mine were made. The hardware stores in all the cities of Williamson County were searched for firearms. The weapons were either taken by force or upon a verbal assurance that the local would pay for them."

That is one of the great epoch-making events of the day, and the next, and perhaps of even greater importance, is the permanent injunction granted to the Government against the railroad employes who have been combined in a strike against the welfare of the nation. In his statement as to the reasons for granting this injunction Judge Wilkerson, referring to acts of violence against railroads, said:

"There began throughout the country a series of depredations which rapidly developed in some portions a veritable reign of terror. Railroad bridges were dynamited, spikes were removed from rails, obstructions were placed upon railway tracks, bombs were exploded on tracks and in railroad yards and hurled at moving trains. Notwithstanding the admonitions of the leaders of the combination to use peaceful means only, the real situation at most of the places where the strike was in progress was that employes were insulted, assaulted and otherwise intimidated. The word of the 'peaceful picket spoken in the darkness of the night by the club and pistol of the 'unknown party.' Regardless of the condition that no injury must be inflicted upon property, there was sabotage upon a large scale, engines, cars and equipment were tampered with and innumerable acts of malicious mischief committed which endangered the lives of both passengers and those operating trains. These unlawful acts are shown to have been on such a large scale and in point of time and place so connected with the admitted conduct of the strike, that it is impossible on the record here to view them in any other light than as done in furtherance of a common purpose and as part of a common plan."—*Wesleyan Methodist*.

NOTES-PERSONALS

What say you as to the truth of this item? "No man has come to true greatness who has not felt that in some degree his life belongs to his race, that what God gives him He gives him for mankind."

Thanks to Rev. E. M. Carter for a good newsy note of the late session of the Alabama Christian Conference. We wish some one in each of our conferences would keep us supplied with the news items happening in the limits of the same.

The North Carolina Christian Conference will be held at Hines' Chapel, November 14th to 17th. A full representation is expected. Rev. C. E. Gerringer is the pastor. If you desire to be met at the train, write him at McLeansville, N. C.

Ten years of records indicate that Death Valley, California, is the hottest region in the United States, and probably in the world. The hottest month on record is July, 1917, when the mean temperature was 107.2 degrees. On July 10, 1913, the mercury rose to 134 in the shade.

Rev. Elisha Bradshaw, late of Portsmouth, Va., has taken work with our mountain people in Virginia. His address is Fancy Gap, Va. Persons wishing to communicate with him may do so by so addressing him. In a private note he says: "I truly hope that many will write and give a word of encouragement."

What do you think of the following sentiment? Study it closely and then say what your idea is: Does your judgment favor the following sentiment: "The God we worship is the God still suffering over the sorrows of humanity, the God with tears in His heart for the sorrows of this world—the God who is like Jesus Christ."

The laying of the corner stone of the new Christian Church building in the City of Richmond, Va., will take place at the hour of 3:30, in the afternoon of Saturday, November 18, 1922. The friends of this church are cordially invited to be present and witness the interesting ceremonies of the occasion. The building is located on the corner of Grove Avenue and Sheppard Street.

New Guinea doesn't occupy much space on the map for the average American, but it is a vast island, 310,000 square miles in area, considerably larger than Texas. One of its rivers is seventy-five miles wide at its mouth. And this vast land has been scarcely more than touched by the Christian missionary. Its people are savages separated from one another in numberless little clans and each clan regards all outsiders as enemies. New Guinea should get a larger space on the American's missionary map.

Rev. H. E. Rountree, now stationed in Haiti sends us an account of the Religion of Haiti. We believe it will be read with interest by our people. The truth is we know but little, very little, of the people of Haiti. The fact is we knew almost nothing of them except in a general way, till Bro. Rountree began to tell our readers of their manners and customs. Let us read what Bro. Rountree gives us because it is knowledge at first hand and by one of our own ministers. He is a Chaplain in the United States Navy. His address is Marine Barracks, Port Au Prince, Haiti.

Had you thought of the fact in this way? What fact? Why that we, as Christians will never see each other for the last time. We may, and most likely will, see each other for the last time on earth, but we expect to meet the dear ones again in Heaven, and so it may be truly said that we shall not meet for the last time. Let us be comforted with this thought and take courage and go on to the end of the road and that will be Heaven.

Character is invaluable in the Christian life. Indeed, we do not see how there can be a Christian life of the genuine kind, except as we have character, for character is the Christian foundation stone of a strong life. *The Congregationalist* had a good thought along this line when it said: "We speak a great deal of 'character building,' but does the expression always carry with it clearly the implication that character must be built? Inherited tendencies and faculties are not character any more than bricks and mortar are a building. Our natural endowments and the elements of our environments are the resources and materials. What we build of them and from them constitute character. It is not something that happens; it is the achievement of thought and effort."

Do you have any trouble? What do you do with it? Evidently the Lord did not mean that we should keep our troubles. The burden would be too heavy. We must have relief from them and it must not be too long in coming, or it will break us down and end whatever of usefulness we may have. Some one has said: Fleeing from trouble is the first escape for the coward. Fleeing from trouble is the last escape for the hero. The shame of it—cowardice! When life becomes burdensome, lay it down, they suggest. Should Lincoln have laid down the duties of his office in the stress of the Civil War? Should Washington and William of Orange have laid down his burden when trouble faced him? Does it mean that Jesus Christ should have made His escape from the anguish of the crucifixion? We shall not get rid of this cancer of divorce law, either State or Federal. The Church is the solution. It should teach us that no life is worth living unless lived right.

Dr. W. W. Staley bravely stood for the truth in the Convention at Burlington recently when he heard a man say on the floor of the convention what Dr. Staley did not believe was true as to a certain feature in our Sunday school work. After this gentleman had said what he wished to say, Dr. Staley, believing that this man had presented the wrong view, arose and disputed the rightness of the statements. If we are not mistaken, the man thus rebuked did not attempt to answer Dr. Staley, and for one, we are glad the man was answered. He was what is known as an expert in some special lines of modern church work. We believe we had better get our experts from among our own men. We have as much confidence in our own good and able men as we have in the experts from the outside. For one, we think it is time to have our own men do our work for us and leave the experts to do their work in their own way, and where they may please. All honor to Dr. Staley for the loyalty he displayed.

What say you? Some one has asked the question: "Will There be differences in Rewards and Punishments in the Future?" In answering this question Mr. J. H. Bredall says: "The Bible puzzle comes from the parable of the householder who went out at several hours in the day and hired laborers to work in his vineyard and paid each a penny. The eleventh hour is a great hobby of Satan's.

"It is intended to explain why God saves fully,

instantaneously, the Gentile just as He saves the Jews, by faith and not by works.

"That this has reference to different times in our lives is false and should never be preached or taught. Christ is not talking about rewards and punishments in eternity, but the last shall be first and the first last to come into his kingdom.

"Christ gives us a clear cut parable on eternal rewards in Luke 19:11, 27. The ten servants each received a pound. One improved his to ten and is given or made ruler over ten cities, the other gained five and is given five cities. He (Jesus) gives this because 'they thought that the kingdom of God should immediately appear.' Emphasis should be laid on the 12th and 13th verses ending with the clear term, 'Occupy till I come.' Again Jesus said, 'And behold I come quickly and my reward is with me to give every man according as his works shall be' (Rev. 22:12). Jesus taught us to lay up treasures in heaven and that even the giving of a cup of cold water should not lose its reward, etc. The Bible is full of this kind of teaching. Paul says, 'For we must all appear before the judgment seat of Christ that every one may receive the things done in his body according to that he hath done, whether it be good or bad' (2 Cor. 5:10). The same lesson is taught about punishment in hell. 'And that servant which knew his Lord's will and prepared not himself neither did according to his will shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes' (Luke 12:47). Christ has one great plan and 'few there be that find it.' Seek ye first (in childhood) the kingdom of God, and his righteousness; live our whole life in his service and thus be worthy of the greatest possible reward."

Do you not realize that when God shuts one door to your life, He can at the same time and by the same power open another? This thought is beautifully and forcefully put forth by Rev. Russell H. Cronwell, the noted Philadelphia clergyman, when he says: "Here is a story—I wish I could recall who it was that wrote it. It is something like this: In the early part of the war, before Russia came into it, there were a number of men in prison in Siberia, and they were very carefully guarded. One night, according to the story, a conspiracy had been arranged among the prisoners confined there because of political offenses, and they assembled together and decided that one of their number should go up and in some way capture or kill the guard, then open the gate, and so enable all to make one general rush for that open gate. According to the account, one of the bravest men went and captured the sentinel, and swung open wide the door. When he opened the gate, there was a general movement, all rushing for their liberty. But as they were rushing toward the open door together, a strong breeze of wind came up and shut the door through which they were about to escape. They were unable to open it again. The door was shut!

"But some wise man among the number said: 'I feel a breeze from the west; the breeze that shut that door is blowing this way, and it could not enter the prison unless it has blown open some other door.' So, feeling their way, by the draft of air, they found that the wind which had shut one door had opened another, which opened out on the parade grounds, giving them the liberty they were seeking. The other door which had been shut before their faces was a very dangerous exit, and might have caused them their lives, even if they had succeeded in getting out at all. The same breeze that shut one door opened another and safer door, and gave them their liberty. God often sends breezes to His followers; and the same winds that shut the door in the face of him who

would escape that way, opens another door which furnishes a far better method of getting one's liberty. . . . There are many Christians whose faith has been frozen because they found one door shut and concluded that was the only entrance. . . . Our Heavenly Father opens the door that is best for us."

FINAL NOTICE

Brown Summit, N. C.

The N. C. Conference will meet with Hines Chapel Church November 14-17. All ministers, delegates and visitors are urged to send us a notice of your coming, if a home is desired, also if we must meet you at Greensboro or Brown Summit. Let us hear from you, and come to Conference.

C. E. GERRINGER.

A PASTOR MAY BE SECURED

Elon College, N. C.,
October 29, 1922.

Please insert a notice in the Sun that I am open for full or part time pastoral work any where within a reasonable distance of Elon College.

Sincerely,

H. W. MAY.

THE HUMAN TOUCH.

A neat little frame building. A yard full of flowers. In front a crude counter where a small boy offered a row of fat and blushing tomatoes. On the counter was tacked a sign, written by a boyish hand. It said: "My mother raised these tomatoes in her garden. They're good!" The boy was doing a thriving business, and we rather imagine he had no difficulty in disposing of the season's crop. The president of one of the country's largest advertising agencies saw the sign. "There is the best advertisement I've seen this year," he declared.

Just telling the simple truth! The "human element" we talk so much about is nothing but the truth—all of it!

OPEN MINDS

"It is well to have an open mind," says President Butler, of Columbia University; "but it is not well to have it open at both ends."

There are people who become so broad that they get exceedingly thin. They surrender so much to be liberal that they fail to retain enough to be respectable. They are so universal that they cease to be individual. So far as standing for anything in particular, they do not stand. They do not even sit. They have lost their identity, and have faded out into the universal, featureless sky.

The popularity a man gets for being "broad" is not worth much. It is a syllabub kind of popularity. It is like the foam that rolls in on the beach when the tide breaks. It comes in and it goes out. It appears and it also disappears. It is the applause of a crowd that shouts "Crown him!" today, but they may cry "Crucify him!" to-morrow.

To amount to anything a man must have enough force to stir up some kind of opposition. He need not carry a chip on his shoulder. It is not necessary for him to be a grouch. But beware when all men speak well of you.

Keep one end of your mind closed. Be open-minded, but at the same time have a mind. Society needs people who stand for something. The people who have fought the battles of the world have not had spines of spaghetti. Stand, therefore! And having done all, stand!—Dr. James I. Vance, in Exchange.

HONOR WELL PLACED

"President W. A. Harper was the unanimous choice of the American Convention which has just closed its quadrennial convention at Burlington for the important new office created by the convention of secretary of Christian Education. This was a compliment worthily bestowed. Dr. Harper has been a powerful force for Christian education. Elon College has forged forward rapidly under his aggressive and wise leadership, and he has been a force for activity in every phase of the work of his denomination. The Convention showed judgment in electing him to the high and important post to which it called him, and those who know of his services are not surprised that the action was unanimous."—*Editorial in Raleigh News and Observer, October 26, 1922.*

Dayton, Ohio, October 30, 1922.

The Mission Board of the Christian Church will meet in regular annual session, Tuesday, November 21, 1922, at 10 o'clock a. m., in the Mission Rooms at the Christian Publishing Association Building, Dayton, Ohio, corner Fifth and Ludlow Streets. All persons having business with the Board should govern themselves accordingly. The members of the Mission Board are:

HOME DEPARTMENT

Rev. O. S. Thomas, D. D., Dayton, Ohio; Mrs. Athella M. Howsare, Dayton, Ohio; Mr. M. S. Campbell, Collison, Ill.; Rev. G. O. Lankford, D. D., Burlington, N. C.; Rev. C. G. Nelson, Gresham, Nebr.; Rev. H. M. Hainer, New Bedford, Mass.

FOREIGN DEPARTMENT

Rev. W. P. Minton, D. D., Dayton, Ohio; Mrs. Alice V. Morrill, Defiance, Ohio; Rev. Warren H. Denison, D. D., Dayton, Ohio; Mr. J. O. Winters, Greenville, Ohio; Rev. W. P. Fletcher, Toronto, Can.; Rev. L. E. Smith, D. D., Norfolk, Va.

(Signed) WARREN H. DENISON,
President.

REPORT ON HOME MISSIONS

EASTERN VIRGINIA CHRISTIAN CONFERENCE
1922

The object of the Church being to save souls, we heartily endorse the action of the Southern Christian Convention in setting a minimum standard of ten per cent increase in membership per annum, and we recommend as an evangelist Rev. George D. Eastes, Norfolk, Va.

We recommend the employment of a Conference Missionary as early as practicable and suggest to the Mission Board of the Southern Christian Convention the advisability of paying his salary for the present.

We urge the prompt payment of subscriptions to the Men and Millions Movement and to the Special Mission Fund.

We renew our endorsement of the pastorate system and urge the building of parsonages by churches and pastorates.

As to appropriations we recommend the following:

Portsmouth, on church debt.....	\$ 500.00
Christian Temple, Building Fund.....	1,000.00
Ivor Pastorate, salary	300.00
	<hr/>
	\$1,800.00

We congratulate the Southern Christian Convention and the Eastern Virginia Conference on

their contributions for 1921, as indicated by statistics compiled by the chairman of this committee and included in this report.

The Southern Christian Convention with a membership of 28,251, contributed for all benevolences \$146,401.43; for all other purposes, \$199,531.68. Grand Total, \$345,933.11. Per capita for benevolences, 5.18; for all purposes, \$12.24.

Considering our various methods of collecting funds, which causes a certain amount of overlapping, these figures are considered conservatives.

Of the statistics used where contributions were accurate as to conferences, the Eastern Virginia Conference contributed 47 per cent of conference assessments; 50 per cent of all other purposes by churches, Sunday Schools and Christian Endeavor Societies; 62 per cent of the Woman's Board, and 72 per cent of Men and Millions. Therefore, the 50 per cent estimate used in the last three items of the following report are very conservative.

Eastern Virginia Conference with a membership of 8,299, contributed the following for benevolences:

Conference assessments	\$ 7,600.40
Christian Missionary Association.....	2,080.00
S. S. Convention for Missions.....	387.74
Suffolk C. E. for Missions direct.....	250.00
Woman's Board	5,650.85
Men and Millions	26,653.27
(Estimated on 50 P. C. basis.)	
Orphanage	13,587.99
Elon College Standardization	16,896.42
Mission Board of S. C. C.....	9,388.22
For all other purposes:	
Sunday Schools and C. E. Societies....	\$ 7,248.87
Churches	92,222.35
Grand total	\$181,966.11

Per capita for benevolences, \$9.94; for all other purposes, \$21.92.

In order to obtain accurate statistics, we recommend the appointment of committee of three on church letter, of which the Secretary of the Conference shall be a member, to formulate a church letter for the Conference and recommend same to the Southern Christian Convention.

We further recommend that Elon College, the Mission Board, Orphanage, and other institutions be requested to keep an account by churches, if practicable, and certainly by conference, of all contributions not sent through regular conference channels.

Respectfully submitted,

J. E. WEST,
T. R. JONES,
H. H. BUTLER,
J. T. RAWLES,
Committee.

Bishop Bratton, at a dinner in Jackson, was genially patronized by a millionaire.

"I never go to church," the millionaire said. "I guess you've noticed that, bishop."

"Yes, I have noticed it," said Bishop Bratton, gravely.

"I guess you wonder why I never go to church, don't you?" the millionaire pursued. "Well, I'll tell you why, bishop. There are so many hypocrites there."

"Oh, don't let that keep you away," said Bishop Bratton, smiling. "There is always room for one more."—*Detroit Free Press.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

UNITED APPEAL IN SUPPORT OF PROHIBITION.

Regarding the present moment as a critical one in sustaining the Prohibition Legislation, the Federal Council of the Churches has issued an urgent message to the churches. The immediate occasion for the statement is the announcement at Washington on October 18 by the organized forces which are fighting for the repeal of the Prohibition Legislation that they are organizing support at the coming election for candidates who will vote to legalize the manufacture and sale of beer and wine. Not only this open attack upon prohibition, but also the more subtle efforts to prevent the enforcement of the existing legislation are pointed out, and the necessity urging the churches now to play as vigorous a part in the maintenance of respect for law as they formerly played in securing the enactment of the Prohibition Legislation.

The statement issued by the Council is as follows:

The public announcement of the program of the forces opposed to prohibition is a direct challenge to the churches and the friends of orderly government. They demand the repeal of the national prohibition act and the restoration of the manufacture and sale of beer and wine, in the face of the fact that both are intoxicating and therefore cannot be legalized without first changing the Constitution. Furthermore, the sale of beer and wine would require some agency for distribution, and so would lead inevitably to the return of the outlawed saloon with all its attendant evils.

Even more serious than the open campaign against prohibition are the sinister influences constantly at work to prevent the honest enforcement of the existing law. To disobey or disregard any law enacted by the properly accredited representatives of the people is to aid the cause of anarchy and to undermine the foundation on which all democratic institutions rest. In the ringing words of President Harding: "Whatever breeds disrespect for the law of the land is a force tending to the general breakdown of the social organization."

The Federal Council of the Churches of Christ in America therefore appeals to all Christian people to exert every influence to secure the impartial enforcement of all laws. Since the foes of prohibition are now united to defeat the Constitution it is high time for the Christian forces of our country also to unite and to be as consistent at the ballot box in their support of the Constitution as its enemies are in attempting its nullification.

VISITING THE EASTERN VIRGINIA CONFERENCE.

Leaving Reidsville, N. C., before the break of day on the morning of October 26, I turned my face toward Eastern Virginia, going by way of Wilson, that I might have a day with Ethel (Mrs. Bunn Hearn) and the two little grand sons. Of course I had a pleasant stay in their home. The older boy Bunn, Jr., is in school and making gratifying progress. He is highly pleased with the golden stars which ornament the pages of his school books, placed there by the teacher for good lessons. John Barrett, the younger boy,

is now in his second year and is a clever little fellow, at least his grandfather thinks so, Bunn, Jr., is very much like his father while John Barrett is very much of an Everett, taking after his grandmother's family, and yet his name makes me think he is of my side of the house, but they are both dear little fellows. In a family of 13, only Ethel and her father are left. The sorrows of our home have been like the deep waters—hard to pass through.

Saturday I hastened on to Eastern Virginia. Sunday Morning, I spent in worship with Bro. William and his church and heard him preach a strong sermon on the true liberty of the Christian. I reached the church a bit late and went in with some late comers, so he did not see me till he had dismissed the congregation, but when he found I had been in the house through the service,—well, it did look as though I might get a switching for not making myself known. He has an elegant little church and seems to be enjoying his work. He is ten years my junior, but some one thought I was ten years his junior, since his head is white, while mine is only gray. It was a pleasure to spend a little while with him and his family and so renew the associations of our childhood.

Sunday Night, October 29. I spent with Dr. L. E. Smith and The Christian Temple of Norfolk. Miss Kirkendall had spoken for him in the morning service, while Miss Olive G. Williams of our Porto Rican mission spoke for him at night. So I had the pleasure of hearing Miss Williams and much enjoyed her presentation of our Porto Rican work. I was especially anxious to see the New building of what is to be the Christian Temple of Norfolk's house of worship, when it is completed. My nephew, Mr. M. Pressley Barrett, took me in his auto to see what now promises to be the handsomest church building in the Southern Christian Convention, and it may be in the whole denomination—I believe it is estimated to cost about \$225,000. Dr. Smith, the pastor is indeed a busy man and is doing a great work. His congregation is delighted with his ministry. We now and then, and may be often, hear of a "misfit" as between the pastor and his pastorate, but if we are not mistaken, Dr. Smith has the unique distinction of never having been a "misfit" in any pastorate he has served. That is an unusual record!

But I sarted out to write of the late session of the Eastern Virginia Conference which was held at Johnson's Grove Church in Southampton County, Va.

The occasion was full of interest, but possibly more so to me than to others, since the Johnson's Grove church was my first pastorate, some forty-eight years ago. I had not been there in years. I found all of the older members gone—gone to their reward. I did however, recognize a few who are still there, who were in 1874-5, young people. In most instances it was difficult to recognize them, as like myself, they are growing old. Occasionally one would approach me and say, "You do not know me," and I had to admit in some cases that I did not. Then I studied the face, and soon through the wrinkles and gray hairs with which old age has adorned them, I could detect some facial expression of the long ago. It was a rare treat to meet them again.

It had been reported that Johnson's Grove could not entertain the conference and for the reason that it is a weak church, but I am more than glad to say the Grove conference will go down in history as having been well entertained. Rich churches, having entertained the conference, have nothing to claim, as laurels over Johnson's Grove. It did its part *very well*.

Rev. W. M. Jay, D. D., was re-elected Presi-

dent and Rev. I. W. Johnson, D. D., is Secretary, Bro. Hersey Woodward, Suffolk, Va., is Treasurer. The Methodist church in Sedley, near the Grove invited the conference to hold one night session in their new and beautiful church. The invitation was accepted and we had with them a splendid meeting. Dr. L. W. Johnson preached a most excellent sermon from Matt. 16:18.

The Friends (Quakers) also have a strong church in Sedley. They went us one better and gave us a hearty invitation to have the whole conference take supper with them and also hold a night session with them. The invitation was accepted and the Friends gave the conference a great supper and a delightful evening. The large church building was crowded and the services were much enjoyed. The outstanding features of the evening, apart from the good fellowship of the occasion, were the two addresses by Rev. Dr. Parry of Greenville, S. C., and the one on *The Bible* by Rev. E. B. Flory, of Berkley, Va. The last of these was requested for publication in THE CHRISTIAN SUN. We hope to give it in an early issue.

The program of the conference was full—so full that it could not all be given. Many of the papers and addresses were very fine, Dr. Atkinson's address on *The Church a Revelation* was a masterpiece. He was at his best. Many of the other addresses were fine and they deserve special mention, but my space is now over run, and I must stop, except I must say that this conference was apparently a marked success, and it will stand out prominently as such in years to come.

One other item I must mention, and that is the fact that ten (10) new ministers were admitted into the membership of the conference—Seven of them are ordained ministers and three licentiates. Some of them were men of much talent and experience. It was truly one of our great conferences.

—J. P. B.

SOME HARD NUTS FOR SEVENTH-DAY ADVENTISTS TO CRACK.

NOTE—The following is one of the strongest pleas for not keeping the old Jewish Sabbath, we have seen. If you have any trouble with the *Seventh Day Adventists*, just bring out the facts presented in the article given below, and we believe you will not be bothered with him any further. The unknown author of the article evidently failed to make himself clear on one point. He makes no distinction between the ceremonial law and the moral law. The ceremonial law has been abolished, but the moral law has not been abolished, and cannot be, if we understand it correctly. The truth, even in the ceremonial law has not been abolished, only the form of it having been superseded by the offering of Jesus Christ. Paul tells us in Rom. 10:4, that Jesus is the end of the law for righteousness to every one that believeth. Evidently the author of these "Hard Nuts" for Seventh Day Adventists to Crack meant the abolishment of the ceremonial law, and not the moral law, when he speaks of the law having been abolished. Keep this fact in mind when you read and do not be led to believe that the moral law has been abolished. The ceremonial law has been abolished, but not the moral law, for if it were, then we would be without moral restraints and that cannot be. The *ceremonial law* had to do with the burnt offerings, the various forms and kindred matters in the old Jewish law. These we have no more, for Christ has taken their place, in His work of saving the world from sin, but the *moral law* is still our guide in the ways of truth and righteousness along all moral lines. Now read these Hard Nuts for Seventh Day Adventists and keep them for further reference, as

you will sooner or later likely need them, as when some Adventist tries to show you that you ought to keep the old Jewish Sabbath, and when that comes to pass, give him the benefit of what you find below—EDITOR.

1. Where is the proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the ten commandments at Mount Sinai? (Gen. 2:2, 3; Ex. 16:1-30; 20:1-17.)

2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Ex. 16:29.)

3. If you keep one Sabbath—the seventh day—why not keep them all, the seventh year and the year of Jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. 25:1-22.)

4. If Christians are required to keep the Sabbath, how are they to live in cold climates? (Ex. 35:1-3.)

5. Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. 15:32-36.) If yes, who will be the public executioner? If no, what will you do with the law? (Ex. 35:2.) If you say that the penalties are abolished, I answer that the same passages that you use to establish this, prove beyond the shadow of a doubt that the law, too, is abolished. If you admit that the penalties are still in force—and the proof that they are is unanswerable and invincible if the law is in force—there is not an Adventist on top of the green earth who can escape the vengeance of the broken law.

6. If Christians are under obligations to observe the seventh day, why did Jesus declare that all law and prophecy hang on love instead of the Sabbath, seeing the command to keep it is the one on which you hang your everlasting all? (Matt. 22:34-40; Rom. 13:8-10.)

7. Why did Jesus not require the young ruler to keep the Sabbath, when enumerating the commandments? (Matt. 19:16-20; Mark 10:17:22; Luke 28:18-24.)

8. If Christians are to keep the law of Moses—the Sabbath—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts 15:1-29.) This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses they could not be saved. The apostles said, "We gave no such commandment."

9. If Christians are required to keep the Sabbath, how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that He did it? (Matt. 12:1-8; John 7:22, 23.)

10. If you keep the Sabbath because, as you think, it was kept before the law of Moses, why did you not practice circumcision, seeing it is plainly commanded in these ages? (Gen. 17:1-14; Gal. 5:1-6.)

11. When did patriarch, prophet, or apostle, or anybody else, command any Gentile to keep the law of Moses? No dodging here. Proof! Proof!! Proof!!!

12. Paul says the ministration of death written and engraven in stone (Ex. 20:1-17; 31:18; 32:15, 16; 34:1-18) was done away. (2 Cor. 3:1-18.) When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book. If your doctrine is true, the great apostle of the Gentiles stand convicted of a mistake?

13. If the early Christians kept the Sabbath

day, why did they break bread on the first day of the week? (Acts 20:7.)

14. If Christians are to keep the Sabbath day, how do you account for the fact that the apostles preached the gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it? Did they, under the inspiration of the Holy Spirit, fail to properly instruct their converts? (Acts 2:1:47; 7:1-40; 10:1-48; 16:1-40.)

15. Is it not a fact, according to the book of Acts, that the thing done was of more importance than the day? (Acts 20:7.)

16. Can you demonstrate that the day you keep is really the seventh day or Sabbath, coming down in regular succession from the day on which God rested? If not, your day is no better than any other day. Admitting, for argument's sake, that the law of Moses is still in force, and that the fourth commandment is binding on the whole human race, will you affirm that it is possible for all men to keep the same day? If so, how do you explain the fact that the traveler who starts out to go around the earth, gains, say, if going east, one hour for every thousand miles traveled, or in going west loses an hour for every thousand miles traveled? How far would he go before he lost the count? Do you not see that he would inevitably be behind or in advance? Further, how do you explain the fact that far away toward the extremes of the earth, traveling from the equator, there are periods of six months night and six months day from age to age? Do you not see that it is a geographical impossibility for all men to keep the same day, and that the law was only intended for one people, one country, and one age?

17. Do you keep the Sabbath day? No dodging do you? Do you rest, or put in the day promulgating your doctrines? Do you not eat food on that day prepared by work on a fire kindled in violation of the law? (Ex. 20:8-11; 35:1-3.) Do you offer the burnt offerings required by law? (Num. 28:3-10.) Do you remain in your house during the day? (Ex. 16:29.) If you do not keep the day according to the Law you do not keep it at all. If you admit that any part of the Law concerning the Sabbath is done away you are driven to the inevitable and irresistible conclusion that it is all done away. If you deny that any part of it is done away, you condemn yourself, for you do not keep it. Which day will you take?—Undenied.

THE PRESENT CONFLICT OF FAITH AND UNBELIEF.

BY PROFESSOR NEWTON WRAY IN WAY OF FAITH.

That there is a conflict between faith and unbelief today more serious than ever known in church history must be evident to every thoughtful person. There have been times when some phase of Christian truth has suffered at the hands of unbelief; but never before have the very foundations of Christianity been so attacked and the entire superstructure been so imperiled as now. It is imperative that true believers should be awake to the issues involved and array themselves for the conflict. The subtle character of the assault which the new theology and higher criticism are making upon the evangelical faith obscures the issues and limits foresight of the ultimate consequences. Under such euphemisms as "divine imminence," "uniformity of nature," "reign of law," "evolution," "progressive revelation," "a better Bible" and "social salvation," we are robbed of a supernatural revelation, left with a mutilated Bible, without a Gospel of personal salvation, and with the cry of Mary in our hearts, "they have taken away

my Lord, and I know not where they have laid Him."

Is the statement far-fetched? The facts speak for themselves. In State and Denominational institutions alike, and even in theological seminaries (which are among the worst) there is no longer any pretense of allowing the Bible to speak for itself. Its history is displaced by the speculations of Darwin and Wellhausen; its prophecies are made the relics of Persian dreams and ancient ecstasies or reduced to the level of contemporary performances; its doctrine of atonement by blood is set aside for the moral influence theory; its apocalypics are the borrowed fancies of Jewish and pagan fanatics. In short, the Bible is nullified by irreverent iconoclasts to whom the declaration of Ewald concerning Eichhorn, who originated the title, "Higher Criticism," applies: "We cannot fail to recognize that from a religious point of view the Bible was to him a closed book." Instead of being a trustworthy history of persons and events supernaturally characterized it is a mixture of legend and fact, invention and reality, without order or intelligence, which it is the task of higher criticism to resolve into a rational system. In attempting to do this it reduces the Scriptures to a heap of fragments, some of which are rank forgeries, some mythical folk-lore, others glossarial additions, and all worked over by various redactors (?) and left without a trace of the inspiring Hand which, to a spiritual mind, makes the Bible a reasonable and consistent whole.

Even the New Testament is not spared this dastardly treatment but is subjected to processes which rule out the deity of our Lord Jesus Christ and therefore His competence to speak with authority concerning the Scriptures of the Old Testament and events to come. Of course the apostles share with Him the charge of error, there being infallible inspiration neither in the New nor Old Testament.

A few citations will show the accuracy of these assertions. Professor Edwin Lewis of Drew Theological Seminary, in an article on "Theological Expression and Contemporary Thought" in the *Methodist Review* for January-February, 1922, says: "It is beyond question true that Jesus set forth at least a part of His teaching concerning the kingdom under forms and figures of the current apocalyptic and eschatology. Who will today distinguish for us the permanent and the transient elements of that teaching? It is equally certain that Paul used the ideas and terms of the Mystery Religions which played so prominent a part in the life of his time. To what extent, if any, has this borrowing colored the apostle's thought with the ensuing danger that with the passing of the mysteries his language may become misleading?" The professor also says that John's Gospel and certain sections of Paul's epistles borrowed the Logos idea from Philo, "reaching back through him to the Stoics and to Plato," and that "the central argument of the Epistle to the Hebrews is pure Platonism," etc. Thus does this lilliputian successor of such giants of orthodoxy as Miley and Curtis repudiate Christ's confirmation of the inspired eschatology of the Prophets and thus does he make Paul a liar who said that the gospel he proclaimed was not of men, but by revelation from Heaven and that God shall judge the secrets of men by it. Christ was a borrower; Paul was a borrower; neither is reliable!

One of the contributing editors of the *Christian Work* has tried to answer the question,

"What is truth in Bible history?" He refers to the story of Daniel as not true literally, but holds "that this is no denial of the truth of the book, not even of its historical truth. The new view holds the book to be history just as much as the old, but the history of a people personified, not the history of a person, and of the 2d century B. C., not of the seventh, and history written in pictures, and images, and poetry, not in bare literal record, but true history all the same."

Was there ever a more self-contradictory statement than that? *What sort of a mental twist is it that speaks of fiction as history?* This writer goes on to say: "The story of the stilling of the storm may be a case of the materializing of a spiritual experience, of which there are many instances. Men whose storms of trouble or sorrow had gone down into a great calm through the presence of Jesus told their experience to others, and this in course of time was related as if it had occurred in the physical realm."

Thus is the history of both Old and New Testaments explained away leaving no historic basis for the great truths of revelation. Hence we see men betraying the churches whose doctrines they are pledged to maintain and denying, as the editor of a leading Methodist paper has done, the supernatural and plenary authority of the Holy Scriptures, the substitutionary atonement and the second coming of Christ.

What now is our duty in view of this appalling situation? First, to protest with all our strength against the work of schools, editors, ecclesiastics and publishing houses that are promoting infidelity and bringing the Church to a state of spiritual impotency. We say, with Charles H. Spurgeon, that God "has not tantalized the ages with a Bible which can only be opened up by a succession of Germans with big pipes. We have measured the boasters who are the apostles of "modern thought," and we are slow to admit that the truth of the Gospel was purposely involved in obscurity that their vast intellects might in due time develop it. Under their management our churches are famishing and religion is falling into contempt, and yet we must daily wait at the posts of their doors, while their changeful oracles reveal to us the progressive theology."

In a court the other day a husband and wife asked a judge to settle a family quarrel. The wife had asked that the husband be arrested, and he had made a typical reply. The judge asked them both to sit with him on his bench for an hour or so and listen to the other cases that came before him. They sat there silently, witnessing the troubles, problems, and unhappiness of others: saw so much distress that they were ashamed and apologized to the judge for bothering him with their petty differences. The best way to get rid of our troubles is to find out what other people are suffering.

The railroad station at Meridian, Texas, is about a mile from the business part of the town. One night a sleepy, weary traveling man said to the man who was driving him to the hotel:

"Old man, why did they put this depot so far from town?"

The driver scratched his head in thought and replied.

"Wa'l, boss, I's fo'ced to admit dat I hasn't given de matter s'ficient cogititation, but jes' jumped up for a answer like dis: I s'pose dey done dat so as to have de depot as near as possible to the railroad.—*Mother's Magazine.*

CONTRIBUTIONS

SUFFOLK LETTER.

It is doubtful whether laymen realize their true value in the Kingdom. It is so easy to look to the minister as the source of church success; whereas it is plain from the history of the church that there were laymen before there were preachers. The apostles were laymen before they were ministers, and Paul was never ordained by a church presbytery. In fact it does not destroy a church to be without a pastor, though it may suffer loss, as ministers and laymen are both essential to an active church. Laymen make the preacher as much as the minister makes the laymen. The President does not make the nation, but the citizens of the nation make the President. The character of the citizenship will determine the kind of President who occupies that high position.

The business of the church should be managed by the laymen; and it should be handled in a businesslike way. The finances should be reduced to a system and every member should contribute, monthly or weekly, as the preaching service may determine. In a church that has preaching once a month, the offering should be paid monthly; where services are held every Sunday, payments should be made weekly. The oftener the payments are made, the easier it is to make them. Wages are paid weekly or monthly and the Lord's cause deserves the same system. Some members wait till the end of the conference year to make payments. This looks simple; but it fails in two respects. The weekly or monthly offer causes the member to keep it on his *mind*; and that is helpful. Every time the member goes to church he *thinks* of his offering. That is a great factor in Christian development.

Again, if the one by his side in the pew does not see him put his envelope into the basket, the value of example is lost and that is a loss to both. A and B sit side by side in the pew on Sunday. A is rich and B is poor. To save what A calls trouble he does not take the pains to bring his envelope every Sunday, but gives his check at stated intervals. B does not see A cast into the treasury, and he feels less like giving. If A would put in his dollar or five dollars every Sunday, B would put in his dime or quarter. Example is a valuable help in the church. The same is true of church attendance. It benefits the member who attends and helps to bring others. Both are benefitted.

There is a great field for laymen in the church to build up the kingdom of Jesus Christ among men. The church will never reach its best by individual salvation. It is not enough to be born again and keep the new life for self; it is useless unless it helps others. It would be as wise for a farmer to produce a crop and house it for himself, as for a man to get religion and keep it for himself. As well, might the singer never let his voice be heard as for a Christian to keep his spiritual achievements in his own heart and in his own life. "No man liveth to himself," and surely this is true of the Christian. The congregation can produce the kind of minister they need, if they will do their part and pray for him instead of criticise him.

Cooperation among the members in every good word and work is essential to progress. The business of the world moves forward by cooperation. Nothing secures cooperation so

much as some big task. Nothing binds men together like heavy burdens. Watch a crowd of men moving some heavy weight and you will see that they lift or pull together. When the leaders calls they all work together. We see this in war; we see it at a great fire; we see it in a flood. We see it in all calamities. It is a common task that binds men together, and the larger the task the closer they pull together. Progressive laymen should keep some large task for the church to accomplish.—W. W. STALEY.

ELON LETTER

The Elon Alumni have for years felt the need of a General Secretary through whom they might function in a helpful way for their Alma Mater. The Alumni holding degrees now number more than four hundred. The total alumni membership, which includes all former students, whether they graduated or not, amounts to several thousand. All these now have a secretary through whom they can express their devotion for Elon in the person of Mr. G. C. Donovan.

The duties of an Alumni General Secretary are many and varied. He is to be host to visiting Alumni when on the Hill. He is to assist any Alumnus to get a location. He is to publish in the College paper, Maroon and Gold, information relative to Alumni, so that those of former days may keep up with each other. He is to visit Alumni in their homes and to organize them into local units, so that those geographically contiguous may on stated occasions get together for a luncheon, speaking, singing, and the general renewal of their old days as well as to lay plans to aid Alma Mater in her larger undertakings.

Mr. Donovan began his work in June. During the summer he aided in the campaign for students and assisted in the office work. Since the College opened he has been installing his office, collecting information, writing for Maroon and Gold, welcoming visiting Alumni, and getting acquainted with the student life of the campus. He also prepared the Elon Exhibit for the American Christian Convention.

He now takes the field. On October 31st, the Eastern Virginia Conference meets with the Johnson's Grove Church. Mr. Donovan will be there. He will immediately following the Conference begin his intensive campaign in its bounds. He plans to visit every congregation, meet pastors, Sunday school superintendents, local Alumni, leaders in our work, students in High Schools connected with our Sunday schools, life-work recruits, and speak where feasible to each Church on the work and plans of Elon. We trust that great good will come of this pilgrimage. I hope our people will receive Mr. Donovan and aid in his work, entertaining him, if at all convenient, as the official representative of the College.

Mr. Donovan will also have the lists of those who have generously made pledges to the various funds for the support and development of Elon. He will write receipts for all who will find it convenient to remit through him.

Any courtesy shown Mr. Donovan in his work and any assistance rendered will be thoroughly appreciated. His work is to be an important link in perfecting the "Church's System of Education," inaugurated two years

ago and which has given us a student body made up of 72 per cent of our own young people. Help him all you can, beloved, and so strengthen our College in its purpose to serve our Church to its utmost capacity.

W. A. HARPER.

AN EXPRESSION OF KINDNESS AND CONFIDENCE.

At the close of the prayer service of the First Christian Church last Wednesday evening, Mr. Irvin Cather arose and announced that every one present was to go home with Rev. and Mrs. J. F. Morgan. There was a surprise look from the pastor and his wife, but there seemed to be nothing they could do but let the whole audience visit the Parsonage, as every person present seemed determined to do so any way. So the pastor led the way and opened the Parsonage door to welcome the distinguished visitors, but imagine the surprise to the already surprised preacher, when the folks began to enter with arms full of good things to eat, and some other things that were good and useful but not eatable. The friends continued to come and the pastor and his wife soon discovered that they were being abundantly, and yet tenderly pounded. These members and friends of the First Christian Church had brought with them canned goods, and groceries of nearly every description to gladden the hearts of their pastor and his wife, and to lessen the burden of their pocket book.

For this expression of kindness and confidence the pastor of the First Christian Church and his wife desire to express their sincere and heart-felt thanks for each and every one of these dear friends who have remembered them in this lovely and substantial way.—J. F. MORGAN.

ANNUAL STATE CONFERENCE OF NEAR EAST RELIEF WORKERS OF VIRGINIA

Members of the Christian Churches and Sunday Schools in Virginia will be interested in the annual State Conference of Near East Relief workers, Virginia Division, which was held in the Broad Street Methodist Church, in Richmond, Tuesday, October 24th. The meeting was arranged for the definite purpose of discussing the situation in the Near East, and deciding what the people of Virginia should do to help alleviate the chaotic conditions there. Many prominent speakers took part in the program. Among others were John W. Mace, National Field Director; Mrs. Florence Durvea, National Women's Leader; Mr. Charles V. Vickrey, World's Secretary, Dr. Henry Allen Tupper, of Washington, D. C.; Congressman William D. Upshaw, of Georgia; Congressman Andrew J. Montague, of Virginia, and others of national reputation. In a letter calling the meeting, the State Chairman Oliver J. Sands, of Richmond, said: "At this time when the Christian people of Bible lands are being murdered by the wholesale, no one is too big or important to be commissioned to do their part." There is a part for every one to play in alleviating conditions of suffering in the Near East, and this meeting offered an opportunity to gain a wealth of inspiration and a great fund of information to lead to more effective work. Many of our Sunday schools are planning to make their Christmas offering to the work of the Near East Relief. The Christian Church has made liberal offerings in the past and we have reason to believe that this year's work will surpass the efforts of former years.

MISSIONS
REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE LORD'S TENTH.

A good brother sending to Executive Secretary, C. D. Johnson, \$20,000 for himself and family on his Men and Millions pledge says: "I have found it much easier paying the Lord the tenth with His blessings than I did paying a little sum without His blessings." That brother certainly has the right line on tithing. He is a farmer. Many farmers say they cannot tithe. One wonders when he hears a farmer say that if the farmer has ever really tried to tithe. My candid conviction is that any person in any station of life who earns or receives any sort of income, whether in money or kind, can tithe if that person will make an honest effort to do so. A volume might be written on tithing, but the brother above referred to spoke the finest possible word to be said in the matter. I used to beg people to tithe. I now really sympathize with those who do not tithe, because I know from hundreds of historical sources as well as the plain teachings of the Bible that they are missing a real joy in this life and a joy that the Heavenly Father wishes them to share.

Let every reader of the *Sun* put it down as a certainty that those who tithe, be they merchants, farmers or what not, will pay their pledges to Men and Millions and the other pledges that they make for the Lord's cause. Somehow the tither gets the money to pay that which he owes the Lord. I have just read of the experience of a boy in an orphanage who made a pledge and seemed to have no way of earning the money. Not long and that boy had a pair of Bantam chickens. From tithing his income from his chickens he has more than met his pledge to date and has nearly the five year pledge paid off. That boy found a way under difficulties while thousands seek to repudiate to their own hurt that which they pledged, on the ground that they are not able. There is a way in the Lord's work if we only seek His guidance in finding it, and it is a way of joy and hope and life and good cheer, for "God loves the cheerful giver." The most cheerful givers I find anywhere are those who keep accounts and have the tithe from which they can give cheerfully. I know a man who says since he began tithing nearly four years ago he has never turned down any plea coming to him for church or benevolence of any kind, and that he has enjoyed responding because he could respond with great cheer from the purse his tithe had created.—J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR OCTOBER

Union, Virginia, Va., \$5.80; New Lebanon, Wentworth, N. C., \$2.95; East LaGrange, LaGrange, Ga., \$1.50; Noon Day, Wedowee, Ala., 80c; Zion, Moncure, N. C., \$1.82; East End, Newport News, Va., \$7.00; Rosemont, Berkley, Va., \$9.04; Burton Grove, Wakefield, Va., \$1.00; Union, Dendron, Va., 95c; Wakefield, Va., \$2.58; Linville, Va., \$2.04; South Norfolk, Va., \$4.91; Graham, N. C., \$5.00; Reidsville, N. C., \$2.83; Morrisville, N. C., \$2.06; Wake Chapel, Fuquay Springs, N. C., \$3.50; Richland, Ga., \$1.30; Henderson, N. C., \$3.87; Union, Virginia, Va., \$3.00; Durham, N. C., \$9.36; Bethlehem, Broadway, Va., \$2.21; Elm Ave., Portsmouth, Va., \$12.37; New Providence, Burlington, N. C., \$6.50; Leaksville, Luray, Va., \$2.57; Liberty, Vance, Henderson,

N. C., \$6.07; First Church, Portsmouth, Va., \$7.13; Rose Hill, Columbus, Ga., \$2.17; Shallow Ford, Burlington, N. C., \$1.59; Durham, N. C., \$6.94; New Elam, New Hill, N. C., \$2.74; Holland, Va., \$4.50; Lebanon, Semora, N. C., \$1.25; Ramseur, N. C., \$3.07; Burton Grove, Wakefield, Va., \$1.00; Linville, Va., \$2.14; Rosemont, Berkley, Va., \$15.73; Dry Run, Seven Fountains, \$1.69; Timber Ridge, High View, W. Va., \$1.35; Berea (Norfolk), Hickory, Va., \$3.00; Wakefield, Va., \$3.47; Third Ave., Danville, Va., \$20.12; Burlington, N. C., \$76.06. Total, \$254.98.

Thanks, dear Sunday School Workers and Friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,
J. O. ATKINSON, *Mission Secretary.*

REPORT OF PAYMENTS FOR OCTOBER

Superintendent C. D. Johnston submits his report of collections for Men and Millions during October. As November closes a quarter it is very much desired that all Captains will do their best during November and send in their reports by November 30th. September and October being the first two months of the quarter showed poor collections, but November being the final month of the quarter will show very encouraging returns if our good Captains and Women Leaders will do their best.

MEN AND MILLIONS

Amount paid on Men and Million's Forward Movement during the month of October, 1922.

North Carolina Conference

New Elam	\$64.00	
Chapel Hill	56.00	
Pleasant Hill (A)	13.00	
Mt. Auburn	20.00	\$153.00

Eastern Virginia Conference

Centerville	\$10.00	
Memorial Christian Temple.	26.50	
Winchester	9.60	
East End	42.40	
Ivor Church	75.00	\$163.50

Valley Virginia Conference

Dry Run	\$19.84	
Washington	15.00	\$34.84

Alabama Conference

Rock Stand	\$30.00	
Mt. Zion	27.00	
New Harmony	20.00	
Rock Spring	20.00	
McGuire's Chapel	5.00	\$102.00
Total of all		\$453.34

C. D. JOHNSTON, Exec. Sec.,
Men and Millions.

A popular minister was also an enthusiastic golfer, and on one occasion he was greatly upset at the loss of a match game, which until near the end seemed entirely his.

His defeat worried him considerably, and on the following Sunday he rose in the pulpit to announce his text, which very solemnly he gave out as: "What shall it profit a man if he gain the whole world and lose the last hole?"—*Epworth Herald.*

THE AMERICAN CHRISTIAN CONVENTION

Burlington, Oct., 19.—Continuing in session the American Christian Convention meeting in Burlington in quadrennial session gave over the morning hours to the hearing of reports from the special commissions.

Lieutenant-Governor of Virginia, J. E. West of Suffolk, arrived at the convention yesterday and is now attending the sessions as a member of the convention and delegate from the Eastern Virginia Christian Conference.

Yesterday afternoon completed the submitting of reports of all the departments, and with the reporting of all the special commissions this morning, the convention this afternoon will get down to details for the transaction of business.

The commission reports which came this morning were those on Laymen's Work, Rev. Omer S. Thomas, Dayton, Ohio; on Evangelism, Rev. McD. Howsare, Dayton, Ohio; on Life-Work by Dr. Roy C. Helfenstein, Dover, Del.; on Ministerial Relief by Dr. J. E. Etter, Huntington, Ind.; on Social Service by President W. A. Harper, Elon College, N. C.; on Public Morals by Dr. Alva H. Morrill, Newton, N. H.; on Stewardship by Dr. E. A. Watkins, Lima, Ohio; on Christian Unity by Dr. F. H. Peters, Defiance, Ohio; on City and Rural Churches by Dr. H. G. Rowe, Warren, Ind., and Dr. W. T. Walters, Richmond, Va.

Elaborate and attractive exhibits have been prepared for showing in connection with the convention, the most artistic of which are the ones of the Department of Missions in which China, Japan, and Porto Rico are represented, and Elon and Defiance colleges. Other exhibits are Palmer College, Department of Sunday School, Printing, Publicity, and Life-Work.

LADIES MEET

The Woman's Mission Board of the American Christian Convention met in separate conference this morning. This session and one tomorrow afternoon will be the extent of their separate sessions in connection with the convention.

With Mrs. Alice V. Morrill, President of the Woman's Board, presiding, reports of the officers and standing committees, along with recommendations were made. The afternoon session tomorrow will be an executive meeting and which time constructive legislation in the department of missions will be enacted.

On the general convention floor the nomination committee, consisting of nineteen members, one each from the named conferences of the convention, was appointed by president Coffin. Dr. H. A. Smith of the Miami Ohio Conference was Dr. Coffin's choice as chairman of this committee. It will begin its work immediately in choosing and submitting candidates to fill all the offices for the coming quadrennial period, and will report at a later session.

AFTERNOON SESSION

The second session of the day brought before the convention the publishing interests of the Christian Church. Judge O. W. Whitelock, President of the Christian Publishing Association, addressed the convention first on the interests of the Publishing House at Dayton, Ohio, the official publishing office of the American Christian Convention. At the conclusion of his address the convention on motion rose to its feet in a standing vote of appreciation for Judge Whitelock's long and faithful service, and the good he had been able to accomplish in the field of publishing.

He was followed by Dr. Alva M. Kerr, Editor of the Herald of Gospel Liberty, published at Dayton, which is the official organ of the northern section of the church. Representing the in-

terests of Sunday school literature, Editor S. Q. Helfenstein then spoke, and was followed by Mr. Hermon Eldredge of Erie, Pa., editor of *The Teachers and Officers' Journal*. These officers brought vividly and in detail the work of publishing and publicity in the church and suggested ways in which the co-operation of the Convention was desired in furthering the work in the future.

During this session Lt.-Governor of Virginia, J. E. West, made a rousing speech on the importance of having a strong children's department in the Herald of Gospel Liberty and *The Christian Sun*. "This is the best way to teach the denomination loyalty," he said, "and to increase the subscription list. This will be an effective means to the salvation of souls, which should be the great objective of this Convention."

An appreciated item of the afternoon's session was the presentation to Dr. Coffin and to the convention a gavel, made from the wood of a tree near the site of the church founded by Elias Smith in 1802. The presentation was made by Dr. L. E. Follansbee, and is the compliments of the Portsmouth, N. H., church.

C. E. OFFICER TALKS

Christian Endeavor held sway over the third session of the day's program, and except for the presentation of the Christian Orphanage, all other items bore directly on the work of the Christian Endeavor Society.

The Convention was fortunate to have with it this session Mr. A. J. Sharpe, Treasurer and Publicity agent of the United Society of Christian Endeavor, Boston, Mass. At 8:15 he spoke to the convention on "Christian Endeavor in the Life of the Kingdom." This subject was treated from four distinct views; Christian Endeavor in the church, in the home, in the community, and in the World.

In opening his remarks Mr. Sharpe declared that: "The greatest asset in the life of the American nation is a great praying congregation, and the greatest asset in the life of a praying congregation is a group of young people actively engaged in the larger work of the church."

"Christian Endeavor is alive to its opportunities," he continued, "and is making use of them. The Chinese stumbled upon gun powder but failed to make use of it, and upon the mariner's compass but failed to develop it, and upon printing but made no progress with it. Their failure along these lines was due to lack of initiative. The fundamental principles of initiative are life, energy, and progress. These three are all found in Christian Endeavor. Christian Endeavor is alive, growing, going, gleaming, energetic, with young people going forward in the spirit of the work."

Dr. A. B. Kendall, Springfield, Ohio, and Rev. J. F. Morgan, Winchester, Va., also participated in this Christian Endeavor program with C. E. rally songs and the C. E. round table.

C. M. CANNON.

Burlington, Oct., 20.—The program of the department of Sunday school was the general theme of the American Christian Convention in its morning session. Mr. Hermon Eldredge, head of the Department of Sunday Schools for the Christian Church was in charge of the program.

Dr. Henry F. Cope of Chicago, General Secretary of the Religious Education Association of America, and eminent Sunday school and religious worker, was the outstanding figure of the morning's program. Dr. Cope is a well known author, and his numerous books on Sunday school and Religious Education are of the very highest type. His texts are used in practically every college throughout the United States in connection with their courses in Religious Education.

He spoke on "The Present Task of the Sunday School," and said the average Sunday school must be reckoned as a failure because it did not succeed in securing the respect of the child life of today; "It is usually a poor, weak, and insignificant affair compared to the public school, and yet it professes to deal with the most important aspect of human life, with religion. But the responsibility for this lies not with the hardworking people who keep up the school, but with the indifferent and selfish folks who neglect it, with the church members who keep the best of the building and the best of everything in the church for themselves. We need a converted church, one that will care for them as well as the public school does. Unless the church can train the next generation to religious living we have no hope for a better world, no chance of even a decent world. Unless we do train this oncoming generation to think of religious terms of social love all the base passions that broke loose in the war are liable to break loose again and wreck the world. The task of the Sunday school is to save the world by training the children in right living, by helping them to form Christian motives, by leading them to make a new world of Christian good will and brotherhood."

On the local end of the Sunday school program Mr. Hermon Eldredge spoke on the young people's division of the Sunday school work of the church. Mrs. F. E. Bullock, field secretary for the department represented the children's division, and Mr. F. R. Beach, Covington, N. J., the administrative division.

A pleasing item of the morning program was the introduction of the ministers of the city of Burlington to the convention. Dr. G. O. Lankford, pastor of the local convention church, made the introduction.

The loose collection taken at the evening session yesterday for the Christian Orphanage at Elon College it has been announced amounted to \$250.57.

GREETINGS FROM NORFOLK

Greetings came to the convention today from the Norfolk Council of Churches in the form of an open letter addressed to President Coffin. The letter reads as follows:

"To the Members of the Convention; Greetings from the Christian forces of Norfolk, Virginia;

"P. Whitwell Wilson said in his lectures the other night, 'I must say that your newspapers are treating the churches splendidly in the church publicity, and God grant that the churches may give the papers something to say,' and that is my plea and prayer, and that the news will be of an evangelistic campaign put on by the churches of Christ. We of today need evangelization more than organization and only the story of the living, loving, Christ will evangelize the world and bring peace to poor, wayward, faint hearts and souls."

(Signed) J. H. BLANCHARD,
Chairman-Publicity Committee,
Norfolk Council of Churches.

MISSIONS HEARD

The mission session of the convention, which came at night, proved to be one of exceptional interest. The work of the Woman's Board and home and foreign missions is not lagging, and the night's session was convincing proof of the value of this board to the convention and of the energetic way in which the problems of missions is being undertaken and solved by the women.

Mrs. Athella M. Howsare, Dayton, Ohio, President of the Woman's Board for Home Missions presided over the session. Mrs. C. H. Row-

land, Franklin, Va., Vice-President of the Woman's Board for Foreign Missions, came before the convention with her address on "Rays From the Light-giving Word," which was followed by a beautiful candle light service.

Under the head of "Messages From our Bearers of the Light," Mrs. J. Russell Meredith, Fancy Gap, Virginia, talked of the work being done in the mountain mission schools in the mountains of western Virginia; Miss Frieda Kirkendall, Haverhill, Mass., told of the work of the schools there in religion, and Miss Olive C. Williams, Troy, Ohio, finished the program by telling of the Porto Rico work and accomplishments there. The song "God Bless our Heralds of Light," came as a fitting benediction for the mission program.

EDUCATOR SPEAKS

The principal feature of the afternoon period was the address of Dr. W. C. Wicker of the faculty of Elon College. Dr. Wicker has for the greater part of his life been an educator and his timely address on the fundamental principles of teaching in connection with the Sunday school literature of the denomination had great weight, and was of especial value. His specific subject was: "Some Present Day Demands Upon Sunday-school Literature."

His address was built along the lines of keeping in mind the nature of the child, the laws of learning, and the laws of teaching in compiling the literature for the Sunday school children, and ended his address with specific ways in which the literature could be improved and launching an appeal that the nature of the child's desires be studied more closely. He complimented those who are now in charge of this work for the splendid ways in which they have interpreted the demand up to the present, and for their faithful service.

The Woman's Board in session this afternoon on account of the large attendance of the ladies was moved from the convention church to the First Presbyterian Church just a block from the Christian Church.

Mrs Athella M. Howsare there presided over the deliberations of this body. After talks by Mrs. W. A. Harper, Mrs. C. H. Rowland, and Miss Frieda Kirkendall, general discussion was entered into relative to plans for promoting and facilitating the work, and a set of resolutions in regard to the young people's work.

C. M. CANNON.

Burlington, Oct., 21.—Convention business, Department of Education, and The Forward Movement of the Church was the order of the day for the American Christian Convention in session here. Rev. H. Shelton Smith, New Haven, Conn., speaking on the subject "An Adequate Program of Religious Education," and Dr. Warren H. Denison, Dayton, Ohio, presenting the combined Forward Movement was the main items of the program.

"Making the Forward Movement Permanent in the Life of the Church," was Dr. Denison's theme in his address at the night session. He spoke of the Forward Movement as the biggest thing that the Christian Church had yet done, and brought before the convention plans for continuing this work, which consists of securing life-work recruits, tithing, and financial pledges for the work of the denomination.

Dr. F. G. Coffin, President of the Convention, delivered an inspiring address on "The Church's Future Program," in which the principal of Christian union was made prominent.

Then under the head of "Forward Movement Echoes" a series of seven minute speeches on the

accomplishments and possibilities of the movement were made by Dr. Donald P. Hurlburt, Bangor, Maine; Rev. Rue Burnell, Superior, Nebraska; Mr. John E. Reese, Gasport, N. Y.; Mrs. Athella M. Howsare, Dayton, Ohio; Dr. L. E. Smith, Norfolk, Va., and Rev. W. P. Fletcher, Toronto, Ontario.

Very fitting and in spirit with the program of the hour the Education session was moved from Burlington to Elon College, four miles away. Elon College is the property of the Southern Christian Convention which in turn is a part of the American Christian Convention, and the convention held its Education session in its own college. This is the first time the Convention has ever met in one of its colleges.

After short speeches from the executives representing the seven educational institutions of the American Christian Convention, Starkey Seminary, Lakemont, N. Y., Defiance College, Defiance, Ohio, Palmer College, Albany, Mo., Union Christian College, Merom, Ind., and Elon College, Elon College, N. C., Presidents Martyn Summerbell, A. C. Caris, F. C. Coffin, W. S. Alexander, and W. A. Harper, respectively, on "The Needs and Opportunities of Our Educational Institutions," Dr. H. Shelton Smith, New Haven, Conn., a graduate of Elon College who last spring received his Ph. D. degree from Yale University, made the address of the day on the subject of "An Adequate Program of Religious Education."

"The present impulse in religious education is not the breath of a moment," he declared. "It is the church's answer to convictions not born in a day. It is the dawn of a movement whose influences have been gathering in force and vigor for the last seventy-five years.

"In the first place it is partly due to the secularization of the public schools. But there is another and more important reason for the new awakening in religious education. It is found in the dawn of a new conception of education and religion and their relation to each other. Religion can no longer be properly conceived as a function of the heart exclusive of all other aspects of our mental life. In every expression of personal behavior the mind's energy, thought, feeling, and will, acts as a unity. Two great causes, therefore lie at the basis of the present trend in religious education. One, the secularizing movement, which threatens to eliminate the essential elements of true education, the other, which shows the unity of life and the common aim of both religion and education. The third need to make vital and effective the resources already at the command of the church is the bringing together of the several organizations into one comprehensive program of Christian Education.

"There, the important step for every local church is the formation of a Council of Religious Education having representatives of all the organizations of the Church. This is the great challenge to our church," he concluded, "but friends of this church, the hour has come. The present generation is the one we can reach. If we train, hold and inspire them, the future will be radiant with hope."

Announcement was made this morning that members of the Convention would preach at both Sunday services in all the churches of the city and community instead of the regular pastor of these churches. For the First Presbyterian Church Dr. Martyn Summerbell, for the morning, and Dr. W. C. Sargent for the evening Services; for the First Baptist Church, Dr. Roy C. Halfenstein, and Dr. D. B. Atkinson; for Hocutt Memorial Baptist, Rev. Willow J. Hall, and Dr. E. A. Watkins; for Reform Rev. J. E. Etter, for Methodist Protestant, Drs. Clarence Defur and G. A. Coni-

bear; for Piedmont Presbyterian Drs. W. H. Hainer, and A. C. Caris; for Elon College Rev. H. S. Hardcastle and Mr. Hermon Eldridge, for Graham Christian Rev. G. B. Garner; for Providence Christian, Rev. A. P. Arrick, for Graham Presbyterian Dr. W. H. Denison, and for Union Christian Dr. Geo. C. Endes.

Opening the business session of the morning Lt.-Governor J. E. West of Virginia made a rousing speech on the matter of changing the constitution of the church so as to read "The Christian Church" instead of as heretofore designating them as "A religious body known as Christians." Legislation was so enacted as to make this change.

Consideration and the disposition of reports was the matter claiming attention in the first sitting of the day. The report of the commission on State of the Church was adopted with the amendments to create two new departments, that of evangelism and life-work recruits. In this report the goal was set for new members as 27,000 for the next quadrennial. This report showed the total membership of the Christian Church in North America to be 96,296, a total number of 1,159 churches, 1008 ministers, total number enrolled in Sunday school 94,000, and 372 life-work recruits.

After long deliberations over the report of reorganization and correlation of the various executive board, and the report of the Commission on Education, of which neither matter has been finished, the conference adjourned to attend the afternoon session at Elon College and also to witness the foot-ball game there between Hampden-Sidney and Elon Colleges.

C. M. CANNON.

Burlington, Oct. 22.—The Sunday program of the American Christian Convention which has been in session at the First Christian Church in this city since Tuesday night, October 17, began with a sermon by Rev. Frank H. Peters, D. D., pastor of Defiance College church, Defiance, Ohio. The large auditorium of the church was filled to overflowing with members of the convention and the members and visitors of the local church. Rev. G. O. Lankford, D. D., pastor of the convention church, presided during the morning service.

The program of the service preceding the sermon by Dr. Peters consisted of invocation by Rev. A. B. Kendall, D. D., of Springfield, Ohio; scripture reading from Isaiah first chapter by Rev. L. E. Smith, D. D., of Norfolk, Va.; prayer by Rev. W. H. Denison, D. D., of Dayton, Ohio.

Dr. Peters chose as subject, "The Manger In Bethlehem and In Modern Times." He quoted as a text Luke 2:11. The speaker discussed the subject from the standpoint of the coming of Jesus Christ into the heart and life of man, and spoke of the blended beauty of the human and the divine nature of the Christ. Dr. Peters declared that "Through the centuries since the birth of Christ in the Bethlehem manger he had been trying to get into the heart and life of men of all the nations of the earth. Christ was standing at the door of the hearts of men in St. John's day and he is still standing at the door of the hearts of men in modern times.

"The presence of the manger in modern life has been hindered by the doctrines of the religious autocrats, and new ideas have supplanted the old in science, in education, in government and in religion. The condition of Christian discipleship is to accept Christ as the Saviour of men and follow his teachings in all the avenues of life. Jesus Christ in his divine life is finding his way into the heart and life of the nations of the earth. Christ was born, not for failure, as some would teach, but was born in the Bethlehem manger for victory. His church, founded upon the eternal

rock of ages, shall stand. Christ is being born in the Christian scholarship of modern times, and religion and goodness are the order of the day."

Concluding his sermon, Dr. Peters made reference to the movements of the present day toward a unity of the different denominations of the land, and declared that Christ was appearing in these movements for the unity of purpose. He stated that in due time all denominations would emerge from the weakened division into a strengthened union. The speaker also asserted that "as Christ was born as Saviour in the Bethlehem manger, so he must be born Saviour in modern times. He can only lead the world out of chaos into order and happiness and peace and joy."

The afternoon session of the convention took the form of a memorial service in memory of 122 deceased ministers of the denomination who had died during the past quadrennium. A paper was presented by Rev. Alva M. Kerr, D. D., editor of the Herald of Gospel Liberty, of Dayton, Ohio, in which the lives of the departed ministers were effectively and touchingly eulogized by Dr. Kerr.

The last speaker at the afternoon session was Dr. J. O. Atkinson, of Elon College, who is secretary of Mission of the Southern Christian Convention. Dr. Atkinson spoke very forcefully on the theme, "Filling the Ranks." He began his address by paying a very high tribute to the deceased ministers and to those who have labored during the years of the past century in establishing the Christian Church and have retired from active service in the ministry. Rev. J. W. Holt, of this city, a retired minister of the denomination, was given a glowing tribute by the speaker, and was called to the rostrum and introduced to the large audience as the organizer and first pastor of the Burlington Christian church in which the sessions of the convention have been held.

Entering into the discussion of his subject, Dr. Atkinson asserted that "the highest and noblest memorial that can be erected for those who have fallen from the ranks of the ministry is that the work they begun be carried on and on to a successful and happy consumation." Dr. Atkinson stated further that more than 30,000 pulpits of the various denominations in the United States were vacant, and that there were hundreds of vacant pulpits in the churches of the Christian denomination in the United States. The speaker asserted that the ranks needed filling, and then he set forth some conditions under which God calls men to preach his gospel, quoting from Deut. 32:39 as a basis of his address.

"God calls whom he will to preach his gospel. If the call came from man, there would be a set of rules by which the man might qualify himself for the work of preaching the gospel and by which the ranks would be filled. But God calls preachers. Man must clarify the atmosphere so that the person called may answer the call," were some of the assertions of the speaker.

Entering more forcefully into the discussion of the subject, Dr. Atkinson spoke of the conditions under which God seemed to have called men to preach the gospel and filled the ranks in the past. Three characteristics were presented to show how men have been called into the work of the ministry in the past. First, the speaker showed that God had called men that had a passion for souls, and he discussed this phase of the subject at length. The second characteristic or condition under which the call is made was termed those that have a passion and fondness for the Bible. The third and last characteristic of the divine call from God to man to preach his gospel and win men into the kingdom of God was declared to be a passion for the principles of righteousness. The

speaker made it plain and convincing that these three things governed the call of God to men for the ministry in filling the ranks which constantly need filling.

C. M. CANNON.

AFTER THEY HAD PRAYED.

We often wonder how any Christian worker can attach so little value to the power of prayer, and depend so largely upon the plans and schemes of men in doing the Lord's work. Jesus taught again and again the power of prayer which is backed up by faith in the faithful and unfailing God. Again and again men have proved the power of prayer. Do the people of God forget, or why is it socials, sales and suppers are depended upon so largely, and prayer is depended upon so little in advancing Christ's kingdom, or holding the church together? Why is it the all-day meeting with a basket dinner brings out nearly the whole church, and the prayer meeting draws only a few? It is because the church members are forgetting God and His word?

In Acts 4:31 we are told it was "when they had prayer, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost." It was after they had *prayer*. It was not after they had given the best entertainment, or the most popular and best attended social they had ever had. It was not after they had raised the largest sum of money they had ever raised, or listened to the most logical and eloquent sermon which they had ever heard. It was not after they had worked up a faction to put through some great scheme. Neither was it after building the finest church in town. But it was after *they had prayed*.

Who were *they*? Peter and John had been taken to task for boldly preaching the power of the crucified and risen Christ. Peter and John who could not "but speak that which we have seen and heard." Peter and John who could not but hearken unto God rather than men. Peter and John who being threatened and let go, went to *their own company*? Their own company was made up of the people of their own kind. People who had Christian courage to stand for the right, and to speak with boldness for their Lord.

What kind of company do you seek? It is your own sort, but who are they? Are they theater-goers, dancers, card-players pleasure-seekers, Sabbath desecrators, those who are given to foolish jesting? There is no power to shake things in that kind of company. You may shock people but you will never turn them to Christ, you will never see Him until you get in Peter and John's kind of company.

They, Peter and John and their own company, believed in the mighty prayer promises which their crucified and risen Lord had given them. They not only believed them but they fearlessly put them to the test. What was their prayer? They acknowledged the power of God and prayed that His servants might "with boldness speak the word." The church on its knees is the church where the Holy Spirit's power has always been manifested. Prayer changes things. Are you through fervent prayer changing anything in your church or community? God can work and none can hinder. He also can hinder so those who are out of the line of His will cannot work if consecrated, earnest Christians, those who regard not iniquity in their hearts cease not to pray to Him.—MINNIE LOHR, Mt. Vernon, Ohio.

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 19, 1922—"Jesus, the Friend of Sinners."—Luke 7.

Golden Text: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Timothy 1: 15.

Devotional Reading—Psalm 51: 1-10.

Reference Material—Luke 15: 1-32.

LESSONS TO LEARN

The Comforting Jesus

In times of sorrow, Jesus is the friend who comforts. The Centurion's faith was rewarded when his servant was made whole. The power of the Christ restored life to the son of the widow of Nain. The revelation of Christ's power always brought blessing. His loving power is still able to comfort the sorrowful, to heal the sick, and to cheer the broken-hearted.

"What a Friend we have in Jesus,
All our sins and griefs to bear!"

The Friendly Jesus

Jesus loved people. He was found at social gatherings. He constantly mingled with throngs of men and women. He did not hold himself aloof, but delighted in knowing people. True religion is friendly. It is sin that separates us from other people and from God. True religion should make the Christian life attractive, not repelling. True religion knows no class distinctions in friendship. Jesus Christ was the friend of all. Dr. G. Campbell Morgan defines a friend as "One who knows all about you and likes you just the same." Jesus knows all about you, and still He is your best Friend. And He sets the example for His followers to show themselves friendly. How wonderful it would be if we only reveal to the world the attractive goodness of Jesus, rather than the snobbish, repelling attitude of Simon.

"I've found a friend who is all to me,
His love is ever true;
I love to tell how He lifted me,
And what His grace can do for you.

"He saves me from ev'ry sin and harm,
Secures my soul each day;
I'm leaning strong on His mighty arm;
I know He'll guide me all the way."

The Generous Jesus

Our best for Jesus is not to be compared with His gift to us. The patronizing Pharisee, Simon, invited the Master to eat with Him, but in his abundance, neglected to observe the common courtesies due a guest. No water for bathing His feet, no kiss of welcome, no oil for His head greeted Him in the home of the Pharisee. Yet the humble sinful woman, whom Simon looked upon with scorn, washed the feet with her tears, kissed them much, and anointed them with ointment. She gave her best to the Christ. And the reward of her humble love was great. How are you welcoming the Master in your life, with love, or neglect? Is He receiving your best, the first of your strength, time, service, or are you for-

getting the courtesy of placing Him first in your thought and life?

"To serve the present age,
My calling to fulfill;
O may it all my pow'rs engage,
To do my Master's will!"

The Forgiving Jesus

No sin is too great for Jesus to forgive. "To whom little is forgiven, the same loveth little." "A man's sense of forgiveness is the measure of his love." No doubt Simon felt that he had little to be forgiven of; that his life had been rather exemplary and far above that of the sinful woman before the Christ. By this attitude, Jesus determined the amount of his love. "For all have sinned and fall short of the glory of God," declared Paul. All have had great sins to be forgiven of, and that generous forgiveness binds us more closely to the Father. "Thy faith hath saved thee." Faith is a condition of forgiveness, and is closely allied with love. The true Christian must be a man of faith, of love, of forgiveness for others, even as Christ has forgiven him. In judging others, we judge ourselves, and the earnest prayer of every follower of Christ must be "Forgive us our debts as we forgive our debtors."

"Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another and forgiving each other, if any man have a quarrel against any; even as Christ forgave you, so also do ye."—Col. 3: 12-13.

CHRISTIAN ENDEAVOR TOPIC.

November 19, 1922.

"How We Can Help Home Mission Work."
Gal. 6: 6-10.

LESSON THOUGHTS

To be a Christian means to be a missionary. Every Christian has a vital part to play in all of our home mission enterprises. From every source possible glean facts about your church home mission work into the mountains of Virginia, among the foreigners in Haverhill, Mass., among the lumbermen of western Washington, in the churches which your Mission Board is helping to grow. Stories of this work will impress many Christian Endeavorers with the fact that a great work is being done, and that every Society should be very personally interested, especially in these centers of our work. They need our prayers, our financial help, our interest, and our service. Plan at this meeting to fulfill your responsibility as Christians and as missionaries by attempting a very definite work for some of our home mission points.

"Let us not be weary in well doing." Perseverance must be a part of the missionary program. Discouragement has killed many a good effort. Your part in the home mission work may be to give the word of cheer to some worker who is experiencing hardships, and seeing days which seem to be filled with fruitless effort. Write to your home missionaries.

"As we have opportunity, let us work." Many opportunities are calling us to work. "Is it vain to hope that there may be found young men and young women with hearts prepared and souls afire to step forth from the ranks and say, 'Ready?'" (J. I. Vance.) This meeting may be made a call for Life Work Recruits. It is a great thing to be one of those heroes or heroines

who bravely follow Jesus in obeying His last command: "Go . . . Teach."

To young people seeking a place in life, and a vocation, the call of the mission fields, here and abroad, for life service recruits should be made clear in no uncertain manner. Their life dream is Service. They are listening for the Macedonian cry that they may know where to offer themselves. It is ours to see that they hear first and clearest the call of God (Isa. 6:8) or they will most assuredly hear and heed the call of the world. Perhaps no other one point needs more emphasis in our teaching than the fact that whatever business in life they may follow, they can there obey the exhortation, "Whatsoever ye do, do it heartily as unto the Lord and not unto men; for YE SERVE THE LORD CHRIST."—From *Missions in the Sunday School*, by Mrs. F. E. Bullock.

PROGRESS IN RELIGIOUS EDUCATION

The Sunday School at the Mt. Olivet Church in Rockingham County, Va., is doing splendid work under the leadership of its able superintendent, Miss Annie Laurie Hensley. Three organized classes are doing good work. The school is planning on an all-year Sunday school this year, and it is encouraging to note how many of our churches have resolved to have "Evergreen Sunday Schools" this winter. The Christian Endeavor work at Mt. Olivet is also very encouraging. One Sunday evening a month is devoted to study of missions, and a monthly offering is taken to further the missionary cause.

Whistler's Chapel Sunday School in the Valley of Virginia reports progress. Mr. R. L. Ettel, of Quicksburg, is the superintendent, and Mr. A. N. Green, president of the Christian Endeavor Society.

Two new Christian Endeavor Societies have been organized recently in the Alabama Conference. Rev. G. H. Veazy, assisted in the organization of the Society at the Christian Church, of which he is the pastor. The membership is twenty-three, with Mr. Barnes Jennings as president. The pastor writes that the young people are very much interested in the work of the Christian Endeavor Society and of the Sunday School as well. The Pleasant Grove Christian Endeavor Society was organized recently, with the assistance of Miss Birma Dollar, of the Rock Stand Society. Twenty-five charter members were enrolled, with G. Hugh Pool as President, and Miss Maggie Edge as Secretary. Miss Dollar and several members from Rock Stand also visited the Noon Day Society recently.

DR. HARPER CALLED TO DO A GREAT WORK

In the election of Dr. W. A. Harper as head of the Christian Education Board, the recent American Christian Convention put this big modern movement in aggressive hands. The work of this board includes the organization and administration of Sunday school work, Christian Endeavor work, as well as the college work, and opens up a wide field. We understand that Dr. Harper has not yet accepted the chairmanship as the work would require a greater part of his time. We understand that great pressure is being brought to bear upon Dr. Harper to undertake the work as it is realized that if he undertakes the work he will carry it to success.

This is the first time any church has organized its whole educational work into one organization.

We take it for granted that Dr. Harper could continue to head Elon College, otherwise we feel that he should very thoroughly consider the matter before taking up the work.—*Burlington Daily News*, October 30, 1922.

CHILD'S HOUR

THE ECONOMY OF PREPARATION

By ROSA NAOMI SCOTT

My Dear Hazel:

You may think I am just a fussy old aunt when I beg you to go on to college. I know you are saying, because you lost one year that you can't go on with your class, and that you hate to give up your perfectly splendid position.

Losing your class is not a real excuse to an independent young business woman, so we'll pass that argument up as dismissed from court. The nib of the thing is your desire for money to spend for things you want right now.

Let's bring in a pair of scales and weigh the situation.

First, the college education side on the scales. All college women have a broader outlook on life than the girl who has not. Put that in first. General, you say, but true nevertheless. Next put the fact that 90 per cent of all positions of trust and honor in America are going to the young man and woman who has a college diploma. A much better position than one you can "work up to" in the business world awaits you after you receive your diploma.

The scale for the negative is going up so high I think we had better put in something for your not going to college.

Your swell "little suit" that will be a "darling" this fall, and a hat you have been "dippy" about for a month, since you saw it at Madame's. Put them in.

See! These scales weigh for life, and the hat and suit don't bring down that "good position after your diploma." A suit and hat don't weigh very much in lifetime scales.

That stunning new frock! A little evening gown—a vision! Dearest of all perhaps, the things you just want that are always coming up, you know." Dump them in, too. Well! The college side still has it.

I know what you are feeling, Hazel, whether you are putting it into words or not. You are feeling that the sense of being well-dressed means more to a girl than just the material of dress. That there is a subtle power for personality in being daintily and properly tricked out.

I grant you this. We'll put it in the scales, for intangible things are often the most precious. We'll put in, too, pleasures that come to a girl when she is dressed to her own fancy. You will attract friends, and you will be more attractive, in your pretty clothes, than you could be without them.

There is one other thing that I'm going to put over against the college education. It is financial independence. See! It is the first thing of weight we have put in the scale for your staying out of college. It does bring the scale down a bit nearer balancing.

In the college side I am putting financial independence, tagged, "Slightly belated, but sure to come." Now, the college side has gone way down again.

You will have a period of strict economy, no "darling" suits nor "stunning" frocks. And you will have some "managing to do." But this won't really endanger your future independence. It insures it. The habit of a few years of close, intelligent economy will be worth more to you than the pleasure of feeling prettily dressed. It will give you more poise of personality ultimately than wearing the "latest" right now.

But we will put in your side of the scale against the college degree, "Nagging economies." Also, "Giving-up-pleasures-t h a t-have-expense-attached-to-them." These do bring down your side quite a bit.

In the side for college I drop, "Companionships-o n-equal-t e r m s-with-girls-situated-a s-I-am."

There! That brings down the scale for the college

After all, the precious thing in social life, is feeling on an agreeably equality without associates, and working for large aims creates delightful teamwork, in study and play. In fact the joys of a college girl's life are the kind that enrich life.

One other thing I am putting in, Hazel, for college, and it weighs tremendously. It is the fact that you equip yourself by a college education to be a better wife and mother.

Educating a girl always means educating, indirectly, many other people. A mother who has had the training of learning-to-think, is better able to cope with the endless problems of child-rearing. She is a better guide for her children, in their studies, and preparation for life.

If you do not marry, and are at all the normal woman that I feel sure you are going to remain, you will be thrown with young people and children, and your educational influence will still be a potent one on those who follow closely after you.

Great state and life problems are being thrust upon women for complete or partial solution. To say you are interested in nothing but your personal problems, would insult you. Your community needs your diploma; the state, the church—and the world need it.

Your little candle throws a far beam, Hazel, child You are living in an upheaved, but marvelous age. Cool-headed thinking is more needed just now, from women, than ever before. The home has to be set up again, and none but you girls can give it its old dear honor.

The church needs the service of women who are capable of dealing wisely with international snarls on foreign fields, and of taking a wide, true view of home affairs.

This is a long letter. Please don't call it a preachy one. You are so important, I have to beg you to make yourself as big and wisely trained as this college course promises.

Girls, just now, lead the world. You are more charming, vivacious, alert, delightfully companionable than girls have ever been. And you are so immensely more influential. Girls influence boys, and home, and business, more even than women. The future seems to lie in the cusp of your rose-fleshed young hand.

It should be a capably trained hand. The scale honestly tip to the college degree.

Would I be unforgivably slangy, if I said, "Go to it!"—*Onward.*

FATHER, TAKE MY HAND.

The way is dark, my Father! Cloud on cloud

Is gathering quickly o'er my head and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom

Lead safely home
Thy child.

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions: fears, a spectral band,
Encompass me. O Father! take my hand,

And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal.
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;

Quickly and straight
Lead to heaven's gate
Thy child!

The throng is great, my Father! Many a doubt

And fear and danger compass me about,
And faces oppress me sore. I cannot stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child.

The cross is heavy, Father I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand;
And, reaching down,
Lead to the crown
Thy child.

—ANON.

Did you ever read the twenty-third Psalm as the Indians have it? Well, it is interesting and we commend it to our readers as worth reading. We have many languages, but thought is about the same in all. When the twenty-third Psalm is written in the Indian language and then translated, you will see that it takes other English words to express the thought, and yet the thought thus expressed is practically the same in ideas. Read it for yourself. The following is a translation of the 23rd Psalm, which can easily be interpreted in sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and He draws me, and He draws me to where the grass is green and the water not dangerous and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be long, long, time, He will draw me into a place between the mountains. It is dark, there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with Shepherd Chief forever.—*Missions.*

THE RELIGION OF HAITI

From the discovery of Haiti by Columbus until the present time, the Roman Catholic has been the church of Haiti. In the year 1511, the first priest was sent over by the Spaniards, after which others came, and the organization figured much in the nation's life. However, we are told, that owing to the unsettled conditions both in the church and in the nation, from the year 1535 to

1815, there existed no hierarchy in the Roman Church, and the religious life suffered in consequence. During this period the enormous influx of slaves from Africa, bringing with them their cult known as Vaudouism, militated quite naturally against the progress of Christianity.

This form of religion has as its basis the belief in a being upon whom depends all events which take place in the world. This being is symbolized in the form of a non-venomous serpent under whose auspices the devotees assemble themselves. When assembled, their worship takes the form of a festival, presided over by a priest and priestess called "Papaloi" and "Mamaloi," meaning High Priest and High Priestess. At times these are also called "King" and "Queen," then again "Master" and "Mistress," and not infrequently by the more touching appellation "Papa" and "Mama," which is a shortening of the terms "Papaloi" and "Mamaloi."

This Priest and Priestess are declared to be inspired of God and to have right to unlimited respect. They are mediators between the worshippers and their serpent god, and they render all the decisions of their god in matters pertaining to their prayers. They also decide if the serpent agrees to admit a candidate into their society and what duties each will perform when once admitted. They receive the gifts of the people offered in devotion to god and they proclaim whether the god is favorably inclined or not to their petitions.

These Vaudoux assemblies are characterized by great and prolonged ceremonies. First, they include the offering up of a living sacrifice which, after being immolated, is cooked and eaten. Ordinarily it is a white goat or a white cock, but sometimes the gravity of the petition demands the sacrifice of a human child. It also includes excessive drinking of rum and the engagement in the "Tom Tom dance," which ends ordinarily in the way such dances have been described in previous articles.

It is the custom of the Priest and Priestess to wear the most gorgeous costume possible to procure. I have seen one which had been taken from a priest who, among the bandits, was captured by one of our men. It was woven solid with beads and made up in all sorts of characters and figures presenting the most gorgeous vestment I ever saw. When robed in this the Priest makes such a gorgeous appearance that he creates awe among the people and they feared him as a God.

When any of these festivities are advertised, the people assemble from every direction, far and near, to participate in their holy rites. Only members, however, are permitted to attend. No curious stranger can penetrate therein, and when they are satisfied that none are present, the ceremonies begin by a profound adoration of the serpent and by protesting their faithfulness and submission to his judgment. After other ceremonies, in which they declare their affections and devotions, they offer prayers, which cover the whole range of human desire as well as their urgent needs. While these petitions are being offered the High Priest sits in deep thought, when suddenly the spirit seizes him and he takes hold of the box in which the serpent is confined and sits it on the ground. Then the queen jumps upon it and immediately becomes filled with the spirit of their god. This spirit is manifested by a trembling of the body until her entire frame goes into convulsions and then she speaks by oracle. What she has to say may be according to her wishes or caprice. When she is through, all gather around the serpent and make their offerings, from which the expense of the meeting is defrayed and needy members assisted.

Following this, custom demands that solemn appeals and affirmation be declared afresh. Thereupon they enter into extended ceremonies, the

character of which is described as being of the most heathenish and superstitious. Augmented with liquors, which the adepts do not spare, they lapse into an excited and wild orgy. Deprived of their senses, they tear their clothes, bite their own flesh, fall to the ground, and roll into one another's embrace, and then they drag one another to some dark place where in obscurity there are said to be scenes of the most disgusting prostitution. It is thus their festivity ends.

The Vaudoux Priest lives a most depraved life and practices every possible abuse and oppression. Out of great fear for him the women yield to any of his proposals, because he has the power of a ruler and upon any who may decline his demands he may order death; so that the answer is that it is the order of the Vaudoux and they are obliged to yield or suffer that penalty.

This concludes a brief description of Vaudouism as it has been known in Africa, giving us some idea of the type of religion which the slaves brought with them from that continent to Haiti. I have dwelt upon it for the sake of giving the reader some idea of what the Roman Catholic Church and all others must have had to contend with all these years in the propagation of the Christian religion. Practices ingrained in the nature of a race cannot be thrown off by the wave of the hand nor by the adoption of a law. It takes time, education and the passing of generations to efface from the lives of the people such base and corrupt customs as practices existed quite prevalently here; but the Vaudoux is now an unlawful performance, and so far as is known no engagements are held. The American influence is strongly helpful in this and Christianity through the churches operates with less difficulty and with greater influence than before. By this influence probably it will be but a few years when there will be seen but little trace of the Vaudoux at all. Having lost much of the original form of worship and come under the influence of true Christianity, though not entirely void of their Vaudoux tendencies, they claim Christianity as their religion.

As to the Protestant missions in Haiti we have the Wesleyan Methodist, Episcopal, Baptist and Seventh Day Adventist. In 1835 the Wesleyans were introduced at Cape Haitien. Their organizations are still few in numbers but they have quite a following at centers. In 1861 the Episcopal Church began its work here and it has extended quite rapidly until now it has thirty-five missions in various parts of the Republic, one orphanage, several schools, and a theological school for the training of their native ministers. For the past five years this work has been directed by Dr. A. R. Lloyd, who is among the most scholarly of the Episcopal clergy, a noble character with a very strong personality and untiring in his devotion and service for the advancement of the kingdom of God in Haitien hearts.

The Seventh Day Adventist and the Baptist are doing a good work in a very limited way.

From all appearances the Haitien takes his religion seriously. With little else in his country to attract his attention or to give him soul-food, conformity to religious rites means a great deal to him, and thus he is very earnest in all its claims upon him. Sabbath and All Saints' Days are most sacred holidays and they are observed by the closing of business places and by attending church. No personal sacrifice is too great for him to make and any compliance seems to be a pleasure. Divine services are held beginning at 4:00 o'clock each Sabbath morning and are continued until about 11:00. It is interesting to note that from the early hour of three the streets are full of pedestrians on their way to the church. Take a peep into the Cathedral during Mass and it is packed and jammed to the very limit and often hundreds are turned away. Step over

to the other churches (and there are many) and there is found the same conditions. They are doing that which is so important to them—participating in devotion.

But some one asks, what is the effect of all this? In reply it must be said that it is hard to state the extent that religious conformity enters into any soul to raise it from what it is to what it ought to be. However, we have noted this, that the happiness and contentment produced by unfettered Christianity is nothing less than remarkable.

Upon being converted their belief in Jesus and His power to free them from evil is such a complete emancipation from the thralls of superstition that in many instances it is about the same as apostolic exorcism accompanied by manifestations such as we read of in the Scriptures; and when they realize that they are free they cannot help from being happy. It may be conceded that, to some extent, they may still believe in the power of the witch and the potency of the evil spirit; but then, they also believe that the Saviour is able to save and does deliver them from the power which the sorcerer exercises, as well as from the malignant power of the spirits, and this is their joy. A colporter has said, "In a country where evil men are objects of terror because of the supernatural power they are supposed to possess, where trees and plants are dwelling places of malevolent spirits, where the dead return to trouble the living and where there is not one ray of hope from all these fears, the liberty brought to a soul by believing in the Lord Jesus Christ, is a very real thing indeed. The sorcerer acknowledges that their spells have no power over the Protestants."

Backward as Haiti is, and heathenish as it may have been, it is said that Bible readers, those who profess to live by its principles, are the most responsible and dependable among them. These are they who occupy positions of responsibility and trust and it matters not what faults they may retain, they represent the best and no doubt are the ones who will be the making of new Haiti.

One of the greatest difficulties in the way of the moral uplift and Christianization of Haiti lies in its marriage customs. The law requires civil marriage, but the conditions to be complied with in securing the license and completing the ceremony are so exacting that there are a great many who cannot possibly meet them. The Church, of course, regards marriage as a sacred rite and, although performed by civil authorities, it must be performed by them that it may be right in the sight of God.

This undoubtedly makes marriage observance lax and often prohibitive to the poor. However, the Church hopes for the time to come when marriage will obtain everywhere and be regarded by the people as a rite in their Christian faith which they cannot ignore.

There is certainly lots to be done for this country and we naturally wonder what the next hundred years will bring forth. We equip and send missionaries to Africa, China and other places, and overlook this little piece of Africa, may we say, right at our door. Haiti has been left very largely to itself to work out its own salvation, and during the last hundred years of missionary effort the little contact it has had with the white people has not, on the whole, helped it very far toward what the great enlightened world could wish it to be. Until Christ comes to it, it will remain in superstition. But when He does come, it will be lifted up to the power and the life that He gives—that power which is found, not within the fear of demons, but in intelligence, righteousness, honesty, justice, mercy, peace, love and joy in the Holy Spirit.

H. E. ROUNTREE.

Christian Orphanage

THANKSGIVING APPEAL

DEAR FRIENDS:

The Christian Orphanage has in its care ninety little children—thirty five now on the waiting list, pleading for a home. We expect to have one hundred in our care by Christmas. We have room for fifty more if we had the funds to care for them. To meet the crying need we want to raise \$10,000.00 by the end of the year, through Thanksgiving offerings and special personal contributions. We have faith enough in our folks to believe they will do it.

I want to ask each church to try the plan of setting a goal for the Thanksgiving offering this year. I find when we set a goal, and after spending days of toil and sleepless nights in trying to reach it, and finally do, it brings us much happiness. We have never really set a goal since we have been in this work and failed to reach it; but it has taken our best efforts more than one time to do it.

Set your goal high enough to take some real effort and sacrifice to reach it. It will do your church good and will bring you happiness.

When you make up your offering this year just look at the following picture. Consider your little children gathered around your fireside in your happy home, blessed with a father's care and advice and a mother's love to fill their lives with joy, started on life's pathway under the most favorable conditions to become useful citizens and to be a blessing to society and true followers of our Divine Master.

Now, turn your thoughts for a few minutes from this happy and most beautiful picture and look at the many little helpless, unfortunate fatherless children out in the cold, ill-clad, hungry and shivering with no happy home they can call their own. No bright comfortable fireside to bring cheer to their little lives. No good warm bed to sleep on and all these blessings will be denied them unless you help to make it possible to give them a home.

Your child is safely entwined with the tenderest cords of love in your heart and when grown will be able to confront the battle of life with a clear mind, a strong, healthy body, and a saving knowledge of and love for Jesus our Lord and Master.

These other children are out in the dark, perhaps peering through your well lighted windows and wishing for some of the comforts of life, but these will be denied them unless you help make it possible for them.

God has said to us, visit the widows and fatherless in their affliction. When you contribute to help support the Christian Orphanage you are reaching through this institution the real object of charity.

Let this Thanksgiving appeal reach your heart, untie your purse strings, and make at least a small sacrifice that the little children may be fed.

Think of the ninety children in our care. Think of the many needy ones appealing to us for a home. Think of the winter with its cold, chilly days and freezing nights, with all their shoes and winter clothing to buy. Think of the suffering you might help to relieve.

Can we afford to turn a deaf ear to the cry of the widows and orphans?

So give, my friends—in the name of the blessed Master who loved little children, and

it is not His will for a single one of them to perish. Give and lay up treasures in Heaven.
CHAS. D. JOHNSTON, Superintendent.

REPORT FOR NOVEMBER 9, 1922

Amount brought forward	\$14,938.09	
SUNDAY SCHOOL MONTHLY OFFERING		
<i>North Carolina Conference</i>		
Apple's Chapel	\$ 1.39	
Henderson	6.80	
Christian Light	3.73	
Haw River	7.03	
Third Ave. Church, Danville, Va.....	20.12	
<i>Eastern Virginia Conference</i>		
Oakland	\$ 6.46	
Wakefield	3.37	
Rosemont	23.02	
Mt. Carmel	9.29	
People's Church, Dover, Del.	6.50	
<i>Alabama Conference</i>		
Mt. Zion	\$ 2.00	
Liberty Grove	1.35	
<i>Georgia and Alabama</i>		
North Highlands	\$41.15	\$95.21
<i>Special Thanksgiving Offering</i>		
Mrs. J. L. Barksdale	\$ 5.00	\$51.00
<i>Special Offerings</i>		
Two Friends, Harrisonburg, Va.....	\$20.00	
Mrs. W. R. Sellars	1.00	
<i>A. C. C. Pledge</i>		
J. M. Hayes and wife, A. C. C. Pledge.	2.00	
George R. Hill, A. C. C. Collection....	1.00	
Mr. D. H. Dickie	25.00	
Pledge at S. S. Convention at Liberty		
Vance		
A Friend	5.00	\$54.00
Total	\$154.21	
Grand Total	\$15,092.30	

A CHURCH IN A PRISON.

Paul the Apostle must be regarded as the organizer of the first Christian Church that is recorded as having been formed in a prison. The story of its foundation may be read in Acts 16. There are religious services in many prisons today, in the Christian lands at least, although organized churches are exceptional. An organized church, to be known as "the First Christian Church in Prison," has been formed in the United States Penitentiary at Atlanta, Ga., in which all the religious communions of Atlanta have a share in the ministrations. As an outgrowth of this church, a Prison Sunday School is maintained, each of the city churches supplying their quota of teachers. The work began two years ago with a little class of six members. Soon it had over 160; then it was that the decision was made to organize it as a Church. At a recent service, 23 men made confession of faith and dedicated their lives to Christian service.

This development of prison religious work is carried on with the approval of the Department of Justice in Washington. It is revolutionizing the moral and spiritual life of the Penitentiary community. Further, we may be assured that it is strengthening all the participating local churches that have helped to build up the movement. It is the best kind of home missionary work, and there is no reason why other churches should not follow the example of the Atlanta congregations in practical and loving interpretation of the teachings of Jesus, Who made a special plea to His followers to remember the prisoner.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

One person may take two or more subscriptions and have his time extended. All persons in arrears as much as one year should pay up, and then aid the solicitor in securing a premium. The name table indicates the time to which subscription is paid.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536' East Broad Street, Richmond, Virginia.

A PRAYER.

O Lord, who hast called us into thine own family, help us to spend our lives, as becometh the children of God, in the activities of love, in the study of opportunity, in the employment of our Father's presence and the brotherhood of Christ. Open our eyes to see the deeper meanings of the life about us. Arm us against impatience. Consider our infirmities which keep us from overcoming and remember our needs from hour to hour. So let good will like thine rule in our hearts and may our love in action make some contribution toward the completion of thy purpose among men. Amen.—*Isaac O. Rankin.*

THE SEEKER AFTER GOD.

The man who finds not God in his own heart, will find Him nowhere; and he who finds Him there, will find Him everywhere. The reason why men are so often disappointed in their search for God, is that they do not look for Him first of all where He should chiefly be sought—in the manifestations He makes of Himself in their own hearts and minds.—*David Swing.*

HONEY FROM THE COMB.

It takes the conceit all out of us when we remember that we are in the making, and not made. Who shall be equal to this work half done! Come Thou to our help, O God, or our humility will come too near despair.—*I. Edwardson.*

The earth is the place where God is ever seeking to grow souls. Its true wealth is soul wealth, its true honor is spiritual honor, its one and only valuable product is human character.—*Percy C. Ainsworth.*

Love is not pretty sentiment, a weak emotion, love is the most compelling force in the universe; love is tender, but love is also stern; love seeks, but love also shuns; love is passionate, persuasive, but also love is pure.—*Alexander MacColl.*

Those are great days for us when some word of truth comes with awakening power; comes as a kindly light, as a heavenly call, as a loving touch.—*Charles G. Ames.*

To be a Christian is simply to be a man who is in course of "making good," who is in right relations with his whole surroundings because his heart and will are right with God.—*F. A. Burroughs.*

Beyond question, it must be a rule—how much space and thought given in our private devotions to our fellow-men, in all the variety of their necessities, so much do we heed and honor the second part of Christ's two-fold commandment.—*F. D. Huntington.*

Our relationship to God creates our value to our fellow-men. Our value to our fellow-men is our test of our relationship to God.—*G. Campbell Morgan.*

OBITUARY

Departed this life at his home in Burlington, N. C., October 28, 1922, Mr. Eli Winfield Wilkins, aged 69 years, 4 months and one day. His wife and three children survive him.

He was a member of Union Christian Church and had been for some years. He was prompt in attendance when health permitted.

He had been in failing health for some time; and when the end came he quietly fell asleep to await the resurrection morning.

The funeral services were conducted at Union Christian Church by the writer, assisted by Dr. G. O. Lankford. The attendance at the funeral was large, bespeaking the esteem in which the deceased was held. The interment was in the Union Ridge Church Cemetery.

To Jesus Christ, the healer of broken hearts, we commend those who mourn.
P. H. FLEMING.

DIED

Mrs. Martha Sarah Boyett, beloved wife of Mr. W. H. Boyett, while visiting her son, Willie, at Hopewell, Va., on Sunday afternoon at two o'clock, October 29, 1922. Aged, 52 years, 8 months and 20 days. She was a true and faithful member of Antioch Christian Church and will be greatly missed in her home and church. She leaves a devoted husband, 7 children; 4 sons, 3 daughters, 4 grand-children, 2 sisters, Mrs. Mary E.

Eure, of Gates Co., N. C., and Mrs. J. E. Pierce, of Windsor, Va., and many friends. Her funeral services were conducted by her pastor at her home and her remains were laid to rest in the Church Cemetery. God bless and comfort the dear bereaved ones.

H. H. BUTLER.

DIED

At her home near Kilby, Va., at two o'clock, p. m., on Monday, October 23, 1922, Mrs. Maggie Della Pierce, beloved wife of J. G. Pierce, aged 49 years.

She was a member of Bethlehem Christian Church and did what she could. She was a great sufferer, though she bore her sufferings with much christian fortitude, being resigned to the will of her Lord. She leaves an aged mother, a devoted husband, two step-sons, two step-daughters, four half-brothers, one half-sister and many friends. Her funeral services were conducted at her church and her remains were laid to rest in the Church Cemetery. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

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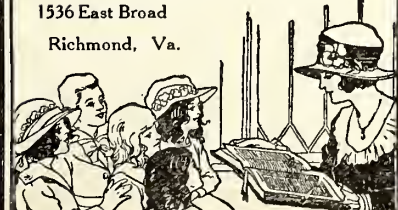
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ADVERTISING RATES: “Want Ads” 2 cents a word an insertion. Display Rates quoted upon request.

MITCHELL RIPPY

On October 18, 1922, at 5 o'clock p. m., Mr. William A. Mitchell and Miss Annie Rippy were united in the bonds of Holy matrimony at the residence of the officiating minister, Rev. C. B. Riddle, Burlington, N. C. The ceremony was witnessed by a few friends and relatives of the contracting parties.

Mr. Mitchell is a young business man of Burlington, and at present is engaged in the mercantile business. He is a man of fine character and excellent qualities, and his friends are numbered by the hundreds.

Mrs. Mitchell is the only daughter of Mr. and Mrs. L. D. Rippy, of Altamahaw.

She was educated at Elon College and is a young woman of most excellent character, and pleasing disposition. For many years she has been active in church work and has always taken the leading part in every good undertaking of her community. These young people begin life with a most promising outlook and with the best wishes of their great host of friends.

Immediately after the ceremony they went to their new home in Burlington where a sumptuous supper had been prepared awaiting their arrival.

May the Father's benediction rest upon this new home and bless these young people.

C. B. RIDDLE.

MARRIED

On October 6, 1922, the following couples were united in marriage at the home of Rev. J. W. Holt, Burlington, N. C. Mr. Clifton J. Truitt to Miss Ora Ross; Mr. Ernest Beckom to Miss Bertha Ross. All parties from near Ossipee Mills, Alamance County, N. C. Many good wishes go with these young people in their married life. Marriage ceremony by Rev. J. W. Holt in the presence of a few friends.

J. W. HOLT.



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Official Organ of the Southern Christian Convention

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IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, NOVEMBER 16

C B Riddle

6 1 23

NUMBER 46.

THE SUN'S OBSERVATORY

Jews Now For Christ—

Possibly many people do not realize the progress that is being made in Christianizing the Jews. Read this, taken from the *Herald and Presbyter*: "Dr. Davis W. Lusk, Presbyterial Superintendent of Newark Presbytery, finds that 224,000 Jews became Christians and came into the Christian Churches during the nineteenth century. It is said that 'this is a greater result than for any other class of people in any other part of the world's mission field; that many have become ministers of the gospel, as 600 Hebrew Christians are ministering to Gentile congregations, or are engaged in the work of foreign mission.' God has power by His Holy Spirit of reaching Jewish hearts to-day as in early days he reached the hearts of such eminent Jews as James and Peter and John and Paul and made them powerful in leading souls to faith and salvation in Christ."—*Exchange*.

Japan's Sincere Reforms—

On the authority of one of the most prominent missionaries of our church, it can be stated that Japan truly is doing her utmost to turn away from a militaristic policy more towards peace and quietness.

The Washington treaties have all been ratified. Let us remember how the United States senate juggled with some of them, and how certain other treaties never were ratified at all.

The withdrawal from Shantung has been carried out in good faith. Japan has further manifested her attitude by withdrawing troops from Hankow, and by refusing to send troops to Chientao in spite of the raid by Chinese bandits on the Japanese consulate.

Orders have been issued by the Kato cabinet for all the troops in Siberia to be back home before the ice closes navigation in October.

Scrapping of the capital ships was in progress even before the treaties were fully ratified. Attacks made in the United States against Japan's building of auxiliary cruisers have been answered satisfactorily by Premier Kato, who shows that less than the usual number are being built, according to the demands made by capital ships.

The Japanese cabinet is planning a cut in the army of 56,000 men and in army finances of 75,000,000 yen. The naval cut will be 40,000,000 yen.

These facts are highly significant of a radical change of attitude on the part of the Japanese government. While Premier Kato has served with the army and has its point of view, he has also seen the handwriting on the wall, and none but a militarist could have made such sweeping alterations in public policy.

The Duty of the Hour.—

At the time of this writing the press dispatches bring harrowing pictures of the exodus of the Greek population from Thrace—an exodus or-

dered by England, France, and Italy in meeting the demands of Kemel Pasha in behalf of the Nationalist Turkish government centered at Angora.

The Turk is again in Europe. He is not there by conquest. He is there by force of circumstances. He has in his hand a flaming torch. He threatens to bring about a conflagration that would envelope both Europe and Asia. He is able to carry out his threat, and the three nations know it. In protecting their own selfish interests they have allowed him, who was flat on his back in 1918, to run at large, regather his wasted forces, and to defy all Europe. To save their selfish interests, the three nations have surrendered to Kemel Pasha. They have subscribed to nearly every one of his haughty and imperious demands. They have hog tied the Greek population of Thrace and decreed that it should vanish from a part of the country where they had been established for hundreds of years—all that the Turk may rule once more in Europe.

It should be said for England that her surrender to the Turk is an experience bitterer than any other in the long line of Anglo-Saxon history. The Turk could have been prevented from re-entering Europe, the awful massacres at Smyrna could have been prevented, and the whole ugly blot on the civilized government of the world would never have appeared had England had the backing of France and Italy. At a critical hour England found France giving its moral sympathy, even its practical support, to the Turk, who fought with Germany against France and was completely defeated in 1918. Italy also was found wanting. England to save the world—and to save herself—seemed compelled, with no cheering word from this country, to undergo the bitter experience of surrendering to the Turk in the disposition of the whole Turkish question.

Why was England found in such humiliating straits? One thing can be said in answer to this question. If the victorious nations in the World War had addressed themselves to the actualization of the great ideals which lay at the heart of the mighty struggle, if they had carried out the principles and provisions of the historic treaties, if they had kept banished the form of secret diplomacy, if they had subordinated material interests to the welfare of struggling, aspiring humanities, the surrender to the Turk would not have been possible.

The sin of the United States in decreeing a policy of self-isolation in a crucial and in almost defiantly refusing to enter a League of Nations is mixed up with this awful debacle which brings reproach to Christian civilization and reinstates the Turk in Europe to continue his slaughter of Armenians and Greeks. Mr. Lloyd-George a few days before the downfall of his ministry openly stated that the Turk had slain two million Armenians and Greeks since 1914. Our country cannot evade its responsibility by crying "America

first!" and leaving the nations of Europe to wallow in helplessness and blood.

The blood of the slaughtered ones in the Near East, the sufferings of that long trek of evicted Greeks, the whole harvest of horrors which must grow from the reinstatement of the Turk in Europe—all are sending out a piteous appeal to the civilized nations. It comes to our own country, boasting of her wealth, power, and selfish isolation, and it must be heeded by the pouring out of our material treasures to stay the starvation and insure the protection of the many victims of the Turk's rapacious cruelty. We cannot afford to be either dilatory or parsimonious in the performance of this Christian duty. We are a Christian nation in profession, and there is a mighty army which is Christian in practice.

But the performance of our duty to Eastern sufferers involves something more than merely loosening our purse strings. It goes down into principles and policies. The United States is not helpless in forestalling international tragedies and quelling threatened tumults. We must begin at the beginning by making America one of a real brotherhood of nations and assuming the responsibilities of such a relationship. We do not see how this nation can stay out of a League of Nations and stand guiltless before God and a civilized humanity. There must be also the utterance of a note of authority justified by the overwhelming power that we have gained among the nations.

This is no appeal for war. This is no rattling of the saber. The Christian Churches are for peace and are consistently and unchangeably opposed to war. Such indifference as we are now showing as a country in an hour which demands the deepest interest and practical action is bound to bring war to which we are so strongly opposed. In the interest not only of the sufferers in Asia and Europe but of that peace which the Christian Church is set to establish we demand for our country a plain, practical co-operation in those plans and policies which alone can bring peace to the world.

What we mean is better expressed in the words of Dr. James L. Barton, who recently said: "Secretary Hughes in his discussion of the message from Bishop Cannon gives the impression that the church people of this country are trying to stampede the United States into war in the Near East. If a belief that the United States should be a member of a League of Nations means war, if the use of the moral influence of the United States in the support of England and France in keeping the tide of barbarism from sweeping into Europe means war, if an official part in the forthcoming conference with eight other nations over the Near East and the settlement of the relations of Western nations to Turkey means war, then it is probably true that the majority of the people of the United States, including the membership of the Churches, are breathing out threatening and slaughter."—*Christian Advocate* (Nash.)

NOTES-PERSONALS

I saw the other day a red iron pillar intended for a fire alarm, and on it was a printed card with the words, "Not in Use." That is the sign which ought to be put on many professing Christians.—"Marks of the Master."

Bro. T. J. Haskins of our Mount Auburn church, though well beyond his four score years, and not in robust health, is still much interested in the welfare of the Church. Mount Auburn, of which Dr. D. A. Long is pastor, is one of the leading churches in the Southern Christian Convention.

A short time ago a Salvation Army captain was preaching in Hyde Park, London, when a man in the crowd interrupted him. "We haven't anything agin Jesus of Nazareth," said the interrupter, "but we have something agin you Christians, because you ain't up to sample."—*S. S. Chronicle*.

Rev. J. P. Barrett, editor of THE CHRISTIAN SUN, changes his address from Reidsville, N. C. to Henderson, N. C., having resigned the pastoral charge of the Reidsville Christian church and accepted a call to the pastorate of the Henderson Christian church. All personal correspondence and letters pertaining to the editorial work of THE CHRISTIAN SUN should now be addressed to him at Henderson, N. C.

A recent writer says that we are all dwarfs because only a small portion of our brain area is developed. We might become tenfold greater and wiser if we could develop all our resources. It would seem absurd to speak of a jellyfish flying through the air and discerning distant objects on the horizon. And yet the living cells in the jellyfish are like the living cells in the eagle. Men often remain jellyfish when they might become eagles of power.—*Rev. E. Y. Mullins, D. D.*

Rev. M. W. Butler, a Southern man, but now pastor of the Christian church at Muncie, Ind., has been called to succeed Dr. Barrett as pastor of the Christian church at Reidsville, N. C. The call was unanimous and it is earnestly desired that he may accept, but his decision at this writing (Nov. 8th) is not yet made known. Bro. Butler has been, and still is doing a good work for the Muncie, Ind., Christian Church, but many of his brethren would like to see him again located in the South, where he is much loved and honored by his brethren in the Lord.

I would remind you that for climbers of the Alps the only way of safety is to fasten each other together with a rope, and for you, too, a great way of safety is to join yourself to some one else. Ask your companion if he will allow you to draw a little strength from him. He will most likely tell you in his next breath that is just what he is wanting himself, and you two together will be stronger than if you had been alone. Christianity is a social thing. That is why Christ instituted the Christian Church and the sacraments, that there might be a bond of union between all of his followers.—*Henry Drummond*.

During the memorable retreat of the French from Moscow the soldiers froze to death by the hundreds. It is said that at night they gathered together such combustible material as they could

find and made a fire. Then, gathered around it in circles as closely as possible, they lay down to sleep. In the morning, after a bitter night, those in the outer circles would be found dead—frozen to death. They were too far away from the source of heat. So the Christian's hope of life, of strength, of help in the warfare of life, lies in constant communion with Christ, and with those who love him. To be on the border of worldliness may be, and often is fatal.—*Saturday Evening Post*.

It must be gratifying to Dr. W. S. Long and his many friends to know that appreciation of his life-work is so high and so general. The News and Observer, and the Greensboro News, on the occasion of his eighty third birthday, published highly appreciative articles of his life and work in North Carolina. Then on Monday, Oct. 23, 1922, the ministers of Chapel Hill and fourteen of the professors of the University spent an hour or more with him to join in the celebration of his eighty-third birthday. The occasion was a very pleasant one. It must be a real pleasure to a man who looks back upon so many years well spent in the best interests of the world to receive such expressions of love and appreciation as was shown to Dr. Long. We rejoice with him in his well earned honors. God bless the man and his work, and may he have many years yet in which to labor.

During the latter part of October, Rev. Elisha Bradshaw, Fancy Gap, Va., assisted Rev. R. L. Williamson in a series of meetings in the Henderson (N. C.) Christian Church, in which a fine influence prevailed, greatly strengthening the spiritual life of the church membership and adding to the membership some 13 persons. In a private note, Bro. Williamson says the church seems much revived, giving a bright outlook for the church. Bro. Bradshaw is developing well as a preacher. His work in the Henderson meeting was much appreciated. He is now in charge of our Mountain Work in Carroll County, Va., and we shall expect good fruitage from his labors there. Let our brethren remember him and occasionally at least write to him some word of good cheer as he is laboring where he will rarely see need the fellowship of his brethren. Bro. Williamson, a Christian minister, and naturally he will liamson, after four years of faithful service with the Henderson church, retires and becomes pastor of the Lee County Pastorate, with headquarters at Sanford, N. C.

Soon after the death of Dr. A. H. Morrill, some writer in the *Herald of Gospel Liberty* said:

"Probably he was not a deep student at the close of his life, and did not keep in immediate touch with the currents of modern thought."

In a later issue of *The Herald*, Lucy M. Rowell, Newton Junction, N. H., made the following comment on that criticism of Dr. Morrill, and we feel that it is but justice to the memory of that most worthy and highly accomplished man that it should be given to our people. In replying, Miss Rowell says:

Those of us that were privileged to know Dr. Morrill intimately during the last years of his life, know that he was a "deep student" and that he did "keep in immediate touch with the currents of modern thought" almost to the last minute. It was not because he was ignorant of modern thought that he was not affected by it, but because he refused to accept it as truth. Dr. Morrill's faith was too firmly fixed on the eternal verities to be "tossed to and fro and carried about with every wind of doctrine." In these days when so many professed Christians are departing from the old-time teachings of the gospel

of Jesus Christ, the loss to the world of a man like Dr. Morrill is inestimable.

Of the twenty-one thousand Jews who have returned to Palestine under the Zionist movement, according to an exchange, about twenty-one thousand of them would be delighted if they could return to the United States and to the other countries from which they migrated to the land of their forefathers. We do not know just how much of this is true, but it sounds reasonable. It is stated that most of them have gone to Palestine under the impression that a plot of ground was waiting for each one of them. That is not the case. And, furthermore, the inhabitants of Palestine who are not Jews are objecting to the coming of these Jews and are making it as hard as they can for them. It is difficult for them to get employment, and they get little for their work when they do get work to do or produce crops or raise cattle. They find it very hard to live on what they make after living in this and other countries where they earned much more than they can earn in Palestine.—*Herald of Gospel Liberty*.

Judging from all reports, the late session of the American Christian Convention at Burlington made a fine impression upon the people of that city, and in a general way on the South. There were many strong men and cultured women in the body and it is believed that the Burlington Convention did much for the cause of the Christian Church throughout the country. Its new plan of organization, it is sincerely hoped and believed, will do much for the upbuilding of its work. The chairman of the Commission on Organization, Rev. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio, is to be congratulated on the success of the work of his commission. Of course there were some changes made in the outlines of the work as presented by that commission, and yet that report shaped the way for the new organization. Many others, most worthy men, have tried in other days to do the same thing and failed, not in their work, for they did a splendid piece of work in their efforts, but failed through the inability of the church to accept the fruits of their labor.

A dull mirror can dim the fairest sunshine, and grimy windows can make a room dark on the most golden day. Here we touch our understanding of why it is so disastrous for men and women, as so many of us often and foolishly do, to stay away from church and communion, or come only on those infrequent occasions when the mood moves us and all conditions favor. We imagine that because not every time when we come to church does any conspicuous thing seem to happen, not every time do we hear any message that stirs us, nor receive from the prayers and hymns and music any conscious thrill, therefore our attendance generally means little, and we can well afford to hold it lightly. We think the same thing of our prayers, because so often they are not winged, and of our Bible reading, because that, too, does not always open any wells of inspiration. But the value of faithfulness in worship and in prayer is that it keeps the soul's mirror burnished and the windows clear. It keeps us expectantly prepared, and when the presence of the Master comes to us in some whispered new suggestion in our hearts, comes to us at some familiar place of our business dealing and our ordinary routine with the flash of a new perception of what our life's ambitions may be if we would let Him be their Lord, our souls are sensitive to perceive in that which common men might call a passing fancy, the real presence of the living Lord.—*The Southern Churchman*.

THE TRAIL OF THE KINGDOM.

By C. B. RIDDLE.

The International Convention of the World League Against Alcoholism will meet in Toronto, Canada, November 24-29, 1922. This League is supported and participated in by every nation of the world, and is gaining each year in prominence and in the scope of its work.

The Baptist denomination in the United States is making a most heroic effort in behalf of its Seventy-five Million Campaign. In every Convention, Association, church and from all of its scores of publications the appeal is given in behalf of that denomination's greatest financial undertaking.

The Chinese Recorder is the name of the publication issued by the Christian missions of China. This paper is independent, Christian in spirit and deals with the religious conditions of China. Its circulation is mainly in China among missionaries. The publication is not any propaganda, is not run by any mission board and does not beg for money.

The American Red Cross has adopted a budget for the fiscal year ending June 30, 1923, showing a reduction of \$2,735.975 as compared with the expenditures of last year. The reduction in the cost of domestic operations represents a saving in the overhead expense and decreased personnel through the combining of divisional units.

The Methodist Episcopal Church has released some interesting and heartening news in regard to its mission work. That denomination's work in India is taking on more than a formal church gathering. The matter of education, agriculture, medicine and various things to help the people of the dark continent are being fostered and featured by the Mission Board.

Announcement has just been made from the office of the Federal Council of Churches of Christ in America concerning the "Week of Prayer for the Churches." This time this week is to be from Sunday, January 7, to Saturday, January 13. For a number of years this week has been observed by practically all the religious denominations and has grown in interest and vital concern.

The recent Bankers' Convention held in New York is said to be the highest order of any session of its kind ever held. Instead of the usual business formalities and discussions some of the highest Christian principles and ethical codes were written into the records of that great body of financiers. The deliberations were permeated with a brother to brother spirit and a world wide vision for the development of all peoples of the world. The spirit of Christ is becoming the dominant thing in world business.

About one year ago a group of men organized a "Back to the Bible Bureau" which Bureau sends out a press service consisting of suitable Bible verses to be printed in the daily press, and especially at the head of the newspaper editorials. A great many papers are using these Bible quotations and the Bureau reports that the popularity and work is increasing. The Bureau's recent statement shows that over 1200 publications in the United States are using the Bible verses in addition to a number of publications in foreign countries.

For two or three weeks press reports have been coming from the Near East telling of the great tragedies there. This week there is being released in a number of religious publications the actual story of what is taking place among the Turks in recent weeks. Bishop James Cannon, Jr., returned to New York a few days ago and we quote from his own words something of the tragedy in Smyrna: "Mothers with little children in their arms shot down as a sort of sport of the Turkish soldiers. Hundreds and thousands of other mothers and children driven on to the docks; thousands put into barges and carried out and drowned in the ocean; orders coming from Kemal that for three days these refugees could stay on the docks, and at the end of these three days, if they had not been taken off, all of them, mothers, girls, boys, babies, would be driven into the desert and left to die—except the pretty girls, they . . . Smyrna was set on fire and burned to ashes; people fleeing before the scorching flames; Armenians being maimed and killed in most horrible ways; homes being entered, the women assaulted, the men killed and left on the floor, and so on and on, one horror piled upon another, and through all this only one nation in the world uttered one word of protest or undertook to stop this horrible thing, and that was Great Britain."

Dr. Sherwood Eddy has just recently given to the public his new book, "Facing the Crisis." One chapter of that book deals with the thought embodied in this question: "Is Our Religion Worth Exporting?" After we admit the great evils being carried on in this country, selfish isolation, and being far from the ideal, Dr. Eddy makes a splendid comparison between the Christian religion and the religions of the heathen world. Dr. Eddy points out that America is going to an awakening modern world which is facing the crisis of national, racial, industrial or religious upheaval. He declares that we have a whole gospel and must be ready to apply it to the whole of life in these awakening lands everywhere.

On the Sunday after Armistice Day, November 12, many churches will pay a tribute of gratitude and honor to those who laid down their lives in the World War. Their courage, their unselfishness, their spirit of sacrifice, are a heritage that time can never dim. How shall we honor them most? By dedicating ourselves anew to the task of ending war. These men whom we remember on Armistice Day did not glorify war. They loathed and hated it. Multitudes of them went forth to their death inspired by the hope that they were doing something to rid the world, once for all, of the horror of war. To such men we bring a tribute of real praise only as "we take increased devotion to that cause for which they gave the last full measure of devotion."

CHURCH FOLKS AND AFFAIRS.

American Methodists, North and South, are seeking a fund of \$40,000,000.00 for the support of their aged ministers and, under certain conditions, their families. This denomination has raised about one half of this fund and the outlook is bright for the raising of the remainder.

President Harding believes in the eighteenth amendment and believes that it has come to stay. Recently he said to the members of the Allied Christian Societies Engaged in Community Work, to whom he gave a reception as the climax of their two day conference in Washington, that no government is worthy of the name if it does not attempt to enforce its laws. The President declared that we are better off for the eighteenth

amendment and that it had come to stay. "I do not think that we will ever depart from it," he said.

The Washington Park Community Church, in a residential section of Denver, Col., is composed of eleven denominations, nine of which are represented on the Official Board. The great effort of this church is to organize the leisure time of the young people. To this end this program includes story-telling and game hours, clubs for the children, Boy Scouts and Camp Fire Girls, an open forum, the only moving pictures in the community—well censored and of the best type obtainable—mission study and service classes, summer camps and a branch library.

DONATIONS FOR THE MEBANE CHRISTIAN CHURCH.

Again we acknowledge with a grateful heart the following offerings:

Sidney Crabtree	\$ 1.00
Robert McCauley	1.00
James Henderson	1.00
Alfred Perry	2.00
David Neville	1.00
D. L. Neville	1.00
W. H. Etheredge	5.00

Total \$12.00

Grand total received from friends including the above is \$328.00 for which we are very grateful, and pray God's blessings upon these dear friends. Now won't many more of our dear friends let us acknowledge the receipt of your donation to help this little struggling church, who desires to have a comfortable house of worship just like yours.

We are now in debt about \$900. Won't you help us?

The memorial window that is put in our church building was done by the Fowler family, the grandchildren of Rev. Thomas Fowler, deceased. We are truly grateful for all the help we have received. Send check to pastor—P. T. KLAPP, *Elon College, N. C.*

FIELD NEWS.

We held our last quarterly meeting for this conference year at Pleasant Hill, November, 4th. Delegates to conference and church officers for the ensuing year were elected. The conference apportionments were raised in full.

The deacons in their report had this to say: "Members in good fellowship and the most prosperous Sunday School in the history of the church, also a very industrious Ladies' Aid Society." The services at Pleasant Hill are well attended and there is a deep interest in the work. Special attention is being given just now to music and a juvenile choir has been recently organized.

We have received twenty one members into church fellowship at this church during the conference year, and nearly all of them are young people.

P. H. FLEMING
Burlington, N. C.

There are many enquiries as to the publication of the Annual for this year. We have been waiting quite a while to give the information to brethren who have written to this office for information. So far we are unable to say where or when the Annual will be published, but we hope our people will be patient a little longer, as we believe it is the purpose of the Publication Committee to give out very soon what they will do in the matter. As soon as we have information we will give it out to the public.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Reidsville, N. C.

CRITICISING THE CHURCH.

It is all too common in these days of unrest to put the blame of many things on the Church. No doubt but that the human organization known as the Church has its defects and makes its mistakes, but even then the Church is the greatest single force in the world of human affairs---it stands for more than any other organization and it does far more than any other body for the saving of the people and for their highest interests in all lines that are good and for the permanent uplift of the people.

Along the line of benevolence the Church of Christ is the most powerful institution in the world. We make bold to say that no other organization among men even attempts to do the work that the Church is doing, and yet now and then the Church is unfavorably compared with this or that institution, and this comparison is made in a way to discredit the life and activity of the Church of Christ, and yet it is unjustly done. The Church is not all we wish it might be, but it is away and far better than any other organization of which we have knowledge.

If you will make an honest comparison of the work of the Church you will easily find it to lead away ahead of any other organization in the world in its acts of benevolence and in its helpfulness to humanity. Let us do a little estimating of the facts in the case. The first place, the equipment of the Church requires more money than any other organization with which we are acquainted. We presume the simple matter of Church buildings in the United States costs more than all the other benevolent institutions in this country. Other organizations have their homes, the places where they meet for their work, but who would expect in a true investigation to find all the buildings of benevolent organizations in the same territory to equal by half the cost of the Church buildings and other equipments necessary in their work? We do not think that any man will be so brave as to undertake such an investigation.

Let us take the hospitals the Church has built and is building, and we believe they will outstrip all other hospitals in point of value to humanity as well as in the cost of production and maintainance, especially if we except such hospitals as are built and maintained by taxation, and these should be excepted because the Christian people are taxed quite as truly for the building and support of these as well other people. In a fair estimate the Church will be found to do quite as much for these as other helpful sources. Then again, the Church has much in the benevolence of the various organizations, as truly as the organizations themselves have. While in this way the Church is doing a great deal to help these various agencies of benevolence, apart from what the Church itself is doing, it is yet true, if we be not greatly mistaken, that the members of these organizations, who are not Church members, give for less to the Church.

Let us take the support of the gospel in all of the churches, and we shall find a pile of money used in this way with which no other organization in the country can compete. We are supporting thousands of ministers of the gospel and other Christian workers, where most of the other organizations are not doing anything. Take the ministers of the gospel of all the de-

nominations of our country, and we dare say that what the churches give annually to this cause is far greater than all the other institutions in the same territory---far greater, and yet how many there are who try to ridicule the Church because it is so stingy and close-fisted, and yet not another organization in all the country can compare with it at all in what it gives to a like ministry even in their own work.

Take the matter of orphan asylums, and the church is away ahead of all the other organizations in the land in its contributions to the support of this charity, than which there is possibly not one more worthy or more fruitful in good works. There are a few orphan asylums supported by benevolent institutions of the world, but where will they stand when compared with the institutions of the same class which the Church has built or is building and supporting? Indeed the Church has no cause to fear honest comparison of its work in this line with the work of the same class in other institutions. If you do not believe us, try it---investigate the facts and let the world know what you find.

Take the work of the building and supporting of colleges, and the Church is away ahead of all other institutions in this line of work, especially if we do not include as belonging to non-Church institutions such as are supported by taxation, and this should not be included and for the same reason as given above, viz.: The Church people pay taxes and so help to support state institutions just as truly as do the non-Church people and hence these institutions should not be included in either, the Church institutions and the non-Church institutions.

Take the matter of Foreign Missions, and again we shall see the Church far outstrip all the other benevolent agencies, for there is no institution in human society outside of the Church which makes any pretension to doing Foreign Missionary work. We should not be surprised if in any fair comparison the Church will be found spending more money for the work of the salvation of the heathen peoples in the world than all the benevolent institutions outside of the Church are spending. We do not affirm this as a fact, but we dare to believe it is true.

Now throwing in all of the benevolent and philanthropic work of the Church, not included in the above list, and we truly believe that all of that class of work done by outside organizations in our country would seem like a mole hill beside a mountain, if accurately and closely estimated and placed the one beside the other. The Church is not doing all it ought to do, nor all it can do, but it is away ahead of all the other benevolent and philanthropic agencies in the amount of work it does for the uplift of humanity. We therefore trust we shall hear no more of the Church being a back number and not doing its part of this kind of work, as compared with the work being done by the institutions not in the Church. Till this can be shown to be untrue, we hope we shall not hear men of the worldly institutions criticising the Church of Christ for not doing its part.

IS THE UNITED STATES NOW THE RICHEST COUNTRY IN THE WORLD?

Our country has for quite a while been greatly afflicted with the disease we will call "boastitis"---we have fancied that we had reached the pinnacle of the uppermost place in the world's greatness, and may be it has, and if so, we ought not to say too much about it, lest it increase our disease and make us seem puny and less virile than we really are.

One of the points of our boasting is based on the fact that we consider ourselves the greatest

nation in the world. That may be true, and there are some things which would seem to indicate that such is a fact, we have much that ought to claim our attention before we brag much on our own excellence. We have seen a fine dish for the dinner table, which because of a fly in its contents no one was willing to be helped to the good thing in the dish. So it may be that although we may be the richest nation on the globe, yet are we quite sure that there is no fly in the dish?

We may be first in wealth, in education, in inventive genius in the ways of modern life, in great engineering feats, but what of our moral and religious life? If sin is dominating all of these points of excellence, then there is "a fly" in the dish, and the sooner we awake to remove this "fly", the sooner we may get on the road to real prosperity and attain a prosperity which has a sure foundation indeed and in truth. The Lord yet has His hand on the United States, and somewhere and somehow and sometime, He will call on us to make restitution and put ourselves right before Him as well as before the world.

Mr. Thomas W. Lamont, in an article in The Christian Herald for Oct. 28, 1922, puts forth some facts, which in themselves are staggering, although from one standpoint in our favor as a nation. It is true that we lost much in the late world war as a nation. It cost us billions of dollars and thousands of our noble men and women, who answering the call of the country, went to the front and laid down their lives, the supreme price, that we might be a free people? Now in the face of all of that we lost, we are confronted with the staggering fact that as a nation we have been thrust into the place of world leadership and yet we do not seem willing to assume the responsibilities which such a place entails, and here we are, standing in the place of leadership, and yet not willing to take the place that is ours by right of providential leadings. What shall we do about it? Shall we take a back seat and give the reins of leadership into the hands of men who have not won it, or shall we bravely in the name and fear of God step to the front, put our hands upon the throttle of humanity and go forth to the noblest destiny to which any nations has been summoned in modern times? Twenty of the nations of the world are now indebted to us to such an alarming extent that it seems quite out of the question to expect them to pay what they owe to us in many years. Here are the facts:

Armenia owes us	\$ 11,959,917
Austria owes us	24,055,708
Belgium owes us	377,564,298
Cuba owes us	8,147,000
Czecho-Slovakia owes us	91,169,834
Esthonia owes us	13,999,145
Finland owes us	8,281,926
France owes us	3,358,104,093
Great Britain owes us	4,166,318,358
Greece owes us	15,000,000
Hungary owes us	1,685,836
Italy owes us	1,648,034,050
Latvia owes us	5,132,287
Liberia owes us	26,000
Luthinia owes us	4,981,628
Nicaragua owes us	170,585
Poland owes us	135,620,583
Rcumania owes us	36,128,404
Russia owes us	192,601,297
Serbia owes us	51,153,160

Making a total of \$10,150,154,196

Is not that a world's "night mare?" Who can conceive of such a debt? More than ten billions, and how can it be paid? Many believe that the

various countries never can pay it, but so far Uncle Sam says it must be paid, and as a matter of simple justice, he is doubtless right, but, looking at it from the standpoint of the brotherhood of nations, what can we do? Being what is called a Christian nation, shall we not do unto others as we would have others do unto us? And if we would, and especially as we now become the world's big brother, must we not, as a Christian nation, maintain Christian ideals toward our debtors, and treat them just as we would wish to be treated if our positions were reversed, and we owed them far more than we could? Some day our positions may be reversed and in such a case would it not be fine to have behind our need such a plea as having forgiven them, we might feel all the freer to ask mercy at their hands?

Even though we stand at the head, and not at the foot of the nations of the world, ought we not to act the part of a big brother and help them in the hour of distress. Suppose we refuse to cancel these debts and hold that these nations must come forward and pay to the very last mite, then what shall we gain? We shall gain the notoriety of demanding more at the hands of our fellows than they can pay, and what will be our gain? Well, doubtless we shall gain the contempt of our more unfortunate brothers. In that event, we shall not only gain the dislike of the unfortunate, but we shall get to ourselves a bad name, and still not get the money due to us. That being true, it seems that common sense, to say nothing of Christianity, would say do the noble part and give our brethren financial freedom.

It is true that Great Britain has just paid \$50,000,000 in interest to our country, but think of what money it takes from her needy self to pay our government even the interest on the \$4,166,318,358, and when she has paid that vast sum, her debt to us is just what it was before she paid the interest, except that the interest is paid for the time, but the principal has not been reduced at all. If ever the world needed a big Christian brother, it is now, and if there was ever a nation that was able to play the part of a big brother to the suffering and over-burdened nations of the world it is now. What shall we do about it?

We are not an expert in finance and so we do not take the stand for the cancellation of these debts from the standpoint of a financier, but from the standpoint of a Christian people, what shall we do?

ARE HEAVEN'S WINDOWS CLOSED? IF SO WHY?

If they are, they have been closed by men and women who cannot afford to reap the fruits of their own labors. Rev. Paul Rader, now President of The Christian and Missionary Alliance, puts the situation up to us this way:

More and more we see that the windows of heaven are closed against the prayer of the Church of God on earth because its members have robbed God in tithes and offerings. They have rich clothing, automobiles, silverware, beautiful furniture, delights of the palate, delights of art and culture, and have taken the greater part of their money to satisfy their own desires. The mistaken Church has tried to satisfy itself by what money could buy instead of sacrificial giving to God. We have gone on with ornate edifices, putting hundreds of thousands into brick and mortar just to please the eyes of men; we have gone on with costly expenditures until God's heart is grieved as He looks upon us. We are in that age revealed in Revelation where we are saying, "We are rich and have need of nothing." God cries

back to the Church, "You are poor and naked and weak," and challenges us to buy of Him gold tried in the fire—to go through testings for Him and sacrifice for Jesus' sake.

We pray that as a local Church He will not have this to say of us and to us. We would love to get from under such a ban as that and stand before the eye of our God, real givers, with sacrifice and prayer and intercession behind our gifts. We want to pour out for the Christ who poured out for us, who made Himself poor and of no reputation—spit upon and despised, that we, through His poverty might become rich.

We pray for cleansing fire to go through our hearts so that as we bring our gifts to God they will not be defiled like those of Ananias and Sapphira. Say not "we are sacrificing," when God knows we are holding back "Part of the Price." God helps us not to lie to the Holy Ghost, but to bring into Him our money and our lives, our time, that He may be able to pour out such a blessing that there will not be room enough to contain it.

Oh, if there is to be a revival in the Body of Christ there will have to be new sacrifice and a new poverty program. We ought to be giving Him the extra, like Mary pouring the alabaster box of her savings upon His head. He still sits over against the treasury. "Is He pleased with your offerings to Him?"

Mr. Rader is, we believe, right. A new sacrifice has to be made, not so much to reach and influence God to give the Church a real revival, as to reach man and influence him to give God his whole heart and life in simple obedience. The revival is even now ready, but something must be done to open the windows of Heaven—the windows we have closed by our unfaithfulness must be opened by our faithfulness in obedience to God. There is no other way, so far as we understand the matter.

Let us before we go to prayer think a little of what Mr. Rader says, as to what we have done with money that belonged to God. Instead of paying what we own to Him we have spent in more or less largely in gratifying our own selfish lusts. This must be given up, or we must go on without a revival. We hold that a revival can be had when we, the people of God, are willing to pay for it—pay for it by making the sacrifice which the Lord our God sees we need to make by dedicating our all to Him. It was a law in the olden time that when the sacrifice begun then the songs of praise of God began.

Get your Bible and turn to 2 Chron. 29:27, and read:

"And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David, King of Israel"

Notice that when the burnt offering began, the song of the Lord began. When there was no sacrifice, there was no song. May it not be that the reason that we have no revival of a wide sweeping character is the fact we have not made the offerings we should have made unto the Lord our God. Read again Mr. Rader's burning message and let us see that we render unto the Lord what is due unto Him, and then we may expect a revival that will mean a new day to the Church.

THE WHISKEY BUSINESS.

The late Ex-Gov. J. Frank Hanly, who was one of the bravest and strongest men of our nation, fought the liquor traffic to the end of his life and died in the harness in an automobile ac-

cident only a few months ago. In one of his great speeches against the liquor traffic, he said:

I understand a gentleman, speaking from this platform the other night, declared the liquor traffic is moral and right. If it is, then it is moral to despoil the helpless, to wrong the innocent; if it is, then murder is moral; if it is, then it is moral to disinherit babyhood, to wrong childhood in its conception, to wound it in its mother's bosom. Men and women, hear me! if this thing be moral, then there is no crime beneath the stars. And here stands the accused traffic—stands before you to be judged. There is no defense for it.

There is not an alienist in all the land who will testify for him, not a lover of humanity anywhere who will speak in defense of his terrible work. Strong drink is the foe of every man, woman and child, within the limits of our great country.

I bring before you to-day this awful business as the destroyer of the manhood of men, as the curse of the womanhood of women, and the blight of innocent childhood. The liquor-seller stands before the American public, yea, before the world, a criminal. He stands at the bar of public opinion to be judged. The blood upon his knotted hands is a terrible witness against him. The whole world knows he is guilty, and knows it better than any one else. He knows it so well that he dares not to defend himself. There is no plea for his terrible work of destruction in human society. Instead of a plea in denial of his guilt, he begs for mercy—begs for mercy at the hands of the men and women he so dreadfully wrongs.

He even presumes to ask for acquittal, while he is yet looking in the face of children whose life his accursed business has ruined. Yea, he even begs for mercy that he may get one more chance to blight the life and hope of children yet unborn. The liquor dealer is the capital criminal of his race, indeed of all races. Thank God he has been arrested for his crimes against humanity and that to-day he is held at bay by the indignation of the men and women of earth who in the interest of our civilization, have spoken at the ballot box and have said to him: "Thus far, but no further"—the free men and the noble women of our land have decreed his death. This is a great day for our nation—it has by the ballot freed itself from the rum power. For a thousand years he has dared society to strike him down. He has presumed on the long indulgence of a patient and a burden-bearing people, but to-day they are standing as a mighty phalanx against the awful evil.

For a thousand years this dare-devil criminal has stood, debauching the people, and when they have cried for mercy, he has laughed them to scorn and ruin. For a thousand years this criminal has entangled his knotted fingers in the heart strings of the motherhood of our land and dared to continue his work of destruction. Now that we have him imprisoned, we shall deny him the mercy for so long a time he denied to his dying victims.

For a thousand years he has bruised the mute lips of the babyhood of our land, yea of all lands, and now we who stand for right give to him a mercy which he does not deserve, which he never did deserve, and which never can make him a better citizen? Nay, this is our land, and this is the day of its redemption from the rum craze. This is a fair land, and we must maintain its freedom from this curse. Men and women, boys and girls, let us stand shoulder to shoulder and dare this arch-enemy of the human family and never let him again clutch our throats to our own destruction. May God make us men and women who are not afraid to stand for the right and against the wrong.

CONTRIBUTIONS

SUFFOLK LETTER.

"Did you have a good time?" "I had a good time." "We certainly did have a good time." The emphasis here rests on *time*. Let us shift the question and ask, "Do you want a good eternity?" "Is a *good eternity* of greater importance than a *good time*?" The writer of Hebrews expresses it in this way, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a *season*." The word does not deny that sin gives pleasure; it simply declares that it is for a *season*. The old theory of living was by seasons. Food products were produced in *seasons*, used in *seasons*, and the people waited till another *season* for fruits, melons, garden vegetables, and even meats; but transportation, cold storage, preserving methods, have filled the year and all countries with the products of all soils, all climes, and all seasons. Men have found out that luxuries as well as bare necessities may be enjoyed over a larger period than a season.

Production is not the only value in the labor of mankind; use is a prime consideration. Life is the *time* for developing Christian character, but *eternity* is the limitless period for the enjoyment of that life. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world;" but "eternal life" is the goal of Christian effort. "What shall it profit a man if he gain the *whole world* and lose his *soul*; or what shall a man give in exchange for his soul?" Duration adds value to experience. "Train up a child in the way in which he should go, and when he is *old* he will not depart from it." One value of the diamond is its durability. Material values are limited to *time*; spiritual values continue with *eternity*. The pleasures of sin are for a *season*; the pleasures of righteousness last forever.

These lines are not written in opposition to a *good time* in the *right way*; but to suggest the folly of placing so much emphasis upon what is usually called a *good time*. It is evanescent. It is barren of permanent good. It is illusory. It is deceptive. It shuts the door to better things. It is habit forming. It is insinuating. It is better to render good service than to have a good time. A doctor does not have a good time. A trained nurse does not have a good time. A mother does not have a good time. A horse-shoer does not have a good time. But they all render good service. Be careful of what is meant by a good time. A good eternity is the great thing to desire and strive after. "The Captain of our salvation was made *perfect* through *suffering*." Jesus did not have a *good time*; but He shall see of the travail of His soul and shall be satisfied. He has entered upon a glorious eternity; and those who suffer with Him, shall reign with Him in His glory.

No sane person can object to a good time; but a good time that does not have the hope of a good eternity is "pleasure for a season." It is the difference between a German mark and a gold coin. It is mirage on the sea of life, a horizon that continues to disappoint the unsatisfied soul. Which will it be, a *good time*, or a *good eternity*?"

W. W. STALEY.

ELON LETTER.

Dr. Charles E. Jefferson has recently published another of his illuminating volumes on "Under Twenty." It is a series of sermons to "big boys and girls." If you are like the writer,

you will not stop reading it once you have begun. The book is published by The Fleming H. Revell Co., Rev. C. B. Riddle, Burlington, N. C., will order it for you.

Dr. Jefferson is not only a successful author, but he is a rare preacher. He could have succeeded in almost any line of work. Why did he become a minister?

He was recently asked this question and he gave five answers. Here they are:

Because he had the gift of public speech.

Because he had the additional gifts of imparting knowledge, of molding character, of moral enthusiasm, and of moral discernment.

A desultory glance reveals that these are great qualities and further that a minister needs them, not that a man may not succeed without any one of them, but that their combination will produce a life of fruitful service for Christ.

The gift of public speech. The minister does not have to be an orator, but oratory helps, and the great ministries of history have been rendered by men gripping their audiences by their eloquence. Jefferson is such a man.

The gift of imparting knowledge. This is a prime quality of ministerial success. So many times a minister knows his subject, but is unable to get his knowledge across to his people. Jesus was known as a successful teacher. He taught with authority, as one who knew His subject in terms of His listener's needs and so He could tell what He knew. A man with a stuttering mind has no place in the ministry.

The gift of molding character. A man who has not this gift had better watch the character of his associates. A man who can force his viewpoint on others, however, can trust himself anywhere. A minister must necessarily deal with all classes and situations. Unless a man can mold his associate rather than be molded by them, he had better not enter the ministry.

The gift of moral enthusiasm. The wrath which Jesus felt at the perversion of His Father's house. If a man's soul can be satisfied with sin round about him, he is not called to the ministry. A man who does not grow enthusiastic for the improvement of this life is doomed to fail in the ministry.

The gift of moral discernment. The ability to separate the things that vitally enter into life from the temporary expedients of an age. In every generation there are social ills that hurt and which time will remove. There are other issues that strike deep into the human heart and such evils recur in every age. The difference perhaps may be connoted in the distinction between immorality and sin. Sin is a constant problem, but immorality varies from age to age. There are churches, for example, which today regard it as immoral to have a musical instrument. I can remember when the first time a violin was used in a certain Christian church, several prominent members took immediate leave, because the violin was associated with the bar-room and low life. The banjo has hardly yet redeemed itself. The Y. M. C. A. today is greatly criticized for permitting certain kinds of games—innocent in themselves, but of uncanny association. The really great preacher can distinguish the temporary and passing elements of the mores from the distinctive items involving character and so leading to sin.

I trust that many who read these lines will take new courage in their God-given work and that some who are hesitating about their call from God will see in their possession of these five sterling qualities added reasons for yielding their lives to the Spirit's leadership.—W. A. HARPER.

FILLING THE RANKS.*

It is superfluous to say that the ranks seem to need filling. With thirty thousand vacant pulpits in all denominations of our country; with hundreds of vacant pulpits in our own Christian Church; with momentous problems that the pulpit and it alone can solve; with moral issues that involve civilization itself, which moral issues can only be faced effectually in the light of pulpit teaching, there is no need I say of emphasizing the fact that the ranks seem to need filling. And the world is heart hungry for that which the pulpit alone can give.

But God and not man is the Sovereign of the universe. So God and not man must be looked to to fill the ranks and thus save civilization and redeem mankind. We cannot get beyond His words to Moses, "I kill and I make alive; I wound and I heal; neither is there any that can deliver out of my hand." (Deut. 32:39). He buildeth and He teareth down and there is none to hinder. God and not man rules the universe, and shapes the destiny of human character, rough hew it how we may.

Having said this it is but trite and commonplace to add that God calls whom He will to fill up the ranks and preach His gospel. Possibly this explains why we do not find in the Scripture of the Old or New Testaments that any two persons were called alike to preach the gospel. They were called according to the conditions that surrounded them and the personality of the one called. If man had done the calling and had his way he would have laid down hard and fixed rules. We could then have told exactly how to fill the ranks. But God laid down for Himself no rules or tests, and so from the call of Moses and Samuel to that of Paul and Timothy you find no two preachers called alike. The call to each and all preachers is different.

But God uses men and not angels to reach men. He may employ angels as His messengers, but He never entrusts His angels even to an alien foe or an unfriendly audience. John is not the only man entrusted with the message, "Prepare ye the way of the Lord; make His paths straight." The path of angels, as well as that of the Son of God, must be made straight and requires a herald before the Lord entrusts the feet of His holy ones to walk therein. The way of approach for the divine messenger must be cleared by human hands. God calls preachers and fills up the ranks; but man must clarify the atmosphere so that youth may hear and rightly interpret the voice of God. God's voice called the youthful Samuel, but it found him in the house of the Lord and in proximity to Eli who must prepare the lad to properly interpret the voice. God called Paul out of an open sky and sent him forth to suffer great things for his Lord. But that is not the first nor the last time that an awakened and guilty conscience has brought blindness to the eye and dizziness to the head of a gross offender against the Lord's Christ. For Saul had consented unto the death of the martyr Stephen and had been in an atmosphere sin changed and to a degree clarified with, the light and heat of preaching the gospel of the Son of God. Out of what sort of atmosphere, what kind

* (Delivered by J. O. Atkinson, at A. C. C., Sunday, October 22, 1922.)

of environment does God call and create preachers? Since no two preachers are called alike, since God does not repeat Himself, can any condition be defined or pointed out from which preachers are called and created. Now I am not saying out of what conditions the rank should be filled. I shall endeavor to discover conditions out of which up till now God seems to have filled the ranks. Not seeking to tell you how we in future may fill the ranks; but how God in the past seems to have filled the ranks. I believe it is possible to define such a condition.

Observation leads me to affirm that the ranks of the ministry are filled from conditions created by three sorts of persons: First. Persons with a passion for souls. Wherever you find a person consumed with a passion for the salvation of those about him, and finds his highest joy in spending and being spent that others may know and receive Christ as personal Savior, you will find God calling men to preach in that person's wake. That person consumed with such a passion may be either parent, teacher, or preacher. The avocation of such a person matters little; the vocation is soul-winning. When God fills a soul with flame that burns and blazes and blisters, God is preparing such a one to lead others into the gospel ministry. There was in the flesh till recently amongst us a preacher, a pastor, a devout man of God. Many here would know his name. His ministry was not long. He was late beginning and was cut down in middle life; yet from that one man's field of labor, and that by no means a large parish, there came in his life time eleven preachers, some of them among the ablest and best we have in our Christian ranks today. Here now. A growing scarcity of preachers you say; None to fill up the ranks you fear? Then why did God call eleven active, able worthy ministers from this man's field of service? I say it was because this man had a passion, was literally consumed with a flame, for soul winning. Do not understand me to indicate that this man was a fanatic, a fool or even a crank.

The thought that controlled him, and the passion that inflamed him as he faced his congregation was that here are souls induring the way from death to life and I must by God's help show them that way. He believed with his whole life that a preacher's business was soul winning, and youths sprang up under his preaching who are giving their lives now to fill up the ranks. George Eliot says that a thing well done makes that thing seem worth doing. This man was used of God so markedly and so successfully for soul winning that the youth of his congregation deemed it worth while to give their lives to this sort of work. Henry Ward Beecher was once asked what feeling was uppermost in his mind when he faced his congregation on Sunday morning. His reply was "A feeling of compassion," a heart hunger to reach with the gospel lives that are lost, ruined and undone without it. What feeling is uppermost in many of our minds when we face our congregations on Sunday? Is it not one of anxiety about our subject, or of fear that we will not laudably handle it? Does a passion to reach the unreached and save the unsaved to our Lord's Christ consume us? It may be that every pastor cannot have this passion. Possibly God neither so ordains nor directs. I am neither justifying nor condemning. I am seeking to find and point out the nature of conditions under which God seems to call preachers and sends them forth to fill up the ranks.

But it may be inquired what creates or constitutes in one a passion like this? There are two constituent elements of such a passion. First,

A profound sense of sin and an abhorrence of all its evil and hideous consequences. If there is a dropping off in the number today of those entering the ministry you may attribute that deplorable fact, in a measure at least, to our loss, or partial paralysis, of the sense of the magnitude and hideousness of sin. It is a characteristic of our day to palliate sin, to apologize for or blink at evil. Sin does not look, or certainly is not pictured as dark, hideous and hateful in our day as it was in the days of Jonathan Edward for instance, or even in the days of our own youth. "In Cleveland, Ohio," said a pastor awhile ago, "I don't meet men who regard themselves as sinners." Is there not in your midst and in mine a decline in the sense of sin? We are talking of environment, of community betterment, of social uplift, of industrial and economic conditions. These we ought to have a regard for and must but not to leave the other unheeded or unsaid. Not long since I saw from a publisher that the outstanding and characteristic sermons of the year to the students of one of our great universities had been published in a book. I sent at once for the volume and read it through. From cover to cover I found not a sentence that would tell a sinner the way of eternal life and forgiveness of sins through the death and resurrection of Jesus Christ. This may be called preaching, but is it really preaching? To me they were splendid lectures and essays on ethics, but I cannot see how they could carry conviction to a sinner's mind or call to repentance one erring soul. The first element in preaching is to reveal the individual to himself, show the individual preached to, who and what he is. This was the method Christ always used. He made the individual see his own sinful and sinning self and cry out for help. He made the blind man realize his blindness and then exclaim, "Oh thou son of David, have mercy on me." He made the non-believer see the folly of his way and cry out, "Oh Lord I do believe, help thou my unbelief." He made the doubter despise his skepticism and cry out, "My Lord and my God." When He preached His great sermon to the woman of Samaria at the well He first revealed that woman to herself. He next revealed to the woman what she might become. Then He revealed Himself to her. The Son of God had the deepest sense of sin and so could and did reveal that sense to others by showing them their lost estate. "There is more rejoicing among the angels of heaven" said He time and again, "over one sinner that repenteth than over ninety and nine that need no repentance. Jesus Christ at any rate believe in sin, in its evil and hideous consequences. This I say is one of the constituent elements in a passion for souls. Unless we believe there are lost souls, souls suffering under the blight and curse of sin we are not apt to have a passion for their salvation.

But there is a second element constituting a passion for souls, and that is a deep conviction that through the power of preaching this world is to be won to Christ. How can they believe without they hear and how can they hear without a preacher? cried Paul the preacher. Christianity is the religion of preaching. "With its preaching Christianity stands or fails," declared Forsyth. Daniel Webster in his famous Girard College speech inquire, "And where was Christianity ever received, where were its truths ever poured into the human heart, except in the track of the Christian ministry? Did we ever hear of an instance, does history record an instance, of any part of the globe Christianized by lay preachers, or lay teachers? Wherever Christianity has been carried, and wherever it has been taught by human agency, that agency was

the agency of ministers of the Gospel." Christ chose preaching as the agency of winning the world to Him. "Ye shall be witnesses of me." Just that—witnesses of Christ—bearing testimony of Him. Preaching isn't a profession; it is a calling. "I can't come here," said Phillips Brooks to Harvard students, "and talk to you of the ministry as one of the professions. I must tell you it is the noblest and most glorious calling to which a man can give himself." No wonder ministers sprang up in the parish of Phillips Brooks, and wherever he wrought. He had a conviction that the righteousness and power of preaching were to save this wicked and sinful world, that witnessing for Christ is the apostles' business. It is not books; it is not schools; it is not plans and purposes and propaganda that are to save this world to Christ. These are agencies and serve their place. They equip the minister and help him. But only the gospel as it is preached can save. By the foolishness of preaching God sees fit to win this world to Him, says Paul. And His purpose shall be accomplished in the world. When a man goes forth into the world, a man sent of God as John was sent, to teach the righteousness of God and His power to save, then preachers follow in his train. God calls preachers, fills up the ranks, out of an atmosphere and conditions created by the one who holds to, and proclaims to the worlds convictions like that. Such convictions give to man or woman, teacher or pastor a passion for souls that provokes God to call preachers to His aid, until one can say of him as one said of David, "From day to day men came to David to help him, until there was a host like unto the host of God." Oh! men and brethren we need today a host to help us like unto the hosts of God. And God is able and willing to give them to us; but are we creating and supplying the conditions from which He can give them to us? If you wish to know why there is a falling off of the number of those entering the ministry is it not worth while to ask, First, if there is not a decreasing number of us pastors, teachers, fathers and mothers who have an abiding conviction that it pleases God by the foolishness of preaching to save this world to Him? There is a vast difference between foolish preaching and the foolishness of preaching. Man in his wisdom would never have chosen as simple and as commonplace thing as preaching to save a world from wickedness. But that which in the wisdom of man seems so simple and impotent, in the wisdom of God seems all-powerful and sufficient. And even the foolishness of God is wiser than men. I say again, then, that it is the power of the preached word that is to uplift this world and save it.

I deny that it is a passion for pay or a desire for salary on the part of those outside the ministry that prevents them from coming in. It may sometime be a passion for pay, and not for souls on the part of those who are in that prevents others from coming in. I know a certain preacher whose salary is a pittance and whose living is close and hard so far as this world's goods are concerned. But from one congregation of that poorly paid preacher four young men went to annual conference this year and asked for license to preach the gospel of the Son of God. Their pastor's poor salary and meager living did not deter them from helping fill up the ranks. This pastor believes with all his heart and soul that God Almighty is going to win this wicked world to the way of righteousness through the foolishness of preaching. And he creates in his church a condition from which God calls preachers.

Secondly. Where there are men and women, be they preachers, S. S. teachers, fathers, mothers,

who have a passion for the Word of God, in their wake and about their doors preachers spring up and are called of God. Out of a passionate fondness for the Book, to know and to make known the glorious truths it teaches God calls preachers. Show me a mother who is passionately fond of her Bible, hugs it to her heart as the blessed hope and promise of God's Word to her and her family, and in all probability I can show you a preacher springing up among that mother's sons, or her neighbors sons. Show me a S. S. teacher who daily searches the Scriptures for in them he thinks are the words of eternal life, and I will likely show you a preacher or preachers being called out of that teacher's class to carry to dying men the message of light and of life. When the present D. Jowett, in some respects the world's greatest preacher, had finished school and had made preparation with his father's help and consent to enter the bar as a profession, Jowett met one day his old Sunday School teacher. "Jowett, what have you decided to follow in life as a profession?" Practice law, Sir," was the ready response. "Oh! my lad I had so much hoped and prayed you would enter the ministry." That sentence changed all Jowett's plans and turned him from the bar to the pulpit. That old Sunday school taught had a passion for the Word of God and had long prayer that young Jowett would go out to teach and preach its truths. He might not have been able to expound the Bible as eloquently as many; but by his love for it he created a condition out of which God raised up one of the greatest preachers of our day and of the world.

Show me a preacher who has a passion for the Book, a balanced, sane love, a devotion to the revealed will of God as taught in the Book and in all probability I will show you a congregation from which preachers are being called of God to go out into the world and proclaim the glad tidings of great joy.

The Pilgrims and Puritans came across the sea to build a new world upon the old Book. And whatever defects you may accuse them of in character or in doctrine, bear in mind the Pilgrims and Puritans gave our civilization the best we have. A passion for the Book may make fanatics of a few and bigots of some; but it has given the world more holy aspirations, more noble ambitions, more exalted ideals than have come from any other single source whatsoever. As some thinker has well said, "The Hebrews did not make a civilization but they made a Book which has sent other nations civilization." I recently read in a preacher's magazine that the Bible was too big and had too many contradictions and irreconcilable statements, and Christianity could not improve until it improved its Book. I want to say that the Bible has given us the best Christianity has to offer, and to speak of improving it in order to improve Christianity is like polishing boots in order that cattle may grow better hides, or painting the house to make the forest grow better trees. A passion for the Bible creates an atmosphere through which God's voice is heard and heeded in calling preachers. I know a pastor now in whose churches the list of ministerial students and candidates is not shortening but lengthening. The ranks are being filled in his field. One score of pastors as enamored of the Bible as he is, as passionately devoted to its study and exposition as he is, I say twenty preachers like that in our denomination would soon have such an atmosphere in the churches that our youths would hear the voice that calls and we should soon have the ranks filled with willing and ready workers.

I do not say show me a person with a passion for prayer and I will show you a person in whose wake God calls preachers. For I have never yet found a man or woman with a passion for the Bible and a passion for souls who did not have a passion for prayer. A devoted study of God begets devotion to the act and the fact of prayer. The Bible brings one to one's knees. A love of that Book sends one to one's closet. "Pray ye the Lord of the harvest that he would send laborers into His harvest." That was spoken to those who love the Word of God and the noble truths contained in that Word. Some one has rightly called the Bible a book of worship. A passion for the Bible involves a passion for prayer; for no man or woman can read the Bible with open heart and mind without becoming a person of prayer. A passion for the Word of God, a passion for prayer, out of this passion is created an atmosphere in which God calls and raises up for Himself preachers of truth and righteousness. Unless I am mistaken, if we will cultivate less love for many books and more love for the Book we will create a condition from which God will call laborers to fill up the ranks. The world today is heart hungry for the great truth taught in the Word of God.

And then I have observed a third sort of condition from which God calls preachers to fill up the ranks. And that is a passion for a great principle or principles. No wonder Jesus found ready disciples, willing apostles and great preachers in the wake and following of John the Baptist. Listen, "In those days came John preaching in the wilderness of Judea saying—Repent." John set Jerusalem and all Judea afire with that message. John was literally consumed with a passion for the eternal principle of Repentance. And from the clarified atmosphere of that preaching God raised up some of the most renowned preachers that ever spoke the words of life and truth. Show me a preacher, a parent or S. S. teacher with a devout passion for a holy and righteous principle and I will show you a congregation, a home or a S. S. from which the ranks are being filled, and recruits for Christian service are being enlisted. In the days of John Wesley God called preachers and filled up the ranks from the congregation he served and the communities in which he preached. He was enamored of an idea, consumed with a passion for a great principle. Where James O'Kelley, Barton W. Stone and Abner Jones preached God raised up for Himself preachers of the Word. These men did not believe in every sort of thing indifferently. They believed in something very definitely and devoutly. They had a passion for a great principle; a conviction that called them to heroic sacrifice. They believed that religious liberty meant something and that the principle of the ministry of all the followers of Christ under one name was a principle worth living and dying for. No wonder God called preachers to fill up the ranks where these men wrought. A great Japanese preacher recently said, "You should have nothing in your creed you would not be willing to die for."

My deep conviction is that in our day we are believing so many things vaguely and indefinitely that we have small mind for believing any specific thing very definitely. In our clamor for a democracy of creeds, freedom and liberty in forming and fixing our creed we have discounted any creed whatsoever. "Whoever believeth in me the works that I do shall he do also and greater works than these shall he do."

Works and deeds were to come out of creed. Some one said, "Show me your deeds and I care nothing for your creed." I want to say no man

has ever yet done a great deed unless back of it was a still greater creed. And we have that immortal declaration "God so loved the world that he gave his only begotten Son that whosoever believeth in Him might not perish but have everlasting life." The person who had a creed that laid hold on Christ and would not let Him go should have life forever more. It is not having a creed that hurts. It is cramming your creed down somebody else's throat that chokes and kills. Only people who have faith, who believe, that is have a creed that ever undertake to remove mountains. A creed is as necessary to a safe course in life as a compass is necessary to navigating the sea successfully. Find a person with a passion for a great principle of righteousness, a virile fixed faith in a principle on which God's Kingdom is built up and you will find God filling up the ranks of ministers in the wake of that man. It was Thomas Carlyle I think who said that "The curse of our day consists in not making money." Would we not be nearer the mark in saying "That the curse in our day is in making money." We are consumed with the passion for possession. The men of our day whose names are most often on our lips are those who have piled up great possessions. Some writer said recently that we preachers in illustrating our sermons with successful men did not any longer use the names of great preachers and pulpit characters, but great business men and large money makers. The editors of our popular journals in printing the careers of successful men do not use preachers and teachers of righteousness; they hold up the great lights of the economic and commercial world. Here then we come face to face with the whole issue and find the cause of depleted ranks and falling off in ministerial candidates. We who are preachers, we who are parents, we who are teachers are not indulging and cultivating our passion for any great, sublime, outstanding principle of righteousness, persistency and power in God's plan of redeeming and saving this sinful race of men. We have abolished hell for less hurtful and painful fires; and so the heat and flame of any passion for man's saving seems to smoulder within us and die out for the want of proper fuel to keep it alive and aglow. The ranks of the ministry will be filled again, God will fill up the ranks, when the burdens of a world's sin shall again roll over on us, and we shall be consumed with a passion for man's salvation, through the preaching of the Word in the light and conviction of a great principle of righteousness by which God is redeeming this wayward world to Himself.

How shall we fill up the depleting ranks of our own ministry? First, by cultivating in ourselves a passion for saving souls, which passion is born and nurtured to fruition by an ever deepening sense of the hideousness of sin.

Second, by cultivating a passion for the Bible, as the Word of God and a greater devotion to this inspired Book. Third, by cultivating a passion for some great, outstanding, eternal, principle of truth and righteousness; for those who go through the world consumed with such passions as these create an atmosphere, produce a situation from which God calls His preachers and Himself fills up the ranks. Shall these whose memory we honor and name we cherish and memorialize this day, shall these have lived and died in vain. Nay verily, not if we love them good enough to seek in our preaching, in our teaching and in our living to create that condition out of which God called them to preach the gospel of the Son of God, the gospel that has made us what we are today and hope to be in the ages yet to be. God bless their dear names and hallow for us their sacred and noble lives.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

RESPONDING TO GOD'S CALL.

For my part I believe with all my heart that God called us into our Campaign for Men and Millions. We got that Movement by divine impulse. We did not get it from judgment, from reason, from philosophy, from cold discretion. We did not even get it primarily from what it was going to do for us. We got it from divine impulse. We got it from divine impression. We got it from revelation. There was clearly revealed to us an opportunity for great service, a privilege of expressing love and loyalty to all that God had given to and done for the Christian Church.

Under such impulse a great canvass was put on, a great battle for righteousness was fought and a great initial victory won. We were responding then to God's call. The question that deeply concerns me now is, Are we going to let the blessings of past days suffice, are we going to let the victory of the past become the defeat of the present?

It is true we cannot recreate the spirit of other days. But we can get into the spirit of God and His cause for this day. We must again fling ourselves upon the altar in sacrificial service to Him that His name may go forward. I agree with the brother who says: "In my own feeling I believe our present situation is a blessing from Almighty God to bring us back to preach on Missions, Orphans' Home, Ministerial Education and the other Kingdom interests which we have neglected. We have just preached cold facts and cold figures until we have lost sight of God, of suffering humanity, of orphan children, of sick people and old preachers. We have forgotten the use of education. I feel that we preachers can bring back that high and holy impulse for our great kingdom interests. We helped bring it in the projection of the Campaign and we can bring it back. We laid off our coats and we waded in then. We laid down our work to do that big thing in those glorious days and if we do so again now we will reap results. God's people have got to see the fight. They have to feel the thrill of battle and we have got to preach so as to make them feel it. There never was a Campaign that had so many points of appeal, thrilling appeals, as this Campaign. You and I must create a courageous optimism. We can talk about failure and fail, we can talk about victory and win it. The man with an optimistic spirit in his soul feels something within him and communicates that to his brethren. You can't whistle in a graveyard. Oh, my brethren, let us declare this great thing as a certainty and a certainty because we are, under God, going to make it a certainty. Let us gird our loins, count not the cost and go straight through to the end. If our pastors everywhere, our Sunday school teachers, our Missionary leaders will act in the light of these facts, we shall yet see our Christian cause everywhere renewed with a strange new life and with a power that comes down from above. We need simply to respond to God's call, to put Men and Millions on our prayer list and our preaching list and our teaching list and permeate the Movement with our intense devotion to God and to the work of the Kingdom with which He has entrusted us.

J. O. ATKINSON.

KINGDOM SERVICE.

The writer knows full well that every subscriber who understands will do his or her best to meet payments as they come due, pledged to Men and Millions. This statement is based on

two facts: First, that the pledges were made in good faith and so those who gave them are in honor bound to meet these obligations as rapidly as they can. Second, this money is for Kingdom service and goes to advance all the interests of the interests of the Kingdom adopted and undertaken by our Christian Church. All the seven enterprises which the Christian Church in all its history has thus far been able to give to the world are dependent for efficiency, growth and further development on our loyalty to Men and Millions. The people who have pledged only need to realize what the Movement stands for and is doing in order to pay their pledges. One could no more repudiate these pledges or would wish to do so who understands the situation than one would repudiate the Christian Church itself. On the one hand Men and Millions consecrated on the altar of our Church would emphasize and proclaim to the world our five cardinal principles and in so doing would find expression through the seven enterprises that the Movement seeks to support. I have yet to and a member of the Christian Church anywhere who understands Men and Millions that does not believe this to be our best and greatest movement.

Brethren and beloved friends, pray for Men and Millions both in the house of prayer and in private devotion. God seems to have revealed this as a program for our Church at this particular time, and through it calls all of us to loyalty and devotion to all the enterprises and institutions of the Church. If those who love and believe in the Christian Church will pray daily for the success of this Movement we shall come to a glorious consummation by this very vital thing.

J. O. ATKINSON.

UNCLAIMED BLESSINGS.

The Christian Index has the following which we could wish our Christian forces would take to heart and apply to the Men and Millions Movement:

The story is told of a woman who dreamed recently that she had entered heaven. Upon looking about she discovered a large heap of bundles. She asked the guiding angel what they were and the answer was, "They are blessings sent you from heaven while you lived on earth and they were never claimed. These bundles have come back one by one and are thrown together there, a reminder of numerous joys you refused to accept."

God has poured out marvelous blessings upon Southern Baptists since the inauguration of the 75 Million Campaign, but it is well for us to pause and consider the many other blessings He had laid up for us and our work which we failed to claim because of our lack of faith and our failure to meet such other conditions as bringing whole offerings into His storehouses with which to carry forward His program of world redemption.

But God does not become estranged from His children when they refuse to claim blessings. The very day that they return to Him and claim the blessings, that day will the blessings be bestowed. Every phase of our organized work is in sore need of the greatest blessings we can command through faith and now is the time for us to meet the conditions for receiving God's favors by doing our whole duty by the 75 Million Campaign. The masses of the people will do their duty to this and other causes largely as they are informed and challenged to do so by their God-given leaders, the pastors.

A CONFERENCE SPEAKS.

At the Eastern Virginia Conference, Johnson's Grove, last week after the Secretary of Missions had presented the Men and Millions Movement a motion was made and unanimously adopted that every church in the Conference put on a program of the Movement the first Sunday in December, or the nearest Sunday thereto possible. The program to be used on the occasion according to the vote of the Conference was that of the Chart, the responsive reading by the entire congregation and the explanation as used by the Secretary before the Conference. An effort is being made to secure a special visiting speaker, minister or layman, for every church in the Conference on the day when this program is presented. It was the expressed belief of many that if those who have pledged to Men and Millions will view the Movement in the light presented through this program that special effort will be made to promptly pay the pledges. The Secretary had not anticipated this decision by the Conference but trust with all his heart that it will do good and result in advancing the cause of the Kingdom. He could wish that not only the churches of Eastern Virginia but all of the Conferences as well would put on this program for the sake of emphasizing the cardinal principles of the Church and the relationship of the Movement and of all our enterprises thereto.

J. O. ATKINSON.

RESPONDING TO GOD'S CHALLENGE.

God is challenging us preachers as His prophets, men called of God. I firmly believe that what the church of the Lord Jesus Christ needs today is for us preachers to have the consciousness that we are prophets of the Living God. We must believe with absolute certainty that God's truth is marching on to victory.

The trouble with many of us preachers is that we have not enough vision and nerve. A great many of us know the Kingdom ought to go marching on. We know our people have enough money to carry on the work of the Kingdom, but sometimes we have neither nerve nor courage enough to demand that they lay their money on the altar of God. The challenge of these crucial times is for the preacher, the prophet of God, to realize that he is backed by the reinforcements of Heaven to lead God's people forward. Now that we are coming to the point where here and there the fires are flickering and where the climbing of the hill is harder, each preacher is challenged to prove that he is indeed God's called man, God's prophet.

Then again, the challenge of God is for a revived passion for Jesus Christ and His work. A passion that counts not the cost and rejoices in sacrifice. O, my brethren, have any of us lost the vital passion for Christ in the rattle of the machinery? Let us go back to our pastorates and put the genuine passion into our task. It is good to suffer and even to cry a bit. Our Chieftian has called us to warfare, not to ease, to give not to gain. I believe that the one thing above all else that is to rally us to our great task is a renewed and consuming passion in the redeeming grace of Jesus Christ. We must agonize for the souls of men. Our sign is the cross and that means crucifixion. I believe if our preachers and our people will get the passion of the Cross all through our own hearts it will speak through our voices and it will flame mightily in our spirit. Then there will be no question about the money, no question about our going forward together and winning a glorious victory.—William Russell Owen.

PROCEEDINGS OF THE AMERICAN CHRISTIAN CONVENTION.

(Continued from last issue.)

Burlington, Oct. 23.—Rev. John R. Voris, New York City, Associate General Secretary of the Near East Relief, has since Sunday been attending the sessions of the American Christian Convention in session here in the interest of the Near East Relief.

Sunday night he spoke a general missionary message to the Convention, and this morning he together with a group of church leaders met on the Near East problem, and drew up resolutions which will be presented to the Convention calling upon President Harding, together with all the people of the United States, to take definite action in regard to Near East Relief.

Mr. Voris, speaking as a traveler and lecturer with his wide knowledge of conditions and countries, greatly interested his audience in his mission message on the subject: "The Whole Gospel for the Whole of Life for the Whole World." It was his idea that the Christian gospel must apply to the whole of life. That the Christian's duty and opportunity is to apply the teaching of Jesus to the social problems arising in his community, questions of sanitation, of child welfare, of hospitals, homes for the insane, nurseries, old age pensions, etc.—charity and rehabilitation. The response to international relief appeals during the past three years, he said, indicates on the part of the people of America the warmth of heart that is in accord with the Christian Gospel.

He looked at the subject of missions in relation to the rural, and small town, and the city churches. He declared that the gospel must also enter the life of the citizen, and that the Christian could not be indifferent to his community obligations. From the social and economic point of view he looked at missions in relation to the laboring class, the negro problem, the mountain people, the state universities, Latin-American countries, China, India, and Africa.

Concluding his address he said that a new kind of missionary work is rising in our relations with the churches and the people of Europe and Asia Minor—"one that will gain as much as it gets. A number of American churches are even now giving through their relief workers and missionaries a vision of western Christianity, and the Federal Council of Churches representing your church as well as most of the other American Protestant denominations, is sending friendly visitors to the churches of Europe. Our relations with the Russian, the Greek, the Armenian church should be most brotherly. We have in the whole gospel of Christ applied to the whole of life, much to give these churches, carrying as they do so many of the medieval trappings, but in turn they have much to give us. It will be a brotherly relationship. In conclusion I would say that many individual ministers are preaching this gospel, and unless I am mistaken your Convention, your churches as a whole, are endeavoring to carry these ideals into effect."

In its business session the reports of the Commission on City and Rural Churches was adopted and admitted to record, calling for the strengthening of city churches, that pastors for such churches be college and seminary men, for better equipment of the churches, for more of the home mission money to be spent with the rural churches, and the placing of better leaders in charge of the rural churches.

Also the report of the committee on reorganization was adopted with some amendments providing for a logical organization of the whole church, extending from the local congregation through the local conferences and eventually through the district conferences leading up to the quadrennial session of the American Christian

Convention. This plan also provides for a general board composed of the members of the Board of Publications, the Board of Christian Education, the Mission Board, the Board of Evangelism, the president, vice-president, secretary, and treasurer of the Convention, college presidents, editor of Herald of Gospel Liberty, and an additional number of members at large to compose a board of fifty members, which board considers and refers matters to the Executive Committee for action.

At the morning session of the Convention Rev. Voris made a general appeal to the convention on behalf of near east relief in which he said he was appealing to this church body as representing a group of Christians interested in all kinds of Christ-like work; that the near East relief work was really a segment of church co-operation so far as the churches are concerned, and that the Christian Convention had done a very great deal in this direction. He drew attention to the Smyrna disaster and of the terrible suffering of these people at the very time the convention was going in this quiet, beautiful church and peaceful town. He also laid emphasis on the fact that the children in the orphanages of the near East must not be forgotten by America, on whom they are dependent. "It would have been better to have let them die by the bayonet of the Turk, or by starvation, rather than to have saved them and later to forget them and let them die," he said.

Mr. Voris insisted if America would join with the other nations of Europe in firmly saying to the Turks that these outrages must cease, the Turks would not dare to do them. He urged that America join in the coming Near East Conference.

In outlining the future program of the Christian Church as represented by this convention President Coffin gave four essential principles upon which the work must be based as follows:

1. "To hold what we have already secured and continue what we have so well begun."
2. "To enlarge the borders of our church habitation."
3. "To stimulate the lives of our people to an adequate expression."
4. "To give us a denominational cohesion."

President Coffin announced that he was authorized to state that there was a member of the convention who had agreed to give \$100,000.00 toward an endowment fund for the American Christian Convention on condition that the church at large raised \$400,000.00, the Executive Board to be in charge of this fund and to administer the proceeds for the various interests of the church according to the wisdom of the Board. No name was made public.

Christian Co-operative Movements was the subject of the night session of the Convention. Drs. Marytn Summerbell, Lakemont, N. Y., and Samuel M. Cavert, New York City, General Secretary of the Federal Council of Churches, spoke on this theme.

"All that rests upon and grows out of the conception that Christ has one church, and only one church; and as the inevitable conclusion, that all Christian believers should recognize each other as brethren in the same household of faith," said Dr. Summerbell in his address, "and cooperate together as a single force in common policies, and under wise direction for the common end of regenerating souls and winning the whole world to the service of Jesus. It is to the growing conception of this ideal, the essential and indestructive unity of the church, that we are to attribute the growth and persistence of the various co-operative movements that have risen to commanding influence in recent years."

As the co-operative movements of the church he named the mission movement, advancement of

Bible study, the Young Men's Christian Association, the United Society of Christian Endeavor, The Federal Council of the Churches of Christ in America, and overtures toward Christian Union of the churches.

Burlington, Oct. 23.—Closing the seventh day of its eight day session the American Christian Convention in session here rolled up its sleeves, so to speak, and got down to earnest business, disposing of many matters of importance claiming its attention.

First the report of the commission on Christian unity was considered and the convention went on record as reaffirming the resolution adopted at its last session at Conneaut, Ohio, as follows:

"That it hereby makes loving overtures to all true Christians everywhere, of whatever name or order, to unite by legal incorporation, placing all interests now owned and controlled by said Convention under the ownership and control of the amalgamated organization. . . ."

But the convention at this session took two more steps in the direction of Christian unity; that of voting to appoint a permanent Commission on Christian Unity whose duty it will be to make and receive overtures looking toward complete unity of the Church of Christ; and to arrange a program of study in Christian Unity for use in the Sunday schools, Christian Endeavor Societies, and other groups.

The report on Evangelism was adopted, carrying with it provision for the organization of a personal worker's Class in the churches that training in personal evangelism may be had, and the recommendation that social evangelism be given a larger place in the life and thought of the church.

Adopting the report of the Forward Movement of the Church the convention voted to terminate this movement on January 1, 1923, and to absorb into the other departments.

The convention in disposing of its report on laymen's work asks that every church within its bounds appoint a lay leader who shall act as an associate pastor and have the responsibility of the pastor in his absence.

An Evangelistic and Life Service Campaign to be held in each college of the denomination some time each year was favored in connection with the report of life-work recruits.

The reports of the Christian Endeavor and Ministerial Relief were also considered and admitted to record by adoption.

The matter of a campaign to raise \$400,000.00, to meet the requirement to secure the \$100,000.00 offered as a donation by a member of the Convention, as an endowment fund for the Convention was referred to the Executive Committee with instructions to work out plans and set in motion such a campaign at a time when in its judgment such a plan would succeed.

Legislation was enacted to amend the constitution of the Convention so as to make the Board of Trustees of the Christian Publishing Association in Dayton, Ohio, a publishing committee of the Convention and in this way linking up the work of the publishing department in a definite way with the Convention. Also constitutional amendments provided for a board of trustees for the Mission Board, which is an incorporated body.

The most forward looking step taken by the Convention at this session, however, was the creating of a Department of Christian Education correlating and integrating in this department the work that has been conducted heretofore by the Board of Education, Christian Endeavor, and Sunday School. This departure is in agreement with the pronounced general tendency in the

world today to unify and co-ordinate the educational work of the church into a system and into a whole. This is the first definite action of religious body. The movement has the approval of the leaders of educational thought and Christian leadership of the world. Only four votes were cast against the amendment to the constitution when the proviso came to the final vote, and over this delightful circumstance too there is a spirit of rejoicing and congratulation throughout the members of the convention.

The constitutional provision providing for this Department reads as follows: "The Convention shall elect not more than eight persons, who shall constitute, with the Secretary of the Department of Christian Education, a Board of Christian Education, the Secretary of this Department being president *ex-officio*. This Board may declare vacancies in its membership for cause, subject to an appeal to the Executive Board of the Convention. It shall have charge of all Convention interests connected with Christian Education and training for Christian life and service reaching from our homes through our churches, communities, schools and colleges and shall fraternally co-operate with similar departments in other denominations, and with organizations having similar objectives."

Also a similar amendment was made to the Convention constitution creating a Board of Evangelism with a full time secretary. This also is one of the forward looking steps taken at this session.

Speaking on the Christian Co-operative Movements of the World Rev. Samuel McCrea Cavert, one of the general secretaries of the Federal Council of Churches of Christ in America, narrowed his theme down to the undertakings and accomplishments of the Federal Council as a Co-operative Movement. He declared that the church needs unity, and needs it bad, and that the Federal Council came as a challenge to this need. The home, schools, and churches should be united in co-operative movements. He spoke in detail of the work and accomplishments of an inter-denominational character of the Federal Council, and stated that this organization is doing much toward unity, correlation and organizing the religious forces into co-operating factors for good, and that it was probably doing more in this direction than any other organization.

Also Dr. Cavert touched the Near East Relief question, and depicted the church as a factor in demanding the government to take a hand in relief work, and urging that every church should urge their senators to see that United States was represented in the coming Near East Conference

OFFICERS ELECTED

Election of the convention officers for the next quadrennial occurred during the morning session as follows:

President: Rev. F. G. Coffin, D. D., Albany, Mo.

Vice-President: Rev. D. B. Atkinson, D. D., Albany, Mo.

Secretary: Rev. J. F. Burnett, D. D., Dayton, Ohio.

Secretary for the Department of Finance, Mr. John C. Myers, Pleasant Hill, Ohio.

Secretary for the Department of Publishing, Hon. O. W. Whitelock, Huntington, Ind.

Secretary for the Department of Christian Education, Dr. W. A. Harper, Elon College, N. C.

Secretary for the Department of Home Missions, Rev. Omers S. Thomas, D. D., Dayton, Ohio.

Secretary for the Department of Evangelism, Rev. Roy C. Helfenstein, D. D., Dover, Del.

All the officers for the coming year are the same with the exception of those for the Secretary of Christian Education and Evangelism. President

Coffin begins his third term this quadrennial as head of the American Christian Convention. He became president of this body eight years ago.

President W. A. Harper was the unanimous choice of the Convention for the important new office just created, that of Secretary of Christian Education, merging the former boards of Education, Sunday School, and Christian Endeavor together, which offers the finest possibilities that Christian Church can offer at this time to any one in the way of service to the Convention. Dr. Roy Helfenstein is also a new officer, Secretary of Evangelism, a new department created at this session of the convention, which promises much in the advancement of the Kingdom.

Also at this time the various boards and standing committees were elected as follows: Rev. O. S. Thomas, D. D., Dayton, Ohio, chairman Board of Home Missions; Mr. W. R. Sailer, Milford, N. J., chairman Board of Control for Aged Minister's Home; Mr. Hermon Eldredge, Erie, Pa., Representative on the Lesson Committee of the international Sunday school council of Religious Education; Rev. H. Shelton Smith, New Haven, Conn., Member of Council of International Sunday School Council of Religious Education; Rev. A. B. Kendall, D. D., Springfield, Ohio, Trustee of United Society of Christian Endeavor, Drs. Martyn Summerbell, J. O. Atkinson, J. F. Burnett, F. G. Coffin, W. W. Staley and Col. J. E. West, Representatives to the Federal Council of the Churches of Christ in America; Drs. E. A. Watkins, and C. H. Rowland, Members of the Executive Board; Rev. C. W. Morrow, Detroit, Mich., Representative to World's Conference against Alcoholism; Rev. F. G. Coffin, chairman Commission on Christian Unity; and Rev. D. S. Lusk, Farmland, Ind., chairman Representatives to Anti-Saloon League.

Also the officers of the Woman's United Boards of Home and Foreign Missions, along with the Woman's Board officers have been elected as follows:

President, Mrs. Abbie B. Denison.

Honorary Presidents, Mrs. Emily E. Bishop, Mrs. Ellen C. Gustin.

Vice-President, Mrs. Alice M. Burnett.

Recording Secretary, Mrs. W. P. Hinton.

General Secretary, Mrs. Emma S. Powers.

Superintendent of Young People's Department, Miss Byrle McReynolds.

Superintendent of Junior Department, Miss Carrie Robinson.

Superintendent of Cradle Roll Department, Mrs. Norma Johnson.

Superintendent of Thank Offering Department, Mrs. C. W. Johnson.

Mrs. Athalla M. Howsare, chairman Representative to Federation of Women's Board of Foreign Missions.

Rev. M. B. Porter, representing the American Bible Society, addressed the Convention on behalf of his work. Information from his talk revealed the fact that the society was organized 106 years ago, has distributed 145,000,000 Bibles printed in 700 different languages, and has missionaries for distribution of their Bibles in all parts of the world. The Convention pledged its indorsement of this work and renewed their assurances of hearty co-operation.

Mrs. Alice V. Morrill, President of the Woman's Board reported the work of the Women in regard to Missions, which report was adopted as a part of the Convention Proceedings.

EDUCATIONAL FUNDS

With the report of the commission on Education came the proposal to institute a campaign to raise 1,350,000 in cash and pledges for the colleges of the Christian Church to be distributed to Defiance College, \$450,000, Elon College

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

\$525,000, Union Christian College \$250,000, and Palmer College \$325,000, and that this money be used for the purpose of paying present indebtedness. The matter was referred to the Executive Committee to plan and execute such a campaign according to the methods and time best suited for raising such a fund.

Other reports considered and adopted with some amendments and changes looking to progressiveness in church work were Ministerial Relief, Public Morals, and Social Service, Stewardship, Publicity and Literature, and Sunday Schools.

C. M. CANNON.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON

November 26, 1922

SUBJECT: "Jesus, the Great Missionary."—Luke 8.

GOLDEN TEXT: "The Son of man came to seek and to save that which was lost."—Luke 9-10.

DEVOTIONAL READING: Psalm 47.

REFERENCE MATERIAL: Matt. 4: 23; 9: 35-38.

LESSONS TO LEARN

The eighth chapter of Luke gives the story of the ministry of Jesus, as He began the second tour through his home country. Through the cities and villages of Galilee He travelled "preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness . . . moved with compassion." Each incident of the chapter brings its own lesson from the love and teachings of the Great Missionary. Each incident helps to make the great story of sacrifice and love, of helpfulness and courage, of sympathy and teaching which the chapter presents.

1. Jesus had helpers in His work—"the twelve, and certain women." They went together through the cities and villages bringing the good tidings of the gospel. They were co-laborers. Jesus needs helpers, who will work *with* Him. Dr. McAfee has declared that "good men may merely wait for needy men to appear and receive a blessing; missionary men go where needy men are, taking the blessing with them." The helpers of Jesus in Galilee were *missionary* helpers. He is calling for *missionary men* and women today.

2. Jesus taught most often through stories of the activities of every day life. Verses 4 through 15 give one of the most familiar of these stories, the parable of the sower and the seed, and the Master's interpretation to His disciples. The four kinds of soil can be found in any community. The four types of hearers are all about us. Yet the seed must be sown, and some will fall upon good ground and bear fruit a hundredfold. Every Christian is a seed sower. "The harvest indeed is plenteous."

3. The Parable of the Lamp, lighted and then covered, illustrates the life of the Christian. The lamp under the vessel is useless. On the stand, it gives light to all who enter the house. The Christian who sheds abroad the love of Christ, is the missionary Christian whose life serves the world. And his light will shine afar. "The light which shines the farthest, is brightest at home." No Christian can grow strong in the faith, who does not seek to impart the love of Christ to others.

4. The incident telling of the family of Jesus to draw Him away from the crowd, has its bearing the missionary application of the lesson. "Jesus was ready to recognize the natural ties of family life, but He was not ready to accept family interference with his duty as a messenger of God (Westminster Teacher)." Luke 9: 59-62 gives more teaching from Jesus on this point. Sacrifice of home ties has often been the price which the missionary has had to pay to obey the call of God. He has entered into a larger world, where he has had for his "family" those who need him most, and for his brothers those "that hear the word of God, and do it."

5. The power of the Christ is further revealed in His lordship over the raging waters during the storm. "Where is your faith?" is a question which might well be hurled at Chris-

tians of this time. Do we pray in fright, more than in faith; in fear more than in loving trust?

6. The story of the Great Missionary driving out demons is given in the printed portion of our lesson in the lesson helps. Here Christ was dealing with an individual who needed Him at this particular time. The man helpless in the grip of the evil or unclean spirits was cured by His divine power, and was found "sitting, clothed and in his right mind at the feet of Jesus." Did this work pay? A man was cleansed and saved. And more even than this for he went his way, telling to the people of the whole city how great things Jesus had done for him. He became a missionary himself, a living witness of the power of Christ. At this Thanksgiving season, people are coming together to declare how great things God hath done. Blessings, which are so great and many in our lives, should call for continual thanksgiving and praise to God.

7. The story of the 12-year old daughter of Jairus, the Junior girl, will appeal most to the children of the Sunday school. The Great Missionary regarded the life of the little girl so precious that He turned from His teaching and preaching and healing of adults, to listen to the plea from the heart-broken father. To the house of sorrow and death the Saviour came, and restored joy as He brought back the girl to life. There are boys and girls who need to know of the Jesus today. There are boys and girls living in lands where there is no one to know how to care for them when they are sick. Make your children see that truly

"Jesus loves the little children,
All the children of the world."

8. As Jesus was going to the home of Jairus, pressing through the throng, the woman who had been suffering for twelve years, touched His garment, and was made well. Her faith had made her whole when she came in contact with the Great Physician.

These eight incidents make up the story of the Great Missionary as told in this great chapter of St. Luke. Every one of them tells a missionary story and teaches a great missionary truth. Make this a real "Missionary Sunday" in your Sunday school, and if you are not already doing so, take a forward step by deciding to have a Missionary Sunday regularly, at least once a month in your school, and make that a day when you will think about how the work of the Great Missionary, Jesus Christ, is being carried on today, and a day when your boys and girls, and men and women, will be given the privilege of giving that the great work of winning the world to Him, may go rapidly forward.

CHRISTIAN ENDEAVOR TOPIC

November 26, 1922

"Praise God."—Ps. 145: 1-21.
(Thanksgiving Meeting)

LESSON THOUGHTS

God is our King, the ruler of our lives. All of our days are in His control. All of our blessings are gifts from Him. Surely He merits our praise "for ever and ever."—verse 1.

"Every day," declares the psalmist, "will I bless thee." Daily life is an indication of our Christian experience. Not only words, but deeds every day express our gratitude to God, or reveal

our ungrateful nature, while we are enjoying His bounties?—verse 2.

"Let your life speak well of Jesus every day,
Own his right to every service you can pay."

"One generation shall laud thy works to another." Moses in his parting message to the children of Israel repeated the injunction he had often given to them to "command your children to observe to do, even all the words of this law." The psalmist would combine with this teaching of the law, an enthusiastic praise to God for all of His good works. For centuries, the story of the Heavenly Father and His Son, Jesus Christ, has been passed down from father to son. It is a great privilege to tell the wonderful story to a little child, and to lead him to express his heartfelt thanks to the Father—verse 3.

"Will I meditate." Think of God's works. Too often the root of all ingratitude is just "I didn't think." Count your blessings, meditate upon them, and you cannot help observing Thanksgiving Day all the year around—verse 5.

"I will declare." Just thinking, as essential as it is, is not enough. Thought is just the first step. Expression is necessary to convey to God, or to companions our gratitude. Declare the greatness of God to join in your daily devotions. Declare His greatness to men, that they may share in the blessing of knowing the Father. And every time you declare His greatness, you own Christian life will be strengthened—verse 6.

"Jehovah is good to all." Praise Him for a goodness which knows no limits and no distinctions. Praise Him for His mercy and loving kindness to all.—verse 9.

"Jehovah is nigh." God is near to all who call upon Him. He is always ready to hear the prayer offered in sincerity. He is present to comfort in sorrow. He is at hand to share in joy. Praise God for being ready to fulfill the desire, to hear the cry, to preserve the righteous. "Bless his holy name for ever and ever."—verses 18-21.

MEETING PLANS

As this meeting comes the Sunday night before Thanksgiving, it will direct the minds of the Endeavors to the national Thanksgiving Day, and its observance. A true Thanksgiving Day cannot be a selfish holiday any more than can Christmas Day. Perhaps your Society can provide a Thanksgiving treat for some home, where luxuries may be scarce. Gather a group of young people, and visit shut-ins of the community, or a near-by Hospital or Home and sing some gospel songs. See if it does not put the Thanksgiving spirit into your own heart, while you are spreading joy in the Master's name.

Let your Sunday meetings be "Thanksgiving" throughout. Choose your hymns carefully, with the thought of the meeting in mind. Suggested hymns: "More Love to Thee," "Come, Thou Almighty King," "My Jesus, I Love Thee," "The Child of a King," "Count Your Blessings."

Leave plenty of time for personal testimony during the meeting. Urge every one to speak of his own blessings and voice his thanks to God in the Christian Endeavor Meeting, a meeting which was first held to give young people an opportunity to testify to His goodness, and to strengthen their own Christian lives in actual Christian service "For Christ and the Church."

"A SERVICE, NOT AN ENTERTAINMENT."

Will your church celebrate Christmas this year with entertainment, or observe the Christmas season with a service which will tell anew the "old, old story"?

In the early days of our nation's history, the Christmas festival was observed with a very

simple service of song and recitation and story, all of which contributed to the one great thought of "Joy to the World, the Lord is Come." Gradually, probably for variety and novelty, new features were introduced. Each year saw the increase of these features, until the Christmas program meant strenuous effort for days and nights, with its chief noticeable purpose to entertain the members of the church and Sunday school. Unintentionally, the main theme seems to have shifted often from the Christ to Santa Clause. And while we believe that Christmas is a time for joy and pleasure, and that there is a place for the jolly St. Nicholas, still when he seems to be put in the place of prominence belonging to the Christ Child, especially in the church service, Christians must unite in demanding that the central theme of the Christmas service must still be "The Lord is Come."

In these November days, as we are beginning to think of the observance of Christmas, the question is important "Shall we have an entertainment, or a service this year?" What shall be the supreme aim of our Christmas, to entertain, or to inspire?"

To those who ardently long for the Christmas service, the service "White Gifts for the King" is suggested. Many Sunday Schools have used this service. Programs for it have been demanded until there are eight different services now published from which to choose.

For those to whom the service is new, it might be said, that the idea of the White Gifts Service, is based upon the short Legend of Cathay, where the king's birthday was celebrated by a "White Feast" when the rich brought their king white gifts of pearl and ivory, white chargers and costly garments. And the poor brought their white pigeons and handful of rice. And the secret of the beauty of the Feast, was that fact: "Nor doth the great king regard one gift above another so long as all be white." One day this beautiful little legend fell into the hands of a minister's wife, and the thought came to her that Christmas is our King's birthday, and to Him we could bring "White Gifts" to express our love and loyalty and joy. Since that day many gifts have been brought to the altars of many churches; gifts of self, when lives have been given to Jesus Christ as the best Christmas gift of all; gifts of service, when His followers have promised to give Him more time or money during the days to come; gifts of substance, wrapped in white or white in fact, to be given to His children some place.

Because this service has proved to be of such a great spiritual blessing to many, it is suggested to you. The book "White Gifts for the King" full of suggestions for program, decorations and gifts, including music and recitations of all eight services may be secured through our Publishing House, or separate copies of the various programs may be secured. The Field Secretary will be glad to give information, or help regarding your Christmas service.

And most important of all is it that we determine in our church this year shall be some sort of a service which will commemorate in an inspiring and worthy manner, the birth of the Christ Child.

"Our Father, unto whom we pray
And in whose praise we sing,
Help us to keep Thy Christmas Day,—
The Birthday of our King.

"Keep us from selfish act and thought;
Keep us from idle mirth;
Help us to live what thou hast taught
By Thy great Gift to earth."

POUNDED.

While I was away from home in revival work, Wentworth Church made up a nice pounding, and two of the members took the load of good things on their Ford and brought it to my door and delivered the contents to my wife. I shall not try to mention the articles separate; sufficient it is to say that there were many of the most common things one needs for the every day table, as well as some things which, at least, I, am not used to daily.

Not only did Wentworth pound us, but paid, to my wife, at the same time, the last cent of my

salary. This was on Monday after the second Sunday in October. I think Wentworth has never failed the pastor's salary by or before the annual conference, since I have been preaching here.

It was a real joy not only to receive the pounding, but to hear my wife tell about it, when I came home and to claim it as hers. Well she is welcome to it just so she puts it on *our table*.

I appreciate the kindness of the people very much and hope, as long as I serve them, I can prove my gratitude by real service. May our Lord's richest blessings rest upon them and reward them for every such deed.—J. LEE JOHNSON.

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Christian Orphanage

DEAR FRIENDS:

We have in our denomination in the Southern Christian Convention 28,251 members. We ought to have out of this number twenty-five thousand live, active members. If we have twenty-five thousand active members, and all of them *active*, our church ought to do great things. If twenty-five thousand able bodied men should go to the forest to cut wood what a tremendous amount they could cut even in one day. If twenty-five thousand good women would make garments one day what a number they would have when night came. I read a story recently where a new pastor took charge of a church, and the first Sunday he read out the names of the different committees he had appointed, and when he had finished it was found that every member of his church had been appointed on a committee. Every member given something to do. After services someone asked him why he had appointed them all on committees. He said, "What are you a member of the church for if it is not to be active and busy in the Lord's work?" We put in good time for self all the week and expect the kind Master to bless our efforts in business and on the farm, or whatever our occupation may be; but we go to church on Sunday listen to the sermon and go home—but what have we done?

You say that that is all there is to do! When our Master lived on earth as a man, did he find anything to do? His was a busy life: Healing the sick, opening the eyes of the blind, cleansing the lepers and raising the dead. He forgot himself in his busy life in serving others and in bringing happiness to those in distress and sorrow. You say you cannot go to the mission field, perhaps you cannot, but you can send. Some years ago a good girl with a frail body offered herself to the Mission Board of her church to go to the foreign field but was rejected on account of her health, but she did not give up in despair. She was a school teacher and she asked the Mission Board to let her support a girl who was strong enough to go and it was granted. She taught school in her homeland and out of her salary she supported her missionary in the foreign field. She could not go but she could send. You say you have no widows and orphans in your community to visit. You have ninety orphans in your orphanage. Have you given anything that they may have something to eat, something to wear, and an opportunity in life.

We have missionaries in the homeland and in the foreign field. You cannot go. Have you made an offering to support those who have gone. Oh! there is so much to do to keep us busy. If the twenty-five thousand active church members would get busy on the Thanksgiving offering this year we would raise at least \$25,000.00 Our church could then care for one hundred and fifty children.

If our twenty-five thousand active members would get interested in paying Men and Millions pledges. We would be able to collect every dollar pledged within the five years allotted.

Let us ask ourselves two questions. Have we a work to do in our Lord's vineyard? Are we doing that work?

CHAS. D. JOHNSTON, Superintendent
Elon College, N. C.

CHRISTIAN EDUCATION

The term Christian Education was adopted by the American Christian Convention at Burlington, to include all the educational activities of the Christian Church. The work of the Christian Colleges, the Sunday Schools, and the Christian Endeavor Societies, of the church will be included in this department. The purpose of unifying this work under one concept was to give unity, organization, plan, and objectives that will place "the child in the midst" and use all these means of grace for guiding the growth of the child's spiritual life to a full manhood in Christ. This work cannot take the place of regeneration, for no child can be trained to grow up without sin, but to train children for regeneration, and train them after regeneration.

"Train up a child in the way he should go and when he is old he will not depart from it" does not mean to substitute training for life. Life must come from regeneration, but the regenerated child has instincts and impulses that must be modified and redirected in the formation of Christian habits and the building of Christian character. One of the great dangers in new movements is that of making too inclusive claims for them and substituting them for what they cannot do.

In the past too great claims have been made for the work of regeneration. It was thought to be sufficient for all the needs of the Christian life of the child, and too little attention was given to the Christian education of the child both before and after conversion. All that Christian education can hope to do is to develop what is within the child's nature. The child is plastic, trustful, docile, inquisitive, curious, imitative, and in this way is a worthy example for the adult who is engrossed with traditions, customs, habits, prejudices, and institutional loyalties from which they need to become free in order to make a new beginning—a beginning in the Christian life.

The process of educating a child in Christianity is quite different from teaching him ideas about Christianity. This would be only an intellectual process. One might know all about Christianity and yet not be a Christian. Some of the most intellectual students of Christianity are the least Christian. There must be a self-surrender to Christ—a conscious committal to His service through faith—an identification of the self with His plan and purpose and will in the world in order to become a Christian. This will involve repentance, pardon through faith, and regeneration. After this experience, the work of Christian education has a big undertaking in growing a Christian life, the Christian education is a process of Christian growth.

This means a process which must take place in a social environment with social activities, social responsibilities, joint and co-operative service, common purposes, mutual obligations, and shared outcomes. Social pressure will develop a sense of duty, quickened conscience, altruistic service, and worthy ideals. From Christian associates the best things of the religious life of the past will be received and assimilated, Christian teachers with rich experiences will modify the habitual and instinctive activities by a wise use of rewards, reproofs, changed responses, changed environment, counter attractions, stimulated expressions with instruction, and sublimation of conduct, natural to the child upon a higher plain of ideal service. By this process old habits will become atrophied, new habits will be initiated, and through attentive repetition and guided practice, through emotionalized devotions, and spiritual realization Christian ideals will be translated into Christian practice. Temptations will be resisted, habits will be formed, character will be acquired, and innocence will give place to posi-

tive goodness, potentialities will become realities, and the growing self will be guided in its activities to the developed personality. Receptivity will give place to vigorous activity in joyous service for self-improvement, in Christian living, by a larger life of service and sympathy for mankind.

October 30, 1922.

W. C. WICKER.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

WILL DR. HARPER RESIGN?

The choosing of Dr. Harper by the American Christian Convention to head its new work in Christian Education reflects high honor on the man and the college which he represents. Dr. Harper has meant much to the college, and to lose him now would be nothing less than a tragedy. He has just come to the place where he can be of greatest service to the college and to the work of the church in the South. We are also aware of the fact that Dr. Harper is one of the most promising figures in the field of Religious Education. His extensive study of the subject has made him an authority, and the need for such a man to help the work which the Christian Church has just undertaken is great, but shall Dr. Harper resign his work here to take up this new field?

The board of trustees are entering their protests, and the students feel that his loss would be a calamity. From the North and West appeals for his acceptance are pouring in, but these people do not recognize the need in the South, and they are unacquainted with the particular needs of Elon.

In the report which names Dr. Harper for this important work there is a clause which may easily be interpreted to mean that he could do both. We realize that the work of a college president is a full job. We know, too, that the putting of this new work through will require the strongest of our leaders. Dr. Harper is fully competent to do either, but could he do both? It has occurred to us that it might be possible, since the two fields are so closely allied, that he might be relieved of some of his duties as a college president, delegating them to other authorities, and that trained departmental specialists be put in the field to do the work for the new department, while Dr. Harper shaped the policies and did the planning for both. At best he could not in person reach the whole of the work. This the specialists could do.

We are under the impression that the work might be divided into the elementary, young people's, and the adult and schools and colleges department with a trained specialist to develop each. Such a scheme would keep Dr. Harper in the president's chair at Elon, and give him at the same time to the work of the new board.

Such a plan would involve sacrifice to both the college and the board, but in the ultimate it would be a saving to them both. Will Dr. Harper resign? We hope not, and we believe that it is unnecessary if the church has the vision and faith to do well the task to which it has so nobly set its hand.—*Maroon and Gold*
(Elon College Students' Publication)

Drive the Sow from the Spring.

You have heard of the order to drive the sow from the spring. All clever sayings usually assemble to the credit of a few celebrities. Sam

Jones told of a man trying to clear up a brook to get a drink when a neighbor told him that the best way to clear it would be to go up the stream a few rods and drive an old sow out of the spring.

Too many of our institutions of learning are emitting the waters of infidelity in the thinking of their graduates. The proportion of students is too large who come out in worse condition morally and spiritually than they went in. There must be something wrong at the source; there must be a sow in the spring. There are many in position to help put the sow out of the spring if there were sufficient light for them to see that the stream was muddy. One way of bringing relief on a small scale is to supply some springs in which there is no sow; springs that are fenced against her. But the better way, instead of fencing the springs, is to fence the sow! But this is looking rather far ahead. Just now the emergent demand is to drive the sow out of the spring.

Evolutionary criticism, directing its shaft at the Biblical account of creation and, consequently, at the doctrine of sin and atonement and the Diety of Christ, is rampant even in the science classes of some of the high schools, where some of these teachers have become twenty-two calibre theologians.
—*Way of Faith.*

Gipsy Smith on Higher Criticism.

Gipsy Smith, on his return to England, was asked as to religious conditions in the United States. This is his reply: "In America they have been passing through a very critical period. Here in this country we have largely emerged from the trouble attaching to the higher criticism, and we are emphasizing the things that we have tried and proved. The American churches, on the other hand, are still in the throes, and they had to listen often to messages which were in the highest degree uncertain. They are tried now, and they want the real thing. I found that desire after assurance and reality more pronounced than ever at this time. The man who has got a real live message, with the power of the Holy Spirit inspiring it and backed up by a consecrated heart and life, will be welcomed and listened to in America more eagerly than ever before. For my own part, I never saw crowds so earnest, never met with so ready a response in my life as in the States last winter."
—*Presbyterian of the South*

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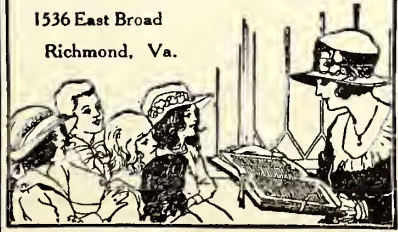
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WATKINS-FRAZIER

On October 11 Thomas W. Frazier and Miss Vernice C. Watkins were united in marriage by the writer. They are both of the Liberty (Vance) community. Many friends wish them happiness and prosperity on their journey of life together.

R. L. WILLIAMSON.

MICHAEL-MURRELL

Mr. Robt. Murrell and Miss Dolly Ethel Michael, accompanied by a few friends, came down from Greensboro Nov. 5th to the home of Rev. J. W. Holt, Burlington, N. C. and at 2:30 P. M. were married. Rev. J. W. Holt officiated using the Ring Ceremony. Mr. Murrell is a popular young

man from Greensboro and Miss Michael has been employed in the office of the Newman Manufacturing Co. of Greensboro. She spent several years in Burlington and is well known to many Burlington people. They will reside in Greensboro for the present.

JEREMIAH W. HOLT.

HUMBLE-ATKINS

Charles Henry Atkins and Mary Evelyn Humble were united in marriage by the writer at the home of the bride's grandfather, D. A. Humble, Elon College, N. C. Nov., 1, 1922. The bride is the daughter of Rev. W. B. Humble, Moyock, N. C., and the groom is the son of the late J. O. Atkins of Isle of Wight Co. Va.

May their wedded life be happy and useful.

N. J. NEWMAN

LANGSTON

W. D. Langston was borne Jan. 6, 1884. Died Oct. 2, 1922. He leaves to mourn his departure four sisters; Mrs. W. H. Stephens, Mrs. J. J. Holland, Miss Annie Langston, Mrs. W. C. High; Two brothers: T. E. and John Langston. His courteous manner and cordial friendship toward all won for him many friends, who are grieved at his going. May God's blessing be on the bereaved brothers and sisters and comfort them with the assurance of a blessed reunion beyond the grave.

R. L. WILLIAMSON.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, NOVEMBER 23, 1922.

NUMBER 47.

THE SUN'S OBSERVATORY

The Panama Canal.—

The Pacific Ports of the United States have shown a great increase in foreign trade since the opening of the Panama Canal. For the fiscal year 1922 they made a gain of 108 per cent in imports over 1914, the year preceding the opening of the Canal, and a gain of 132 per cent in exports; while the gains for the Atlantic ports were only 28 and 45 per cent, respectively. Eleven per cent of the country's imports in 1922 came through the Pacific ports.

The Victorious Turk.—

On November 6 the Turkish government notified the Allies that no warships must pass through the Dardanelles except by permission of Turkey. A Turkish governor of Constantinople has been appointed, and the Allies have been told to withdraw from the city. Both acts violate the Mudania agreement. The Allies have refused either to leave the city, or to accept Turkey's ruling about warships. The Turks have begun to imprison influential Turks favorable to the Allies. One of them, a newspaper editor, the Allies demand shall be released within forth-eight hours.

The Turkish government has also abolished the sultanate and placed the governing power in parliament. As the Sultan is also the Calif of most Mohammedans—sustaining the same relations to Mohammedans as the Pope does to Roman Catholics—he has thus lost this religious office also, and the government expects to appoint a new Calif.

The Turks have proclaimed all treaties made since March 15, 1920, null and void.

Eleven Billion Letters.—

The United States excels all other nations in the number of letters it writes, for 11,335,000,000 letters went through the United States mails last year. This means that every citizen in the country received—or would have received, if the matter had been averaged up—112 letters during the year. The corresponding figure for Great Britain is 84, for Germany 25, and for Italy 24.

Of course, a vast number of these "letters" are not letters at all in the strict sense of the word. They are bills. They are receipts. They are circulars. Some are printed. Many are duplicated in various ways. There are millions of Christmas cards, birthday cards, and Easter cards. Picture post-cards also are hardly to be regarded as letters, though they enter this total.

But, with all these subtractions, it must be acknowledged that our nation does a lot of letter-writing. The question is, What sort of letters are they? Are they thoughtful letters, fresh and original, spicy and brainy, or are they dull and tame and perfunctory? And are they helpful letters, cheery and inspiring, wise and loving,

such letters as a modern Paul would write, or are they harsh, cynical, unkind, and selfish?

Eleven billion letters—what a glorious opportunity for brotherly love! What a terrible implement for the evil one! Which shall it be?

The Bible in the Schools.—

The proposed Illinois Constitution, Section 3, of the Bill of Rights, provides that "The reading of selections from any version of the Old and New Testaments in public schools, without comment, shall never be held to be in conflict with this Constitution."

The Bible Fellowship of the State of Washington proposes an amendment to the Constitution of that State which, among other things, contains the following: "No public money or property shall be appropriated for or applied to any sectarian religious worship, exercise, or instruction, or support of any religious establishment. Provided, however, that whereas the common rules of life and liberty of the people of this State and of the United States are founded upon knowledge from the Bible, not less than ten verses shall be read or caused to be read by the teacher, without comment, each school day from the King James Version of the Bible, in all State schools and educational institutions of the State, and no graduation certificate shall be issued by any public school or educational institution in this State to any student who is unable to certify that he or she has consecutively read all of the said version of the Bible."

In the State of Pennsylvania, the Bible is now read in the State schools. All this gives a hopeful outlook for the restoration of the Bible to its original and historical place in the life and education of this nation. May the good work continue and prosper.—*The Presbyterian*.

Money of China.—

The circulating medium in China is nothing more or less than a replica of the cart-wheel dollar that we still have in many parts of the United States. The silver dollar was introduced into China by the Spaniards many decades ago and first became popular in Canton, which was the pioneer port opened to foreign trade. In the 50's the familiar Mexican silver dollar arrived. Though this coin is actually in the minority today, the word "Mexican" is used to indicate silver valuation. When you hear the phrase "one hundred dollars Mex" it indicates a value of \$100 Mexican. Ordinarily the Chinese silver dollar is worth fifty cents gold. Throughout China you find many so-called Yuan dollars, which were coined during Yuan Shih-kai's stormy reign as president, and upon which his profile is stamped.

With subsidiary coinage is the usual complication common to all Chinese currency, for you have big and little money. Ten big dimes of the Yuan coinage constitute a dollar, but it takes

twenty Dragon dimes to make a dollar. The Dragon coins, therefore, are the little money. Unless you are very careful the shrewd Chinese shopkeeper will invariably give you little money instead of big when making change.

One further detail in Chinese finance remains to be explained. Everywhere you get what is known as the chopped dollar. If you heard this phrase used you would naturally think that the coin was physically mutilated. Not so. Every Chinese money-changer has a chop, which is his seal. This seal is survived scrutiny, and is good. That is why you see so many dollars with purple markings on them. Once the dollar is chopped it will be accepted by the most ignorant coolie, because he knows that it has passed muster.

Henry Hoover Says Europe Can Pay.—

The plain speaking of Herbert Hoover appeals to the American people. They like it. And he has so many times that they have confidence in what he says. Perhaps no American knows Europe better than Mr. Hoover. And it was Mr. Hoover who said in a speech in Toledo last week that Europe can and ought to pay her war debts to the United States. Great Britain paid fifty million dollars interest to our government last week. Mr. Hoover says that Great Britain will pay the \$4,750,000,000 war debt she owes the United States. He says that the remaining group of nineteen debtors, owing a total of less than seven billion dollars, can take care of interest and make sufficient payments on principals to pay off all indebtedness in a reasonable length of time. It will take not more than twelve per cent of any nation's annual government income and will be as little as two per cent in some cases, says Mr. Hoover. He says that Europe is "coming back" in social organizations, industry, agriculture, commerce, transportation—everything except politically and financially. Secretary Hoover denies that gold is necessary. He ridicules the familiar formula that Europe must pay either in goods or gold and that, having no gold, she must pay in goods, and that payment in goods would wreck American industry. Europe is trading with the whole world, not America alone. The gains from world trade, from the pool of the world's commerce, and from the interplay of world industry, he says, will aid Europe in wiping out these debts. Secretary Hoover has refused to deal with the debts as a "moral issue" or a matter of sentiment. He asserts that we have dealt with Europe the "last few years in terms of idealism" and says we cannot continue to do this if the Old World continues to think in terms of war and to work out its problems by the formulas of force and guns. Mr. Hoover thinks we ought to remind Europe that armies and budgets and navies must be cut ere we agree to cancellation of debts. Many do not agree with Mr. Hoover's views, however, and the fight is on in earnest for the cancellation of war debts.

NOTES-PERSONALS

Did your pastor pray publicly in his last Sunday service for Men and Millions? If not, why not?

If we believe in our Christian Church we must believe in Men and Millions, for it seeks to promote according to need, all that our church is and seeks to have and do.

In our Men and Millions Movement we seek to do something for our entire church and all that it is and has in the world. Are we praying for it, contributing to it, and working for it as we ought?

Peloubet's Notes, the standard on the International Sunday School Lessons for many years, is announced in this issue of *The Sun*. The 1923 volume is now ready for distribution, and you can be supplied through this office.

How many congregations in the Conferences of the Southern Christian Convention have heard their pastor or Sunday School Superintendent or Captain pray for the work of Men and Millions in the last six weeks?

Miss Olive G. Williams of our Porto Rican Mission is at the Rex Hospital in Raleigh, N. C., suffering from pneumonia. Her many friends in the South will join in wishing that she may be speedily restored. Let prayer be offered in her behalf.

Brethren there is one Movement in the Church which if we help by effort, prayer or sacrifice we help all that our Christian Church stands upon and offers to the world and that is our Men and Millions Movement. Are we doing our bit or rather our best for this Movement?

Rev. J. O. Atkinson, D.D., is on a visit to Georgia this week, speaking in the interest of Men and Millions. Dr. Atkinson is doing his part for this great enterprise for the Christian Church, and he certainly deserves the hearty sympathy and cooperation of our people.

Rev. E. M. Carter, Wadley, Ala. is now giving all his time to working for Men and Millions in his Conference and will do so until every church and subscriber in his Conference has been visited, Bro. Carter began his work Monday Nov. 13, and hopes to complete it in four or five weeks by hard, continuous work.

O, for several hundred men in the Christian Church to do as *The Christian Index* tells about a Baptist in their Campaign:

"A prominent business man in one of our Southern states who had subscribed liberally to the Seventy-five Million Campaign, but who had suffered some financial reverses in the economic depression, felt that he could not pay anything on his subscription until times had improved. When he heard a plea from one of the Campaign speakers, however, to the effect that as long as Baptists can eat plenty of good food, wear good clothes and ride in automobiles they can pay their subscriptions to the Campaign, he resolved to shut his automobile up in his garage until he had paid up all that was due to the Campaign and he carried out his resolution. All our people can do better than they have done if they really try."

If our Christian people would stop their automobiles until they pay up their pledges to

Men and Millions, these pledges would shortly be paid and we would hear no more about "unable to pay."

TARBELL'S GUIDE.

Guide to the International Sunday-School Lessons" presents all the familiar features of this teachers' help, which has now reached its eighteenth annual volume. These include an especially thoroughgoing and valuable set of general suggestions to teachers introductory to the book, while each lesson is treated in about nine pages containing an explanation of the text, a section giving light from Oriental life, a section dealing with the historical back-ground, a teacher-training thought from the lesson, and two sections, one treating the topic for Young People and Adults, and the other treating the topic for Intermediates and Seniors. This is a very workman-life commentary, and gives a wealth of material which the wide-awake teacher will find invaluable.

YOUNG PEOPLE ARE BAPTIZED.

There was a fine attendance at the mid-week service of the First Christian Church last evening, and the service was of more than usual interest.

A few minutes was taken up in a business session of the church, and this was followed by the baptizing of a number of boys and girls who came into the church as a result of the recent evangelistic campaign. Others are expected to be baptized later, and still others are expected to later come into the church, in the followup services of the revival meeting.

Both the morning and evening services Sunday will be in the nature of follow-up services and will be very important. At the morning hour the pastor will discuss "The Path of a Christian," and in the evening he will speak on "The Danger of Forgetting God," and all members are urged to attend, and the public is cordially invited.

The reports at the business meeting last night showed that the church was in fine condition, and was making progress along all lines, and is rapidly becoming a splendid force for righteousness in the town.

This church expresses its very great appreciation to the Winchester Star, and to each member of the force whose work brings out the paper each day, for their kindness in publishing notices about the work of the church, not only during the special meeting, but also the usual weekly notices as well. For these favors the church is very grateful indeed, and hopes in some way to prove such a blessing in the city that this splendid paper will always be glad that it had the privilege of mentioning the First Christian Church in its columns.—*Winchester (Va.) Star*.

ROSEMONT WELCOMES NEW PASTOR.

Entire Community Joins in Greetings to Rev. B. F. Black.

A largely attended reception was held Friday night, Nov. 17th, at Rosemont Christian Church in honor of the New Pastor, Rev. B. F. Black and family. A very attractive program consisting of vocal and instrumental music and several addresses were rendered and the Church was handsomely decorated in flowers of the season for the occasion.

The Master of Ceremonies was Mr. C. L. Gibson, who introduced the speakers.

Welcome addresses were made by H. C. Hedly on behalf of the Official Board and the Sunday School; O. S. Mills, on behalf of the Board of Deacons; O. F. Smith, on behalf of the Finance Committee; A. L. Gwynn, J. W. Coburn, and Dr. L. C. Ferebee on behalf of the Congregation at large.

Rev. E. B. Flory of the First Christian Church,

Berkley, delivered the charge to the Church, laying particular stress upon the need of its hearty cooperation with the Pastor at all times.

Rev. J. N. Cutchins delivered the charge to the Pastor with very appropriate remarks.

Mr. Black responded with words of appreciation on behalf of himself and family for the hearty welcome extended them.

A vocal solo was rendered by Mrs. Helen Rust and the Church Quartette sang two selections, an instrumental selection was rendered by Mr. and Mrs. F. T. Etheridge and Mr. John Davis.

After the response by Mr. Black, the guests were invited into the annex where a two-course dinner was served. This was an enjoyable feature and the music and singing of the young folks added to the occasion.

Mr. Black came to Rosemont from the Wolfboro, N. H. Church and we are very glad to welcome him back to old Virginia. The church is indeed fortunate in securing so able a man as its Pastor and we expect wonderful progress under his leadership.

R. W. BONDURANT.

THE CORNER-STONE OF THE FIRST CHRISTIAN CHURCH LAID.

At the appointed time November 18, 1922, 3:30 P. M. the ceremonies of the laying of the corner-stone of the First Christian Church of Richmond, Va., took place. The building is located at the northwest corner of Grove Avenue and Sheppard Street. A large audience was present. The sealed box deposited in the stone contained a history of the organization of the Church, a Bible, a roll of the membership, with other things, which were announced. The stone was lowered in place. Richmond Randolph Lodge, No. 19, A. F. & A. M., with Master A. J. Watkins in charge, directed the exercises. The church choir, assisted by members of the lodge, rendered special music. At appointed place on the program, Rev. W. T. Walters pastor of the church, introduced Dr. W. A. Harper, President of Elon College, N. C., who delivered a most excellent address on "Religion Has its Message for Industry." Dr. Harper stated that Religion, has its message for industry, labor unions, social life, the theater and other forms of amusement, for political parties and for the nations. There is no organization or institution wherein religion's voice may not properly be heard with saving influence.

He said in part:

"The faith once delivered to the saints has grown some during the past twenty centuries, even as it did during the days of the apostles," he said it is not full grown yet. Genuine Christian faith requires progress in understanding God's will and purpose and design in the world He made. Static religions die. Dynamic religions give life, more abundant life. Such the founders of the Christian religion announced the purpose of His advent to have been. Reverent disciples took Him at His word and behold the achievements Godward they have wrought.

"Jesus was not only the revelator of His Father. He was the Christian seer, the Christian statesman par excellence. He recognized, what one day all of us will likewise recognize, that every truth must necessarily be conditioned by the circumstances attending its enunciation. We understand gravity today better than Newton did. A generation from now, relatively will be better comprehended than today. If we do not understand Christianity better today than the early church did, then the Holy Spirit has failed of His mission."

DR. W. S. LONG'S CAREER AS TEACHER SPANS THREE SCORE YEARS

Chapel Hill, Oct. 21.—Sixty-three years' successful teaching experience; county superintendent of schools under Dr. Calvin H. Wiley, North Carolina's first state superintendent of public instruction, and under every succeeding state superintendent of public instruction, which North Carolina has had, except Dr. E. C. Brooks; founder and first president of a college, devoted preacher and leader in his denomination for more than an half century—these services form a part of the contribution to the educational and religious life of North Carolina made by Dr. William S. Long, of Chapel Hill, who celebrates his eighty-third birthday tomorrow. Dr. Long is among the oldest, if not the oldest, of the active teachers of North Carolina today, and he probably has the widest first hand acquaintance with the educational history of this State.

Dr. Long was born in Alamance County, Oct. 22, 1839. At the age of sixteen he was prepared for college. He was very eager to secure a college education, but his father was unwilling to do more for one of his seven sons than for the other and he seemed unable then to send them all to college. However, he agreed to lend William the money for that purpose. The son was to pay the father for time also and to keep an itemized account of all expenditures, giving his note and paying interest at six per cent. Later he repaid the cost of his college education, in large part by preparing his own brothers for college in a school which he had established after the war. The father gave him credit for the tuition of his brothers and as they became prepared for college they borrowed money from their father just as William had done. They in turn gave their notes and in this way all obtained a college course.

License To Preach.

William finished his college course in 1860 and took charge of an academy in Virginia. In October of that year he was licenced to preach by the North Carolina Conference of the Christian Church. At the close of the Civil War he opened a school in Graham, which he called Graham High School, and there he continued to teach until 1890. In 1888 the Southern Christian Convention adopted Mr. Long's school as a denominational college and he turned it over to that body. The school was chartered as Elon College and Mr. Long was made the first president. In 1890 the institution was transferred from Graham to the present location. Meantime he had had other valuable educational experience. In July 1858, a teacher's institute was held at the court house in Graham, Alamance County, conducted by Professor W. H. Doherty who had been associated with Horace Mann at Antioch College, Ohio. Mr. Long who had been a student of Doherty served as the latter's assistant at this institute, which was the first teachers' institute ever held in North Carolina. Calvin H. Wiley was present and took part in the program as was also Professor J. D. Campbell who had commenced the republication of the North Carolina journal of education in Greensboro.

Appointed Superintendent.

Superintendent Wiley was interested in the young teacher and secured him to collect certain facts in regard to the school conditions of Alamance. Shortly afterwards Mr. Long was appointed examiner of teachers, or superintendent of schools for Alamance, and from that time, with the exception of short intervals, he served as county examiner or superintendent under every State superintendent, except the present one, Dr. E. C. Brooks.

Dr. Long has been honored in many ways. For eight years he was president of the Southern Christian Convention. In 1872 Trinity College

conferred on him the degree of Master of Arts, and in 1890 the Union Christian College of Indiana conferred on him the degree of Doctor of Divinity. He also holds a degree of LL.D., from Elon College. For many years he was a leading teacher and preacher in North Carolina and he had much to do with the establishment of the graded schools in Burlington, Graham and Haw River.

In spite of his eighty-three years, packed full of devoted service to his church and State, Dr. Long is still very active and takes a lively interest in educational and public matters. He has been teaching in the public schools of Orange County for several years, last year serving as principal of a two-teacher school four miles from Chapel Hill near the Chatham County line. He is a regular attendant at the monthly teachers' meeting of Orange county and his advice is often sought by the school authorities. He is greatly beloved not only in Chapel Hill but throughout the State where he is widely known. He is modest and has never pressed claim for public confidence and favor but has enjoyed and still enjoys a large share of both. As pioneer in public education Dr. Calvin H. Wiley had in him a staunch supporter at a time when the public school idea in North Carolina was making a hard fight for the place which it deserved. His long service as teacher and school administrator has given him a first-hand knowledge of educational conditions in North Carolina which few people possess. His reminiscences of early school practices are full of valuable information concerning the early educational life in his native State.—*News and Observer Oct. 22, 1922.*

THE TRAIL OF THE KINGDOM.

BY REV. C. B. RIDDLE.

One denomination is using the post card method to bring to the attention of the children the needs of the foreign field. The plan is for various missionaries to have a list of Sunday school pupils and send them post cards showing the pictures of peoples and conditions in foreign lands. In this way the missionary message is kept constantly before the Sunday school members.

The returns are all in from the recent election and it is quiet noteworthy to see that the "Wet" issue, wherever projected in the various states, met with defeat. The exception may be noted, however, in New Jersey. This state went wet on both Senator and Governor. This cannot be interpreted as a change of heart for New Jersey elected a wet Governor three years ago.

W. J. Johnson (better known as "Pussyfoot" Johnson) is now in New South Wales, Australia, in the interest of prohibition. Possibly no man in recent years has put so much energy and enthusiasm into the work of prohibition as W. J. Johnson. It will be remembered that he lost an eye in England in the effort to bring prohibition measure squarely before the people of that country.

The number of lepers in this country is rapidly increasing. There is a leper hospital in Louisiana located on the site formerly occupied by the State Home for Lepers. More than two hundred lepers are patients in this hospital with many more on the waiting list. It is proposed to build a church for the exclusive use of these lepers. Mr. Fleming H. Revell of the Fleming H. Revell Company, Publishers, New York City, is treasurer for the fund to build the proposed church.

There has been a surprising increase in anti-lynching sentiment in the State of Georgia in recent months. In the recent report of the State Committee on Race Relations, it was point-

ed out that during the present year twenty-two indictments were returned against alleged lynch-ers and four convictions secured, carrying penitentiary sentences. Fifteen of the cases are still to be tried. In one lynching case both the deputy sheriff and chief of police are under indictment. During the last thirty-seven years there have been four-hundred and thirty lynchings in the State of Georgia.

The day of prayer for missions this year is to be February 16, 1923. Last year, for the first time, Canada joined with the United States in observing the same date. The number of programs sold for this event is increasing each year. Most of these meetings are interdenominational and breathe a community spirit rather than being fostered by any denomination. The theme this year is to be about two hours in length, and wherever practicable and convenient, to have both morning and evening services.

"Moonlight Schools" is the name of a new book just from the press of E. P. Dutton & Company, New York. Cora Wilson Stewart. "Moonlight Schools" is the picturesque name given to the night schools for illiterate adults in rural communities, first tried as an experiment in the mountainous districts of Kentucky, and which have since spread to Tennessee, the Carolinas, Alabama, Minnesota, and many other states. Mrs. Stewart, as the author of the Act creating the first Illiteracy Commission in history, the author of the first text-book for adult illiterates, and the inspiration at the back of the anti-illiteracy crusade which produced the "Moonlight Schools" has often been asked for a book telling the story of these schools and of the movement they embody and promote. Here she presents the experience of many years of strenuous campaigning against illiteracy and on account of the achievements of adults who—often at an advanced age—have escaped from the darkness of illiteracy by way of the portals of the "Moonlight Schools." It is a stimulating record of a great enthusiasm and of a great movement of profound importance to the welfare of the nation.

Let Jesus Lead.

We as His children ought to be very careful how we walk and talk before the world today. We often hear people say, if that is religion. I don't want it. If we will let Jesus lead it will be all right. By our talk lots of times we make ourselves known. Let us live close to the Lord Jesus, and when he comes it will all be well with us.

We are rejoicing this morning over the fact that our Church is moving along so nicely. We are working and praying that the First Christian Church of Richmond may meet with success. We pray God's blessing on our work here. We feel that it is the Lord's work, and may the Holy Spirit have right of way in this work. May what we do, be done to the glory of God and the Salvation of souls. J. W. PRICE.

Joy in the heart, though there's frost on the ground,

Thanksgiving Day is the day of good cheer—
Happiness, hopefulness, faith should abound,
All through the year!

Peace in the soul, though the red leaves have blown,

Thanksgiving Day in the day of God's love—
Lord, in the name of the Mercies You've shown,
Smile down from above!

Tarbell's Teachers Guide, an excellent commentary on the International Sunday School Lessons for 1923, is advertised in this paper. Send your order to the Christian Sun, 1536 E. Broad Street, Richmond, Va.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

PRESBYTERIANS CALLING A HALT.

Not only is the world in a stir, but even the Church in many of its branches is mightily stirred in some of its centers, and the end is not yet. The stir goes on as gravely as if there were nothing to fear, no matter how much the stir be accelerated.

In the world the stir is over political conditions. Kingdoms are crumbling and empires are falling, meantime the stir goes on at full speed and no one can tell what the outcome of it may be.

In the Church the stir is over doctrinal views. Not over mere differences of opinion, but open rebellion against even Biblical standards such as the Church has long held to, and the clouds are growing thicker and blacker as these contestants go on with their struggle. What may be the final outcome of it yet remains to be seen. For one, we do not fear what may be the outcome as the issue is related to the Bible, as the Word of God, but we do fear what may be the outcome as the spiritual prosperity of many of the professed children of God—that many will stumble and grow weak in the faith is, we think, beyond question. Indeed that much has already come to pass. Many not only in the laity, but even some ministers, have laid down their ministerial work and are giving themselves to other labors, and if we are not mistaken, this is due in many instances, to the undermining of the faith which these people professed. If we weaken the standards of Christian teaching, we shall just as surely weaken the teachers, for men cannot teach error and keep up their strength as when they lived upon the truth of God's Word.—mark the point and see if it does not come true.

The Presbyterian Standard, a staunch standard of the Presbyterian Faith, does not hesitate to stand for the truth as set forth in the Bible. Not only so, but it condemns the practice of some of their big churches in the matter of their over liberality toward some of the heretics of the day. Let us keep our eyes open and our hearts and minds alert for the truth, so that as we have opportunity we too may take our stand for truth and righteousness.

Our Presbyterian brethren are now well on the way of this battle, and the future is big with the promise of brave defenders of Bible truth:

The Presbyterian Standard puts the situation in a limited way as follows:

An anomaly in religious activities has been the preaching of a Baptist minister in the First Presbyterian Church of New York. Why should a denomination so rich in pulpit talent go outside to find a man to occupy the place of regular preacher in one of its great historic churches? Dr. Harry Emerson Fosdick is a man of rare gifts. He is a fine phrase-maker, a wizard with words, and is reputed to be a splendid speaker. But, why could not his own denomination furnish a field for the exercise of these gifts? Most of all, Harry Emerson Fosdick is a rationalist of a radical cast. During the war he pictured our soldiers in France as ideal Christians. The one article in his creed is altruism. He scouted the type of religion exemplified by Jonathen Edwards, who resolved to make the salvation of his soul the supreme business of every day. He

is selfish who seeks his own salvation, while he is worthy of all praise who, regardless of his own personal relation to God, renders service to his fellow-man.

Not only has it puzzled the minds of those interested in the matter that a Baptist minister should be employed to preach in a Presbyterian Church, but it has added to their perplexity that such preaching as this particular Baptist preaches, should be relished by a congregation so long served by preachers of old-fashioned, orthodox views. How could the venerable, pastor emeritus, Dr. George Alexander, who bears the reputation of being a devoted believer in the evangelical doctrines of the Scriptures, remain quiescent, while the people were being beguiled from the "old paths?" The only answer to these questions seemed to be that all parties in New York Presbytery had come to be utterly indifferent to Christian doctrine. Whatever pleased the people, pleased the preachers. Whoever could get a hearing for his views was welcome to proclaim them, no matter how widely views departed from the church's standards.

It is a matter of great interest that at length the voice of one church court is lifted in protest. Dr. Fosdick preached a sermon last May which was published in pamphlet form and widely distributed by an admiring layman. In sending out this sermon, this layman said. "It set a landmark in the progress of religion that such a sermon should be preached in the old First Presbyterian Church of New York." It seemed to many to set a landmark in the progress of error. Their inward thought was, if such a sermon as that is allowed to pass unchallenged, why should the Presbyterian Church in the U. S. A. longer claim to be a confessional church? If it could suffer such teaching as that to be sent forth with its label on it, then it had practically abrogated its pure food law. It was virtually saying to the public that it recognized no such thing as heresy.

It is somewhat reassuring to note that the great Presbytery of Philadelphia has challenged the right of Dr. Fosdick to use the pulpit of a Presbyterian church for discrediting the evangelical faith, and for substituting his bold rationalism. It sends an overture to the General Assembly asking that venerable court to call a halt, and to take effective measures to see that the preaching in the First Presbyterian Church of New York is henceforth in harmony with the Confession of Faith.

This would seem a most righteous thing to do. It is but pointing the Assembly to a manifest and exigent duty. It is demanding that the General Assembly keep faith with the Master, and with the general public. What justification can there be for a church to set up a standard of doctrine as a test of orthodoxy, require all its ministers to subscribe to it, and then permit a church under its jurisdiction to utterly disregard it, and employ a man to do what he can to destroy it?

Plain as is the path of duty to which the overture points, the Presbytery was manifestly not without apprehensions. It was at pains to call attention to a record which the Assembly of 1910 made: Here are the statements to which that Assembly set its seal:

1. "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

2. "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

3. "It is an essential doctrine of the Word of God and our standards that Christ offered up

Himself a sacrifice to satisfy divine justice and to reconcile us to God.

4. "It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which He also ascended into heaven, and there sitteth on the right hand of His Father, making intercession.

5. "It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This power working was not contrary to nature, but superior to it."

These are strong, clear affirmations of what the Assembly deemed essential doctrines. What can be more obvious than the duty of the Assembly to maintain these truths, to give currency to them, and to guard its pulpits and people against opposing errors? Many lovers of these great and precious truths will watch with interest the outcome of this act of Philadelphia Presbytery.

That there is trouble ahead is indicated by the fact that twenty members not only opposed the sending of the overture, but when outvoted entered their protest against the action. It is significant that every Union Seminary man fought the overture.

WITH THE NORTH CAROLINA CONFERENCE.

(Editorial Correspondence)

The annual session of the North Carolina Christian Conference for 1922, was last week held at Hines' chapel, Guilford County, N. C. There was a fine attendance on the part of the people. I did not get to the place of meeting till the second day and so missed the breezy session when the matter of the division of the Conference into three bodies was up for discussion. The division matter was settled on the first day, or early on the second day, before I arrived. As we gathered from the reports current among the delegates it was decided to let the oneness of the Conference remain undisturbed for three years. The necessity for this action arose in the fact that the Secretary of State for the State of North Carolina had informed certain brethren that the laws of the State would not permit the dissolution of the body for three years, or until all indebtedness of the Conference was paid. There thus seemed to be a necessity for the brotherhood to wait three years for the division to go into effect. This was not satisfactory to quite a number of the members of the Conference. So, on the second day, dissatisfaction was quite common. At length Brother E. W. Clements, of Morrisville, introduced a resolution calling the matter up again, and after quite a little discussion, Rev. W. C. Wicker introduced a motion to allow the three separate Conferences, as they formerly existed, to proceed to organize and get ready for work as soon as it might suit them, with the understanding that the present Conference should continue as one body till it could discharge the indebtedness now upon it, thus avoiding the necessity for the State to keep the new Conferences from functioning for three years, or till the indebtedness should be discharged. This arrangement seemed to give entire satisfaction, at least so far as we could learn. Now, during the coming year the three conferences will meet and organize, get to work and then at such time as each may see fit to agree upon they will meet in annual session, meantime the old Conference,

covering the State, will meet on Thursday after the second Sunday in November, 1923, to transact such business as may claim their attention in winding up the affairs of said Conference. It adjourned to assemble in 1923 with the church at Wake Chapel, Wake County, N. C., as above indicated. We have rarely seen a more satisfactory settlement of a question which had previously stirred up so much discussion, and we hope for the very best results from the same.

This perplexing question being out of the way, the brethren got down to business and to work in earnest. The discussions on the various enterprises of the Church, while more or less spirited, was briefer than usual perhaps, but none the less interest-making. The reports on Missions, Education, Moral Reform, Publications, Sunday Schools, Christian Endeavor, and possibly others, were well presented.

Rev. T. E. White, the brother who is going to the Isle of Wight County, Va., pastorate, embracing the churches at Windsor, Mount Carmel, Isle of Wight Court House and Bethlehem (which is in Nansemond County), made a very fine address on publications. It was decidedly original and very interesting. It called forth many expressions of appreciation and made a deep impression on the body. It was requested for publication in these columns.

Brother Charles E. Johnston, Superintendent of the Christian Orphanage, was at his best in presenting the claims of the enterprise. His success has been a marvel to us all and is surely the man for the place. They have now 90 orphans in their care and are expecting to have 100 by January 1, 1923. The orphanage has not only been a blessing to many fatherless and motherless children, but it has also been a blessing to our Church—it has learned to do better giving to the cause of Christ than it had ever done before this institution was launched, and now its work is the joy of every wide-awake Christian in the whole denomination. So far as we are acquainted, we believe this is true. Indeed, we do not see how any real Christian could fail to have joy in such a work as is being done in this orphanage.

Prof. P. J. Kernodle, of The Sun's Richmond office, was present, and seemed to be doing a good work in securing renewals and as opportunity came, in securing new subscribers. He reports the increase in new subscribers as very encouraging in a general way.

Two of the liveliest men in the Conference, age being considered, were two brothers, and both preachers. They were Revs. W. S. Long, D. D., and Rev. D. A. Long, D. D. Rev. D. A. is close on to eighty, and Rev. W. S. is now in his eighty-fourth year.

Rev. J. W. Holt, also a veteran member of the body, was present and seemed much stronger, physically, than he did in the Convention at Burlington, N. C., about the middle of October. He is interested in all the doings of the Church, nor does he forget to stand for what he thinks is for its best interests. Though weak in body, his mind seems alert.

There were three of the veterans of the Conference absent, being too feeble to attend. These were, first, Rev. J. D. Wicker, Sanford, N. C., who is, if we are not mistaken, over eighty years of age; second, Rev. William G. Clements, Morrisville, N. C., who, if we remember correctly, is now in his eighty-third year; third, Rev. Jas. W. Wellons, D. D., now in his ninety-seventh year. These dear brethren were very much missed, both by their personal absence and their wise and Christian

counsel. God bless the dear old men who have been with us in the burden and heat of the day, bearing their share of the work and the burdens that naturally fall upon the shoulders of the men who are known to be ready to take even more than their share and carry it.

Rev. J. D. Wicker entered the work of the ministry when he was about forty years of age and has done a good work in his day. Brother Wicker's beloved wife is very feeble and likely this, more than his own feebleness, kept him from Conference.

Rev. W. G. Clements is rendered quite feeble by a fall which he got several years ago, making it very difficult for him to get about in large crowds of people.

Rev. J. W. Wellons, D. D., Elon College, is the oldest man among us and is necessarily too old and feeble to get about to our public meetings.

These veterans have long been pillars in the work of our Church in North Carolina, and were much missed by the delegates and the people who assembled on this occasion for the annual rally of our work. They are indeed beloved brethren and will long hold a warm place in the hearts of our people, living or dead.

Since we last met with this Conference, many faces have disappeared—they have gone home, but the memory of these absentees is yet fresh and precious in the hearts and minds of the people.

Rev. R. L. Williamson, having served his term as President, and having done his work well, retired gracefully, and Rev. W. C. Wicker, D. D., was chosen as his successor. Brother Wicker is a son of Rev. J. D. Wicker, and is one of the strong men of the Church. He is a man of fine educational advantages. Indeed, it is said by good judges that he can take the place of any man on the faculty of Elon College and fill his place well. That is the kind of a specialist we like—a man who has so specialized as to be able to take any place that may be put upon him and do the work well.

Rev. Stanley W. Harrell was chosen Secretary and seemed to be well acquainted with the duties which fell to his hands.

Brother W. J. Ballentine is the Treasurer and a most excellent officer is he.

I must close this already too lengthy letter, as space is crying out, no more room for this time.

J. P. B.

TITHING OUR TIME.

I was made to wonder if it would not be profitable to both the work of God and ourselves if we would get into the habit of tithing our time as well as our money. True, money is needed to carry on God's work. But is not the time to study God's Word and to read what other experienced Christians have learned and given to us in periodical or book form very necessary also? It is so easily for the busy housewife to think she has not time to study and yet she will perhaps pray and ask God to help her be a blessing to others and be able to show them the way of salvation. If she will be a blessing to others and show them the way to Jesus, she must take time to sit at Jesus' feet and learn of Him first. We cannot hope to grow into the best that God expects of us without much prayer, study and preparation. Many people have spent time and talents writing valuable books that would help us so much, but we must take time to read them. Make room for reading in your

daily plan of work; that is as necessary to your spiritual welfare as food is to your physical body. Take time when you can be quiet and free to think undisturbed by the children and other home cares.

I find that the early morning hours are the best to give to God, while most children are yet in bed and you can be free to think and ponder over the blessings and mercies of God. Recently I learned a valuable lesson which may help some other sister to solve her problem. I had not been keeping up my prayer and Bible-study regularly. The children seemed unusually troublesome and it seemed as if I just could not force myself into doing anything regularly. I saw something had to be done at once. So my husband and I talked it over and we decided upon a plan which has worked wonders with me. In the early morning hours while the children are left in bed I place the alarm clock in plain view so that I do not forget how long I am reading, then I sit down and spend a certain time in reading, writing and a general Bible-study. I find that if I neglect to study God's Word and pray that I slip back and lose much I have gained. One cannot stop a wagon half-way up hill and expect it to remain where it first stopped. When once it stops going forward and upward, it naturally begins to gradually slip back. So with us in our daily lives, if we neglect to try to learn more of God's will, we shall naturally become careless and lose what ground we have gained. We must keep on fighting the battle, we must keep pushing ahead and striving to learn more and more of what God wants us to do. We must take time to keep saved.—*Selected.*

As Did the Mother of Moses.

An interesting story from the time of the deportation of Armenians from the city of Urfa has recently become known. In obedience to the commands of Talaat Pasha, the subject peoples from the surrounding country and from the city of Urfa were gathered in camps or driven in long processions through the caravan streets, on their way to the desert.

As these trains continued to pass through the city hundreds and thousands of children, weakened by hunger and unable to walk farther had to be left by the roadside. Their cries caused certain officials of the Provincial government to open orphanages—very primitive ones, to be sure—into which these children might be gathered. They were given Turkish names and the older ones were taught the Moslem faith. But these officials found it impossible to secure Mohammedian women to care for the children. Consequently Armenian women were employed, and these employees were permitted to remain in Urfa. From day to day as the caravans continued to pass, the more promising children from the hungry multitude were brought to the orphanage. Among the rescued some were only a few months old, and mothers who had recently lost their own infants were sought to nurse these little ones, as, with food and rest they were able to do.

So it came about that in a few instances, unknown to her employers, an Armenian mother, like that Hebrew mother of old, became an employed nurse for her own child.

If we mean, by the help of God, to emphasize before the world the worth of our Five Cardinal Principles, and help support all the enterprises that God has given us out of those Principles, why not preach about, teach of and pray for the one Movement that does this very thing, namely our Men and Millions?

CONTRIBUTIONS

SUFFOLK LETTER.

The following clipped from *Ledger-Dispatch* is the suggestion for this letter: "Pessimist" and under that the picture of Mrs. Sarah Smith, of New York, who, on her ninety-ninth birthday, looks with disfavor on the youth of today, intimating that they rule their parents.

Is her judgment the result of age or the statement of a fact? Do children in this day rule their parents? Was Isaiah right when he described the wolf and lamb dwelling together, the leopard lying down with the kid, the calf and the young lion and the fatling together; and a *little child* shall lead them? Did the Babe of Bethlehem draw the wise men from the east, and the angelic singers from heaven? Would home be home without the children? Would the church be the church without the children and the Sunday School? Is it true that, "of such is the Kingdom of Heaven?" Is it true that, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven?" Does the "world move forward on the feet of little children?" Would there be any Christmas were there no children? Do parents live for themselves or for their children? Is the human question box the child? Is all knowledge first in the form of question? Do children ask questions that wise men cannot answer? Who plays the piano in the home? Who runs the car that carries the family to Sunday School and church? Who reads the most and is the best educated in the modern family? Who makes the progress of the world the past generation or the present generation?

The opportunities of this age are the finest of any age in human history for education, and many children know more than their parents. The parents discover this and listen to their children as never before. The family is more democratic than it was a hundred years ago. There was a time when parents had the power of life and death over their children, and they exercised such power. Rulers had such power. Pharaoh decreed that all male children among the Jews should be destroyed at birth. That day is gone forever. Children now have a voice in the family and, where they know more, parents yield to them; and it is wise to do so. If parents lose control of their children, the children are not wholly to blame. The sense of obedience on the part of children is not dead nor grossly abused. The absence of cruel punishment in home and school indicates improvement in both. School children behave better than they did when Mrs. Sarah Smith went to school. Pessimism belongs to age; optimism belongs to youth; the same judgment results from the average in medium age and life. The young lawyer attends to the legal affairs of his father's estate. The young doctor ministers to his aged parents. The young minister expounds the word of God to his grand-parents. The little child leads the parents to Sunday School. The young daughter inspires the painting of the house, the clean linen in the dining room. The little child brings in the phonograph, the new Bible and the song book. There are old Christians who knew little of liberal giving until the children joined the church. Looking backward never saved a soul. It cost the life of Lot's wife. The world did not know God until it knew Him through *The Child*. "He that hath seen *Me* hath seen the *Father*."

God does not lose control of men because they think and choose and act for themselves; He controls them all the more. Parents do not lose control of their children because the children know enough to think and choose for themselves. They thereby increase their control.

W. W. STALEY.

ELON LETTER

Democracy must be organized before it can make its ideals effective. The exercise of high authority is not inconsistent with democracy. The difference between democracy and autocracy is in the sanction from which the authority of the ruler proceeds. The President of the United States exercises royal power and it is right that he should. It is the only hope of effectiveness and efficiency for a free people. But the President of the United States secures his authority by the voice of the populace. His authority does not inhere in himself nor does it originate with God. It comes from you and me and the millions like us, the plain, uncrowned, but sovereign people of this nation. And we can change our President if we do not approve the way he rules us.

The Christian Church rightly separated from Bishop Asbury's Methodist Church in 1792, not because the Church does not need persons of authority for the effective and efficient conduct of her business, but because there is no more room for the divine rights of bishops than there was for the divine rights of kings. Bishops who claimed divine sanction for their governmental powers have gradually had their divinity invaded by the laity and eventually the whole claim will be cast into the discard. And as we wonder now how the people ever for a moment tolerated the obnoxious claim of kings to rule by divine right, so the Church too in some happy day will look upon the whole claim of divine rights for ecclesiastics as ridiculous. The claim now is tragic, because it is the main obstacle in the way of the reunion of a divided Christendom. This does not mean that a reunited Church may not have bishops. But it does mean that the sanction for them will come from the members of the Church and not from a close corporation of ecclesiastical overlords.

But our Christian Church needs a more effective organization in order to accomplish her work for Christ. To be very specific, our annual conferences should not be helpless in the face of the problem we face of churches refusing to enter into pastorate relations. The conferences should be accorded the right to group churches into pastorates and to forbid ministers accepting calls in the future from a single church in such a group. Again our licentiate ministers so they tell me, feel the need of a visit from an older minister occasionally to their fields and of counsel on the ground respecting their work. Why should not our Conferences employ a Home Mission Field Secretary for this purpose? The Conference president of the M. P. Church has this duty. They are as free as we are. Their church law forbids that any one should hold this office for a longer term than five years. A democracy can change its rulers or leaders, if you prefer, whenever the common good demands it. Why should we be afraid of a

method that promises better efficiency just because our fathers did not see it that way?

I know of two splendid ministers who have left our Church recently. They reached a crisis in their local church work. They needed counsel. They could not get it through any recognized channel with us. They went where they can get it. I am not justifying their leaving our Church. I am just regretting that we lost them unnecessarily. I am arguing for a change in our official arrangement that will enable us to prevent such leakages as these.

I am getting sick and tired too of this disposition to refer to our general officers as autocrats. Beloved, these autocrats owe their authority to us. They are our hope, these general officers of our Church are, and if we fail to support them, the cause of Christ must suffer. During the American Christian Convention in Burlington a brother referred disparagingly to what he styled "The Dayton crowd!" Immediately my Irish was up and I claimed the personal ownership of the whole bunch. We put that "Dayton Crowd" in office and we can retire them to private life. It is their duty to promote the life and institutions of our Church. We must support them or turn them out. But while they are in, they are our only hope. Not to support them is to be guilty of treason to the Christ. We have the right to criticize certainly. But my brother make your criticism to the official privately or to the board that controls him. Back-biting in the Lord's work is inexcusable folly. And even while you criticize, be loyal enough to the cause of Christ to support those whose official scalp you seek.

This Christian Church of ours has achieved great things for God. We have greater things yet to do for him. We must reunite Christendom. We shall never do it until we improve our governmental organization so as to be able to deliver our full force for Christ and His cause. Let us face the facts and take measures to make our democracy more serviceable to the Kingdom.

W. A. HARPER.

BETHLEHEM COLLEGE LETTER

It seems proper that in this first "Letter" something should be said regarding the origin, name, location, and grade of Bethlehem Christian College. But this information is given with a knowledge of the fact that history is usually undesirable reading.

Bethlehem College originated first in the minds and hearts of the people of Georgia and Alabama. Every great institution is preceded by a great need. It was the sense of great need that actuated the people to think in terms of an institution of higher learning in the far South. For many years this institution was only a dream. But this dream soon translated itself into a vision which was cherished until it found expression at the Southern Christian Convention at Burlington, North Carolina, 1916. At this Convention there was considerable agitation relative to the College, and a Board of Trustees was elected. But the proposed College received only the moral indorsement of the Convention. And of course the Trustees could not build a College without money. Hence no definite steps were taken looking to the establishment of an institution.

Two years past and the Convention met at Raleigh, North Carolina. During this time the Men and Millions movement was born and the funds accruing from this movement gave rise to the hope that some day the long cherished vision of the people of the far South would be a reality. And it will.

The Raleigh Convention appointed a committee on Location, Charter, Grade and Name. This committee entered upon its duties at once.

The competitive plan was adopted by the committee as the most feasible course to pursue in securing a location. The committee received offers of land and money from Columbus, Ga., Americus, Ga., Roanoke, Ala., Abanda, Ala., and Wadley, Ala., for the location of the proposed College in their several localities. After visiting all the places making offers for the location of the proposed College, the committee decided to locate the College at Wadley, Ala., the forty-one-acre campus being given by Mr. Hodge, a citizen of the town, and \$24,000 in cash being given by the citizens of the town and community.

After surveying the field and investigating the conditions, it was thought that an institution of Junior College grade would meet all present demands and is all that should be undertaken at the present time. It is hoped that within a few years it will become a standard College.

The committee sent out requests to the interested people to send in names for the College. Quite a number of suggestions were received. After receiving these suggestions, the committee decided to name the institution "Bethlehem" Christian College." The name "Bethlehem" comes from the Hebrew words which mean "The House of Bread." More next week.

R. F. BROWN,
Financial Secretary.

FROM GERMANY.

On board Steamer Reliance, U. A. L. from Hamburg to New York.

Dear Doctor Barrett and the Christian Sun:

I am on my way home with my invalid wife from a two months visit to Europe. I have forgotten where I wrote from last; but as I have spent forty days in Germany, I shall confine my thoughts principally to Berlin and Germany. I wish first to say that we sailed on the *Homeric*, formerly the *Bismark*, in peace times; but was taken over by the English after the war. This is the second largest ship afloat and a palace on the seas. Its passengers were mixed with celebrated men and women. Some of the very rich and some of great talent and women from the folly up to grand opera. They seemed to be married women who had left their husbands, wives and sweethearts homes off on a vacation for pleasure. Two bars opened as soon as the three-mile was passed and high life started up and continued the entire eight days on the seas. We are returning on a splendid ship, loaded down with passengers of very different temperaments. They all seem like a large family of sober, genteel ladies and gentlemen. No drinking, no gambling, no hilarity, nothing but harmony and genteel conduct. This is due in a large manner to recent emergency law passed by Congress in the States preventing wines, liquors, and beer or any spirits to enter the port of New York on ship board.

I understand all the ships sailing from Europe for New York since this law was passed have left all their liquor behind. There is no sign of any on this ship—and I understand they always carried it before. This should be evidence sufficient to satisfy our folks who say prohibition does not prohibit, that our U. S. A. Congress intends to prohibit the sale of this

demon. This means good bye to light wines and beer some of our politicians are clamoring for. You can give credit for this blessing to our grand and glorious women.

When you have lived for two months in Europe in the midst of wines, liquors, beers etc., you would certainly enjoy nothing, but pure water as we are getting on this ship. They held Mrs. King in the hospital for thirty days before they gave her the first drop of water. I was forced to buy mineral water at my hotel, while they served wines almost free with your meals. Food is getting very scarce in Germany, but they seem to have an abundance of wine. I was taught to believe at home that the Germans were cannibals, murderers, highway robbers and we were told by the French, Belgians, and Hollanders that we were going into Germany at the risk of our loves.

I am glad that I have lived with them long enough to know them better and to say that we have formed the wrong impression. I have found them to be great friends to me. I have received every comfort and courtesy that I could wish. My own country could not have done more for me and my wife's comfort than these people have done.

It is true, Germany is on her knees now, and the people are beginning to feel the pangs of suffering, and she is to be pitied. France has taken all her coal and unless some relief they will die this winter from starvation and cold. They are now practically on the verge of Bolshevism. The societies are in power now and they have a splendid leader in President Ebert, who is only a very plain man, but they say they will not starve while there is food in Germany or the nearby countries.

Russia and Poland have suffered under Bolshevism as ignorant as they are and when German starts this force amongst a highly educated and intelligent nation as she is, conditions will be deplorable. Our Ambassador, Mr. Houghton, said to me the day before leaving Berlin that he was hopeful of making a friend in the States this winter to help these people through the very cold season. I truly hope he will be successful, as I have here found them to be men and women of big hearts just like some of us.

The Quakers are doing a wonderful lot of good in Germany. They are like angels from above to these people. They are feeding the poor children at school, otherwise they could not go to school or even live.

Berlin is a great city of four and one half million people. The Kaiser did so much for their city from 1901 to 1910. The architecture is practically the same all over the empire, but they have the best streets and buildings I have ever seen in any city. None of the buildings are over four or five stories, but are all well constructed.

I cannot understand why the Kaiser or the Crown Prince signed a declaration of war when they had all to lose and nothing to gain. I am writing this letter on the 5th day out in the midst of our first storm and will give your editor trouble to read it.

We have five more days of this trip before reaching New York. I have had quite an experience in Europe for the past sixty days and but for one sad experience in Berlin—this would have been the most wonderful trip of my life. I have enough and when I shall be permitted to see the statue of liberty once more, I think I shall feel like saying, "Old lady, if you see my face again—you will have to turn around." —JOHN KING.

THE NORTH CAROLINA CONFERENCE.

The North Carolina Christian Conference met in Annual session at Hines Chapel, Guilford county, Tuesday, November 14, 1922, and was called to order by Rev. R. L. Williamson, president. After religious worship conducted by Rev. G. O. Lankford, D.D., the conference proceeded to business. The welcome address was made by Rev. C. E. Gerring, pastor of the church, and the response by L. M. Clymer of the Greensboro Church.

In the afternoon the Referendum Vote was considered at length, but it was not until the third day that the matter was fully disposed of.

Wednesday, after the introductory exercises of the second day, the report on Sunday Schools and Christian Endeavor was considered. An address by Miss Eldredge was given. The reports on Home and Foreign Missions were read. Dr. J. O. Atkinson spoke on these reports. The report of the Woman's Board was presented by Mrs. Carroll. Men and Millions Forward Movement was presented and was stressed. Besides the address by the Mission Secretary many others pledged their support.

Thursday, after opening exercises, the conference proceeded to the consideration of the reports on Superannuation, Moral Reform, and Memories. The apportionment for the coming year stand substantially as for the past year.

The report on Christian Orphanage was presented by Chas. D. Johnston, Superintendent. The report on Christian Union by Dr. W. A. Harper; the report on Education by Dr. N. G. Newman; and the report on Religious Literature by Rev. C. B. Riddle—all were duly considered. Rev. T. E. White delivered the address on Religious Literature to good effect.

The following resolutions were adapted:

Whereas there is a motion passed to continue the North Carolina Christian Conference for three years until the present obligations of said Conferences be met, moved that the three original Conferences be authorized to reorganize with the same members, officers, and committees as at the time of merger.

Be it Resolved: That the local conferences be requested to hold their annual meetings before the date for the annual session of The North Carolina Christian Conference which meets in annual session on Tuesday following the second Sunday in November: And that first, all ordained ministers holding membership in the local conferences shall be members of the N. C. Christian Conference, and second lay delegates shall be elected by the local conferences to the North Carolina Conference on the basis of one lay delegate for each two hundred members or major fraction thereof within said local conference.

It is furthermore requested that a Commission of Policy be appointed to draw up and submit to the North Carolina Christian Conference during its present session, Articles of Agreement outlining the scope of work and the authority to be exercised both by the local Conferences, and by the General Conference.

Rev. G. C. Crutchfield was ordained by Revs. T. E. White, P. H. Fleming and W. S. Long. Drs. Atkinson and Harper were chosen delegates to the Washington, (D. C.) Conference of Faith and Order. After the installation of Dr. W. C. Wicker, President; Hon. W. J. Graham, Vice President; Rev. S. C. Harrell, Secretary; Dr. W. A. Harper, Assistant Secretary; and W. J. Ballentine, Treasurer, the conference adjourned to meet on Tuesday after the second Sunday in November, 1923, at Wake Chapel in Wake County, N. C.—Benediction.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

GIVE THE SIGNERS A CHANCE.

This writer happens to know that what thousands who signed pledges for Men and Millions want now is a chance to pay those pledges. If pastors will just speak a word of encouragement, and if Captains will speak to the signers, they will cheerfully and faithfully pay these pledges, meet their obligations to this movement of, and for their church. Several who signed these pledges have said to the writer recently, "we do not know who the Captain in our church is, and our pastor never speaks about Men and Millions." These subscribers are honest, sincere, loyal and want to discharge their solemn obligations. Why not give them a chance? Many have been in such financial strains that they could not pay. Business is better now: conditions are favorable: money is easier and now they wish to pay up.

Every Captain and every Woman Leader in every church should now get busy and give the subscribers a chance. It will only take a day or two of each Captains time to get on his car or his buggy and call upon every subscriber in his church. Oh! how we wish all could be given this chance to do this great and good and holy thing for the church we love, and for the one cause—Men and Millions—that undertakes to carry forward all the church is, has, and tries to do.

J. O. ATKINSON.

KNOCKING MEN AND MILLIONS.

A faithful Captain in one of our churches writes as follows:

"I think Men and Millions is one of the greatest movements that God has entrusted to us.

I have not been able to do much, however, and unless there is a change I do not see any chance to do much. The Movement has been knocked on every side, and the thing that cuts me to the quick is that some of our ministers have knocked it in churches, in the homes and everywhere else they have had a chance. If you will multiply this kind of preaching by bad crops you will see what a hard time I am having with Men and Millions."

As I have stated in this correspondence before, no member of the Christian Church who understands Men and Millions can consistently oppose it. For it stands exactly for what the Christian Church stands for, seeks to proclaim to all the world the five cardinal principles of the Church and to help in every way possible every enterprise of the Church. The preacher who in the pulpit, or out of it, opposes Men and Millions opposes, therefore, the very Church that affords him a pulpit from which he preaches and before his people advocates that which would destroy all that his Church has ever done or is seeking to do. I say this of course, taking it for granted that the pastors opposing understand Men and Millions in its motive, purpose and program. This qualification is added because I know full well that no preacher with an understanding of the purpose and program of Men and Millions can oppose it no more than he can oppose the principles and position and possessions of this present hour some have always managed to misunderstand and oppose the best, the purest and holiest that God ever gave to earth. Not every enterprise that the world opposes is good by any means, but so far as the writer has ever read or observed no really

true, noble, holy enterprise or movement has ever been given by God or man which did not meet opposers and objectors. This possibly is the way our Heavenly Father has of making a really good cause strong and mighty in the world.

I have the faith to believe that Men and Millions will not only come to triumph and a great victory but will be the strongest and the more victorious in spite of the indifference and the opposition and the misunderstanding on the part of some to this the holiest and the most helpful Movement God has seen fit to give to the Christian Church in all its history.

MEN AND MILLIONS PLEDGES.

Our Men and Millions pledges were made in good faith. As Dr. Staley has so repeatedly said in the *Sun* we can no more repudiate these pledges than we can any other debt we owe or obligation we have assumed. This obligation in fact is the more binding because we made it in the name and for the sake of our church and God.

We are now seeking to give every subscriber a chance to pay some on his pledges before Dec. 25. Rev. E. M. Carter began last Monday in our Alabama Conference to go in company with the Captain in each church to call on every subscriber in the church to pay something on his M. & M. pledge. Bro. Carter is and has been deeply interested in M. & M. from the beginning and will now give every day of his time to this work till all subscribers in the churches of his Conference have been seen. Bro. Carter is enjoying his work and will meet with success because his heart is in it.

J. O. ATKINSON.

UNITED STUDY OF PROMOTION WORK.

"They were considering the financial programs of the churches, but the one outstanding impression was the spiritual solidarity of the group." Thus an observer characterized the conference on "Better Methods of Promotional Work," held at Columbus, Ohio, November 1 and 2, under the auspices of the Federal Council of the Churches and attended by delegated representatives of the promotional agencies of seventeen denominations. "The great missionary objectives for which each denomination was seeking its money," the observer explained, "were so fully one, and the problems of the several organizations so identical, that there was a new experience of unity in a common task."

The keynote of the inseparability of the financial program from the spiritual motive was sounded in the opening address by Dr. Robert E. Speer, the President of the Federal Council, on "The Purpose and Scope of a Denomination's Promotional Program." "The forward movements or promotional organizations," he said, "must unite, not separate, the financial and the spiritual ideals. Financial support for the church is not simply a business proposition to be handled mechanically through schemes of budgets and apportionments; if it is to be permanently sustained at a high level, it has to rest back on a deep spiritual foundation. We must be on our guard constantly to see that the right motives are appealed to. To appeal for support for the church on the ground that religion helps business, or for missions on the ground that trade and security follow the work of the

missionary, is subtly to undermine the real power of the Christian religion."

"The churches are not undertaking these 'forward movements,'" another speaker declared, "in order that they may raise great sums of money; they are raising great sums of money in order that there may be a forward movement."

"The heart of the church is sound to an appeal to meet a real need when once it is clearly seen," was the testimony of Bishop Thomas Nicholson, of the Methodist Episcopal Church, Chairman of the conference. "As an evidence of this, the Methodist Episcopal Church has raised during the two months ending October 31, \$2,000,000. in new money to take the 'sag' out of the Centenary receipts."

The conference was devoted to an interchange of experience as to methods and plans used by the various promotional organizations. The fundamental importance of training in stewardship and methods for doing it in Sunday Schools, study classes, young people's societies and other organizations, was discussed by Rev. David McConaughy, of the New Era Movement of the Presbyterian Church in the U. S. A.; Rev. J. H. White, of the New World Movement of the United Presbyterian Church; Rev. Harry S. Myers, of the Baptist Board of Promotion; Rev. W. E. Lampe, of the Reformed Church in the U. S.; and Rev. G. D. Batdorf, of the United Brethren. Special attention centered around better methods of educational publicity. Rev. Bert Wilson, of the United Christian Missionary Society urged the preparation of literature less in quantity but better in quality. The value of charts and graphs and of the stereopticon was described by Rev. James G. Bailey, of the Presbyterian New Era Movement, and Rev. Ralph E. Diffendorfer, of the Methodist Episcopal Committee on Conservation and Advance, both of whom emphasized the strength of the appeal to the eye. Developing better contact with the press, both in news service and in advertising was urged by Herbert H. Smith, of the Presbyterian Department of Publicity.

The practical questions of budgeting, every-member canvass and accounting were considered in detail. Rev. R. J. Wade, secretary of the Council of Boards of Benevolence of the Methodist Episcopal Church, discussed the advantages of the co-operative budget, including all the boards, missionary, educational and benevolent, as over against the old system under which each of a dozen separate boards made its own independent appeal to the local church. Better Methods in the every-member canvass in the local church were discussed by Rev. M. E. Melvin, of the Progressive Campaign of the Presbyterian Church in the U. S. (South), who urged the need for some plan for training canvassers for a more effective carrying out of their task. The importance of better systems of accounting was presented by Rev. J. W. Kilbon, treasurer of the Congregational Commission on Missions, who pointed out the necessity for a uniform definition of what the boards are to mean by "overhead" expenses.

The fact that most of the forward movements are nearing the end of their allotted span caused interest in the relation of the promotional organization to the administrative boards of the denomination. The development of central promotional agencies, functioning for all the board, was noted in most of the denominations, in some cases, like the Methodist and the Baptist, entirely supplanting all separate promotional work by the individual boards. The further step of unified administration among the boards, as well as unified promotion was noted in the case of the Presiding Bishop and Council of the Protestant Episcopal Church and the United Christian Missionary So-

ciety, the latter being described by Rev. F. W. Burnham, the President of the Society.

The conference proved so helpful that the Federal Council of the Churches was requested to convene a similar gathering next April, to consider the general theme "Mobilizing the Resources of the Local Church for the whole Christian Program."

The following promotional organizations were represented and participated in all the discussions of the Conference:

The General Board of Promotion of the Northern Baptist Convention.

The Congressional Commission on Missions.
The United Christian Missionary Society.

The Forward Movement of the Christian Church.

The Forward Movement of the Evangelical Synod.

The Five Years Meeting of the Friends.

The Methodist Episcopal Committee on Conservation and Advance.

The Department of Finance of the Canadian Methodist Church.

The Forward Movement of the Methodist Protestant Church.

The New Life Movement of the Moravian Church.

The New Era Movement of the Presbyterian Church in the U. S. A.

The Progressive Campaign of the Presbyterian Church in the U. S. (South).

The Progressive Campaign of the Reformed Church in America.

The Forward Movement of the Reformed Church in the U. S.

The New World Movement of the United Presbyterian Church.

The Board of Administration of the Church of the United Brethren in Christ.

The Church of the Brethren.

F. C.

NEAR EAST RELIEF.

By FRED D. SMITH

(Formerly International Secretary Y. M. C. A., now Chairman of the Commission on Councils of Churches, Federal Council of Churches.)

"The need of American relief in the Near East is as great as it ever was. Who dares to think or say that the need is over? With such pitiable poverty there it seemed as if we never would catch up. Just an illustration. I went down to the dock at Constantinople and saw two barges come in,—three thousand people, sickly, half-starved, helpless, hopeless, refugees in rags or nakedness, wretched beyond belief unless you once see it with your own eyes. 'They go to Near East Relief,' said the matter-of-fact dock-master Scotch, I think 'a dribble of where they come from.' And I thought back to my America with bounties heaped up and riches stored up for rust to decay and moths to corrupt. God help us to pour out rivers, not dribbles, of relief. America, believe me, must do this job—for after the war the rest of the nations are all in.

"I do not hesitate to say that the Near East Relief is the finest piece of machinery any nation has to function. Its work is 100 per cent efficient. Besides my own observations in Palestine, Syria, farther East and a Constantinople, I constantly ran into the evidences of its influence and its reputation for efficient service. During my experience of a good many years such universal testimony to the clean-cut character and the minimized waste of Near East Relief operations is decidedly exceptional in rating organizations of similar kind. Even among refugees one did not see able-bodied 'sitters' or hangers-on. All men

able to work are hustled to jobs. Women are employed as far as possible in work that helps toward the support of themselves, their dependent children and the orphan institutions. This American relief policy, over and above immediate care of the sick and helpless, frees it from any taint of pauperism.

"It's great to see Americans plan so intelligently, organize so efficiently, and administer so wisely. An amazing standard of life-sustaining food ration has been scientifically worked out. We figured that one of our dinners for two would feed about twenty-four people all day on the relief basis. I was deeply impressed by the scientific method which characterizes Near East Relief operations. The orphan children gathered in institutions learn not only to read and write and figure but each one of them is learning how to do some specific thing—practical, vocational, self-helpful. In the grounds of one orphanage I looked over a group of hundreds of girl orphans. 'Do you mean to say that these six to eight year olds in front do anything like work?' I asked. 'Yes, indeed,' replied the Director, 'they all are learning either to sew buttons on or to sew button-holes.'

"I was charmed with the spirit of the Near East Relief work in its field. Coming on from the Far East and the fields of Christian endeavor in Asiatic lands, I found inspiration in the courage of the American workers 'on the job' and the evidences on every hand that the people of the Near East look, O, so earnestly, to America for their future. Actual laughter and the joy of play I saw in hosts of Armenian children rescued by Americans, now in training as wards of America. Here America continues to put her best foot forward. No spontaneous expression of America's national will has ever been more clear than the will to give the most practical substitute when the possibility of political help passed by in war.

"America is in danger of being put down among the nations for a quitter. This I say fresh from a world round of observation. Near East Relief was one way of showing we meant what we said when we fought for an ideal of world service—not to save our own skins. No one organization ever had more nation-wide backing of the American people. Near East Relief is a way of continuing to prove that we do not intend to be dodgers. To quit before finishing the job would be a national sin."

SAD! SAD!! CONDITIONS.

In a certain county in the United States twenty-five per cent of young men examined for the Great War were found to be affected by the much dreaded plagues resulting from impure life. Think, oh think! of the terrible results in three generations if these awful ravages are not stayed.

In your own county the present results may not be nearly so bad. Yet all who know conditions will agree that they are surely serious.

Who is to blame— What did you do to prevent the present conditions?

What will you do NOW to prevent further disaster?

What was the cause? *Lack of knowledge and lack of will power for individual control.*

During the war a much-honored Secretary of the cabinet exclaimed "The remedy? There is but one—contenance." He should have said "For prevention, contenance—absolute self-control:" As you cannot recall water that has gone over the dam to return to give power to the mill, so venereally corrupted bodies may never become normal again. Relief may be given, and perhaps sometimes a cure. The best of physicians and surgeons have to admit that after they have thought there was an absolute cure, sometimes

twenty years, more or less, later, it has been found that the disease germs have been lodged in latent condition in some part of the body, and have broken forth to cause sudden or lingering death, and often terrible infection to one's family.

Again we ask, who is to blame for present sad conditions? What did you do to prevent them? What will you do NOW to prevent further disaster to individuals, to homes, the nation and the world?

It is our bounden duty to teach and to practice, by God's grace, proper and holy control.

True Sunday School, Christian Endeavor and like workers for the salvation of souls and human betterment, give free service for the uplift and saving of fellow-being. The Great Purity Legion, a department of the International Purity Association, gives free service to this most sadly needed mission, not a dollar of gain to themselves in this glorious work for prevention. We are endeavoring to circulate *widely the best obtainable* printed helps. God, has said, "My people are destroyed for lack of knowledge." The Great Purity Legion's list of purity booklets, graded to the ages of each sex, embraces in the main that which is needed.

For booklets desired, or in forwarding donation, address—

THE GREAT PURITY LEGION

Albert Godley, Supt.

Tenafly, N. J.

THANKS.

Again, we acknowledge with grateful hearts the following amounts sent us for our Mebane Christian Church:

Fred Rice	\$ 1.00
Daniel Christopher	1.00
Friends	9.30
R. Cooper	1.00
Mrs. W. H. Newlin	25.00
John Shanklin	1.00
A. Grossman	2.00
C. O. Pickard	1.00
Rev. C. F. Apple	5.00
J. H. Shanklin	1.00
Alex. Shanklin	1.00
Charlie Shanklin	1.00
Arlis Hunt	1.00
Walter Dillard	1.00
Mrs. Ellen Lynch	5.00
Newton Willson	1.00
Dr. J. O. Atkinson	3.00
Charlie Henderson	2.00
W. L. Smith	5.00

Total \$67.30

We are now having the folding doors put in. We forgot to say that the \$15. Bible for our pulpit was given to us by a Presbyterian Elder, and that the pulpit, settee, chairs which cost \$35, and the memorial windows which cost more than \$125. were given by Presbyterian friends. This little band has never failed in a single thing that the conference has required of them, neither have they failed in their "Men and Millions" obligations. We think the Mission Board should help us, at least to some extent, and we are expecting it. As the writer, we believe in helping them who help themselves. We owe a thousand dollars, and half of this is with a Bank, and we all know what that means, when it comes due. And we will assuredly appreciate the help you may give us. Yes we thank you for what you are going to do. Well, our churches, Danville and Mebane, went up to Conference with all obligations paid up in full. These two churches have fine Sunday Schools and prayer meetings. Send all checks to the pastor.

P. T. KLAPP, Pastor, Elon College, N. C.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

DECEMBER 3RD, 1922.

SUBJECT: "Jesus Sending Out Missionaries."
Luke 9:1-10:24.

GOLDEN TEXT: "The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Luke 10:2

DEVOTIONAL READING: Matt. 28:16-20.

REFERENCE MATERIAL: Matt. 10:1-42; John 17:17-21; 20:21.

LESSONS TO LEARN.

Last Sunday's lesson was "Jesus the Great Missionary." To-day the lesson tells of how Jesus extended His missionary work by sending out the twelve, and then the seventy to preach the Kingdom of God. The only way He provided for the extension of the Kingdom, was that of the work of his followers. They were to tell others, and those, others, and so on until this day does the work go on. Luke tells in the ninth chapter of the injunctions given to the disciples when they went forth, of the miracle of feeding the multitude with the five loaves and two fishes, of the teachings of Jesus to His followers, urging them to follow Him, of the healing of the boy with the unclean spirit, and of the transfiguration on the mountain. The tenth chapter continues the story of the ministry of Christ by telling of the sending out of the seventy, and of their joyful return.

Jesus did not try to do all the work alone. He instructed others. He trained workers. He sent out missionaries. To inspire others to carry on a good work is a great accomplishment. This is the best of all of our Sunday School work the forming of the right kind of character, the inspiring of the lives of boys and girls to go out into the work of the world, with the spirit of the Master, making their lives count for good in His service. The greatest work that you may ever do may be to train some child to go out to work. The greatest work your Sunday School may ever do, may be to enlist one or more life recruits who will feel in their hearts a consciousness that life belongs to God, that it is a gift from Him, and because of that feeling, will desire to give life in a definite way to His service. The first thing is to develop this feeling, and secure this decision from your young people. And just as essential then is it that you make it possible for that young person to realize the ideal of his heart, and be trained to teach the Word of God by a life wholly dedicated to His service.

"Pray ye the Lord of the harvest." Pray, and work. The farmer may pray for a plenteous harvest, but he joins daily toil with his prayer. "Christian workers are always to be sure of the power of God in their enterprise, but they are never to allow it to lessen their own activity. God's power works through God's people. Jesus makes the success of the disciples possible in feeding the multitude but the disciple's activity makes his provision effective. Home missions is Christ's task and *our opportunity*." (Dr. C. B. McAfee).

In his book on "Quiet Talks on Service," S. D. Gordon, writes:

"One day my tired eyes lit upon that wondrous phrase, 'The Lord of the harvest.' It caught fire in my heart at once. 'Oh! there is a Lord of the harvest,' I said to myself. I had been forgetting that. He is a Lord, a masterful One. He has the whole campaign mapped out, and each one's part in helping mapped out, too. And I let the responsibility of the campaign lie over where it belonged. When night came I went to bed to sleep. My pillow was this, 'There is a Lord of the harvest.' There is a Lord to the harvest. He is taking care of things. My part is full, faithful, intelligent obedience to him. He is a Master, a masterful One. He is organizing a victory."

Your church is progressing in all lines of its work. We are undertaking greater missionary enterprises, at home and abroad, than ever before. Every great movement, and every campaign we have undertaken, have been entered into in order that we as the Christian Church may do a larger service to carry on the work which Jesus Christ began when He lived here on earth. He lived in a little corner of the world, but His constant teaching and thought pertained to a whole world. Every dollar given in His name, has helped to realize His ideal of world Kingdom. Every life consecrated to His service counts immeasurably. Is your Sunday School constantly keeping before your members the privilege, and honor of being a Life Recruit for Him. Would it not be splendid if one of your members after studying this lesson in your own Sunday School should say: "Here am I. I will work, I will study, I will prepare myself, and I will spend and be spent until people everywhere have a fair chance at the good things of life"?

"Consecrate me now to Thy service, Lord,
By the pow'r of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine."

CHRISTIAN ENDEAVOR TOPIC.

DECEMBER 3RD, 1922.

SUBJECTS "Better speaking."—Prov. 10:10-21, 31, 32.

THOUGHTS ON THE LESSON.

"If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain."

James 1:26.

"But far more numerous was the herd of such, Who think too little and talk too much."

Dryden (Verse 19)

Learn something new every day. "Wise men lay up knowledge." Right knowledge gives you something worth talking about, and so provided for "Better Speaking." Gossip often occupies our time because we have no higher thoughts and no better knowledge. Verse 14.

"Gossip is simply the outburst of envy and malice—like a Chinese firecracker—often a fizz and usually dangerous only to him who explodes it.—*Herbert Kaufman*."

"If your lips would keep from slips,
Five things observe with care—
To whom you speak, of whom you speak,
And how, and when and where."—*Anon.*

"If any man offend not in word, the same is

a perfect man, and able also to bridle the whole body."

James 3:2

"A thoughtful man will never set
His tongue a-going, and forget
To stop it when his brain has quit
A-thinking thoughts to offer it."

MEETING PLANS.

"The Devotional Meeting Annual" of the Epworth League, suggests a poster for this meeting with a big megaphone featured and the word "SAY" in big letters across the mouth of the megaphone. To the right could then be printed "We Want You at Christian Endeavor Tonight."

The following subjects for short talks (not over three minutes each) may be given to several Endeavorers before the meeting:

"A Troublesome Little Member."—(James 3:5.)

"Words Fitly Spoken."—(Proverbs 25:11)

"A Gentle Tongue Gives Life."—(Proverbs 15:4.)

"The Source Within."—(Luke 6:45)

"Clean Speech.—(A campaign for Clean Speech may be suggested)

The Value of Telling the Good Things about Folks.

Organize a Junior or a Senior Society in a neighboring church. Talk with the pastor there about Christian Endeavor. Tell him what it means for your church, and offer to assist his in enlisting his young people's interest. Go over to his church in a body, if he is willing, and tell your story. Perhaps you may hold a sample meeting.

—*Endeavorers Daily Companion.*

HAVE YOU READ YOUR HANDBOOK?

Copies of "The Sunday School and Christian Endeavor Handbook of the Southern Christian Convention" have been sent by the Board of Religious Education to every pastor and every Sunday School in the Southern Convention. This book is free, but it is also *valuable*.

It is valuable because of the minutes of our five Sunday School and Christian Endeavor Conventions, which it contains. Two of these Conventions were organized in 1922. All of them held inspiring and successful sessions. The reports given at these gatherings are both encouraging and suggestive. If the recommendations are carried out in the year's work, even greater progress will be evident when Handbook of 1923 appears.

The statistics, while not yet complete, are much ahead of those of last year. Last year we were only able to obtain the record of 119 Sunday Schools, with a total membership of 13,880. This year's Handbook shows 201 Sunday Schools, with a total membership of 21,766. Our goal for the total membership by the time of the meeting of the American Christian Convention was 20,000, a goal reached and surpassed.

The Handbook is also valuable because it reveals points of weakness, as well as gratifying strength. Especially evident is the small number of Teacher Training Classes in all of the Conventions. If our work is to grow, we must have more trained workers. A poor teacher can spoil a good lesson. Several superintendents have written recently for information regarding organizing a Teacher Training Class this fall, and it is to be hoped that many more will follow their example, and strive to see a class meeting regularly, studying what to teach and how to teach so that the lesson will satisfy the needs of the pupils in our Sunday Schools.

The next issue of our Handbook, in keeping with our progress should be a "Handbook of Religious Education" and include in the records our Daily Vacation Bible Schools, Week Day Schools of Religion and all agencies working together to win our boys and girls to Jesus Christ.

Have you read your Handbook? It was sent for your information, that you may keep in touch with our work. It was sent for your inspiration, that you may aid in making the work go forward. A few more copies may be secured from the Field Secretary, 1012 East Marshall Street, Richmond, Virginia, if request is made.

A NEW PROFESSION—DIRECTOR OF RELIGIOUS EDUCATION.

Phillips Brooks once said: "Who helps a child helps humanity with a distinctness, with an immediateness which no other help given to human creatures in any other stages of their human life can possibly give again." And President Jordan has further declared: "If you wish to go in for philanthropy, if you wish to be of any use in the world, do something for little children. We can dress the sore, bandage the wound, imprison the criminal, heal the sick and bury the dead, but there is always a chance that we can save the child." And both of these utterances were made by men who loved the Master who declared long years ago: "Whoso shall receive one such little child in my name, receiveth me." No work in all the world can be greater than to save our child life. The whole life is saved when a child is kept in harmony with his Heavenly Father. The supreme work of the church is the production of men and women with ideals to supply the very great need of the world and its fertile field for work is found among our children.

Religious education is the powerful instrument which has been often overlooked and misunderstood in accomplishing this great task of the church. Religious education is more than instruction. Religious education involves the whole of life, makes religious ideals and purposes the ruling motives of every act of the individual. Religious education leads the child to a gradual development of the spiritual nature, so that it is the most natural thing in the world for him to feel that he "must be about his Father's business." Religious education makes it possible for the boy and girl to accept Jesus Christ as their Saviour and Master and Friend, without first going far astray into the fields of evil. Religious education provides for growth through a program of worship of the Heavenly Father, instruction in His Word and about His children everywhere, and of service with Him. And such a religious, or more truly such a Christian, education, is the birthright of every child that is born into the world, a birthright of which many thousands have been cruelly cheated. The best and most natural way for this child, to receive this heritage is to grow into it gradually from the beginning and those spiritual ideals which have been built into the structure of his very being from earliest childhood form the dynamic force in his later life. And this is the need of the church, of the nation, and of the world today, men and women governed so thoroughly and completely by high Christian ideals that injustice and oppression will be foreign to their very natures.

The Protestant Church has never taken religious education very seriously. In the early days of its modern existence, even the Sunday School was opposed by conscientious, devoted leaders of the church. They regarded such a

school as a profanation of the Lord's Day. The Archbishop of Canterbury opposed the movement in no uncertain terms. Many church doors were closed entirely to it, that the Church might not be contaminated by such use, when it had been dedicated to preaching and worship and in no way to teaching. But the Sunday School finally won, and has served the church effectively ever since. And to extend this great work so that every child may have the teaching he needs, certain forces have been working until today the church in coming to recognize as never before that religious education must form an important part of its activity.

We have often heard that "New occasions teach new duties." Just as true is it that new occasions bring forth men to carry on the work of the new day. And the church found that in the field of religious education as in every phase of its work, that the problem was resolved largely into one of leadership. When the seriousness of the task was recognized, serious demands had to be met. In 1906 the first Director of Religious Education, or Minister of Education as many prefer to call him, began his duties in a church in Buffalo, New York, and since that time, the work has grown until today over three hundred men and women are devoting their entire time to supervising and directing the educational program of local churches. This is not a vocation or a profession born in a day, to flourish for a few hours and then to disappear. It has just begun its work. It issues a call to Christian service in terms as unmistakable and as divine as that of the ministry itself. The church of the future must be a teaching as well as a preaching church if it is to live up to its great opportunities.

Certain definite forces have been at work which have made this profession a necessary part of aggressive church work.

(1) The church of 1922 faces different conditions than the church of one hundred years ago. The very complexity of our modern life, even in its demands upon our boys and girls, presents problems to the church which is trying to really touch the life of youth. The child of today faces conditions of which the child of yesterday know nothing. The child of today must be prepared for a tomorrow filled with problems of which we can only guess. And with this very complexity, the church must also recognize that the home is not the strong ally of religious education that it once was. The early homes were decidedly religious. Also in the first days of our nation, the public school, religious in origin, was an active agency in teaching religion. Not much more than a century ago, eighty per cent of the cities and towns of Massachusetts required the use of the Bible as a reading book. Today we find a public school which as a rule at best reads a few verses without comment from the Bible. All of these conditions which have been constantly shifting, make it more essential for the church to realize that it is the force in the community which is directly responsible for the religious training of the young, and to recognize this responsibility by devoting time and money and consecrated, trained effort to this work. Religious education must come to be regarded in the same essential light, and with the same higher standards that secular education is looked upon with. To do this a trained leadership in religious education is vital. Here lies the work of the Director of Religious Education.

(2) During the past twenty-five years, there has been much progress in child welfare work. Many organizations have been formed to guard

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

the child spiritually and morally as well as to care for him physically. Much has been written and much said on the subject. Leaders have differed. Many of these new ideas have been hurtled at our churches, until there has been much confusion in the minds of the untrained workers. Everything is essential when promoted by its instigator. The Sunday School Superintendent has been often in doubt. He has no place to which to turn for light. As a result many a new organization started in good faith has died, or a church has become inactive, simply because so much was suggested, and the leaders became discouraged. The church has long needed specialists who are able to adapt the work to the local church, and to correlate the work proposed as essential in religious education.

(3) In the training work in the local church, the emphasis has been placed upon *Specialization*. This has meant progress along many lines. Workers have been encouraged to study. Teacher training has been more popular. But along with these advantages, also this very program of specialization has emphasized the need of one to direct the whole, of one who has a broader view of the whole program of the church. The danger is that the specialist sees only his own field, without its relation to other activities, and urges it to the sacrifice, sometimes it is to be feared, of all other activities. We need the specialist in his department. But above him, to supervise, we need the leader who can see the work of every department in its relation to every other department and so work out the whole that there will be that gradual, normal development of the child's nature that is the great aim of all our work.

(4) And a fourth force that has been in silent operation toward the creating of this new profession, is the growth of the church consciousness of the need of an effective program of religious education. Surveys like that of the Interchurch World Movement have helped more than any other single force to bring this condition of need and threatening danger before our eyes. It is difficult to realize that 69 per cent of the children of America are spiritual illiterates in a Christian land. A great speaker once declared that it is easier to stir an American audience to the need and pitiable condition of the black child in Africa, and the Chinese or Indian boy and girl, than to the need of the child growing up in America outside of the church. If the world is to be won, the child of America has a great work to do. The church is beginning to see clearly that he must be ready for this task, or the whole world will suffer. This church consciousness which is just developing, is leading the church to turn more and more to a religious education leader as one specially sent of God to meet the needs of a day like this.

These forces, and other influences, have led the church to recognize the Director of Religious Education as an important church servant. He is not an assistant pastor, though he is an associate of the pastor with his own particular field to work. He is not merely a church secretary, but a superintendent of the education work of the church. He is not only a parish visitor, any more than the primary duty of the superintendent of the public school system is to visit the homes of the pupils in his schools. This may come incidentally, but the great work does not come here. The Religious Education Association has, and rightly so, set a high standard for the Religious Education Director. According to its definition: "A director is one who following college work has received a certain amount of

professional training, through special courses in religious education, and who is called to the specific task of organizing and directing the educational work of the church or any other religious institution." And only those Directors who can meet these requirements are admitted to active membership in the Religious Education Association, though others of more limited training may become Associate members. The dignity of the profession justifies these high standards of preparation, and the demand for workers should inspire young people to undertake such preparation in order to be able to render the service called for. "The spirit of God does not set any premium upon ignorance" and the man or woman who is to supervise the work of well-educated volunteer workers, must be well fitted for the task.

Many duties will lie before this Director. He will be called upon to keep before the church its responsibility and opportunity through religious education. He will show to the church that truly "The world is marching forward on the feet of little children." and that the church must progress or retreat on the feet of those same little ones. The Director of Religious Education will be called upon to develop a systematic program that will meet the needs of every child at every stage of his growth. Religion with his boys and girls will cease to be the "Sunday morning affair" that it is with so many now, and become a joyous, normal life for every day of the week. The training of teachers and workers will be another task. To-day in the field of secular education there is one supervisor to every 82 teachers. In the field of religious education there is one to every 2,716 teachers who have never received the training of the average school teacher. Better supervision and more adequate training are crying needs. The correlation of the activities of the various organizations of the church doing educational work is an important duty of the new Director of Religious Education. The need is for a systematic, comprehensive program of Christian education which will provide for worship, instruction and expression for every young person, and this the Director must work toward.

No new profession is justified unless there is an apparent need. Here the need comes to us in glaring signs of unreached boys and girls. The Director may work in the local church and many of our churches could now have such an official. The Director may be called to work in a group of churches and more of our churches could undertake a larger program through such a setp. The Director may be a field worker covering a larger territory, with less intensive work possible, but with an office for a clearing house for information, reinforced by the personal work when and where possible. The Director for some of our churches may now have to be the pastor, or a volunteer worker, who is so filled with the love of God and love for His little ones, that he will endeavor to work out for his church a program that will reach all and neglect none. And looking farther still, some of these Directors of Religious Education are now boys and girls in the Church School whom you may touch with a desire to enter a field where their lives will count for much.

Do you say: "We have no need for a Director of Religious Education." Study your own church and community, and see if conditions justify your statement. Do you see that your work could be helped by one truly devoted to and trained for this great work? Then study again

your work, ever working on toward the ideal of your heart, a church touching the whole life of every person in any way connected with it, and pray that God may send some one to help your church to this end, and then work with Him to help answer your own prayers.

The Director of Religious Education is here to stay and to work. His call is divine. In the words of that great prophet of religious education, Norman Richardson:

"The call of this new vocation is a call to share with fathers and mothers the spiritual responsibilities of parenthood. It is a call to guide the church in the most important phase of its divine task. It is a call to arouse public sentiment still further, both within and without the church to the challenge of the coming generation. It is a call to patriotic service at a critical moment in the Nation's history. It is a call to share in the work of the Holy Spirit in fostering intimate companionship between both children and adults and the Divine Saviour of mankind."

PROCEEDINGS OF THE AMERICAN CHRISTIAN CONVENTION.

(Continued from last issue.)

Burlington, Oct. 24.—Clearing the last item of business from its tables the American Christian Convention, which has been in session here for eight consecutive days, terminated its sessions and adjourned with the conclusion of the evening service tonight.

Important resolutions regarding the Near East Relief were adopted toward the close of the sessions, which resolutions call upon the government for action, and which read as follows:

"That the Christian Church in quadrennial convention assembled pray the President of the United States and the Secretary of State, to use to the uttermost the moral influence of the United States to bring about the cessation of the atrocities against the minorities in the Near East, and to secure their permanent protection.

"To this end we urge that our government take necessary steps without delay, to be officially represented at the approaching conference on Near East Affairs, inasmuch as the American people have given more than Sixty Millions of Dollars for the preservation of the persecuted peoples of the Near East, and have maintained there for generations great educational and benevolent enterprises, we have vital interests at stake in the present crisis as well as a moral responsibility that cannot be ignored.

"That this convention appoint an International relief committee consisting of representatives from our five regional conventions, to co-operate with the near East relief organization, and that, as nearly as possible, the near East relief funds be raised on the Sunday before Christmas, in the North, and on January 21st, in the Southern Convention."

The International Relief committee was appointed with the following members: F. R. Beach, A. B. Kendall, J. O. Atkinson, J. M. Kauffman, E. R. Caswell, W. P. Minton, A. M. Kerr, J. F. Burnett, and W. H. Martin.

Also resolutions were passed expressing the appreciation of the Convention to the people of the First Christian Church, in which the Convention held its sessions, and of the city of Burlington, for their open and unbounded hospitality.

During the afternoon of the last day of the convention Rev. E. O. Watson, Secretary in charge of the Washington office of the Federal Council of Churches of Christ in America, addressed the convention in the interest of the chaplains, both in the army and navy. He indorsed

the report on army and navy chaplains which had previously been made by President W. A. Harper of Elon College calling for a full quota of reserve chaplains from the Christian Church and at least three additional regular chaplains; that a memorial be addressed to the Secretary of War expressing regret at the reduction of the spiritual forces at work in behalf of the men in the army and navy, and especially endorsing the proposed legislation for increasing the chaplains to one for every 600 enlisted officers and men; and for the payment out of the general funds of the convention of \$100 for each regular chaplain as their part of the expenses of the General Committee on Army and Navy Chaplains, and in addition to provide each regular chaplain with \$100 per year to be used in the discharge of his office.

Chaplain W. W. Elder of the Navy then spoke to the convention on the work of the chaplains, giving some of his experiences as a chaplain in the navy.

Representing the Standing Committee on Christian Union Dr. F. G. Coffin presented a brief report of the activities on behalf of Christian Union during the past quadrennium, stating that overtures had been made with other denominations, and especially with the Disciples of Christ Church and other smaller denominations and that while a better feeling of brotherhood and closer relationships had been gained nothing definite had resulted.

Rev. Omers S. Thomas then in his report for Franklinton Christian College, for the Negro race, told of the work being done there. Also Rev. J. W. Wellons of Elon College addressed the convention concerning this college for the colored race.

Rev. J. N. Dales of Canada, representing the Christian Church of that section and the delegates from Canada, made a very delightful speech of presentation to the Christian Church of Burlington of a British flag, "The Cross of St. George," as he called it, which this delegation had brought along with them and which had been displayed in the church during the sessions of the convention, saying that it was a token of appreciation of the gracious hospitality received while in the South, of which hospitality they had often heard, but now that they had come and seen for themselves they were overcome. Rev. Dales spoke of the flag as representing a common ancestry, and the source of a common language, and an emblem of friendly relationships.

Dr. Coffin, president of the convention, made the speech of acceptance of the flag in behalf of the local church.

Dr. W. W. Staley, for many years president of the Southern Christian Convention until his resignation last year, made some closing remarks in which he recalled the first meeting of the American Christian Convention in uniting again after the Civil war which he attended forty years ago, stating that he had attended every session since.

President Coffin in his closing remarks stated that it had been a great convention, great in purpose, but that he hoped it would be more than a paper convention and that back home every single and solitary resolution would be carried out in the field; that it meant sacrifice, but that the members had come for what they would get at the convention but for the purpose to be the better able to glorify Jesus Christ in the work which they had left and to which they are now to return.

Rev. R. C. Helfenstein pronounced the benediction and the convention was officially closed.

The delegates will leave tonight on a special train leaving at mid-night for all points north and west.

C. M. CANNON.

Bearing Burdens.

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare,
When in the evening when I knelt to pray
To ask for help to bear my pain and loss
If I had heeded not my brother's cross,
And so I know
That day is lost when I fail to lend
A helping hand to some way-faring friend,
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent
And lay me down in sweet content.

—E. V. Brandt.

Variable Route Tickets Will Advertise South.

The Southern Railway System has announced that this season it will offer to tourists coming from the North and West to Florida resort points a great variety of optional routes with stop-over privileges at all intermediate points in both directions.

This will enable tourists to use different routes on their going and returning journeys and in this way to become acquainted with the attractions and advantages of different sections of the South.

A handsome booklet with maps and detailed description of 116 different routes which are open to travelers using the Southern from Washington, Cincinnati, Louisville, St. Louis or Memphis to winter resorts in Florida and other southern States, has just been issued by the Southern.

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WORLD-WIDE PRAISE

Baptist World:

"Thousands would rather start a new year without a calendar than without a new 'Tarbell's.'"

G. Campbell Morgan:

"Amazes me by its inspirational and educational advantage to any teacher."

Marion Lawrance:

"The best, most complete, most practical and most satisfactory lesson help."

Alexander Whyte:

"All the help needed by any teacher."

Margaret Slattery:

"Know of nothing better. . . . I use it personally in my work."

John Henry Jowett:

"Of great service to Sunday School teacher—exceedingly well done."

A Teaching Necessity

The recent International Sunday School Convention, in emphasizing the need for BETTER Sunday School instruction, paved the way for "Tarbell's Guide" as a necessity in every school!

Superior

to all other Helps in teaching value, ability, comprehensiveness, and modern appeal. "Tarbell's Guide" raises the international system clear above the objections of its critics, and is the logical teachers' help to-day!

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than any other Lesson Handbook, full to overflowing with modern suggestions, "Tarbell's Guide" is now a necessity to all who would apply latest teaching methods and discoveries to Sunday School Lesson presentation.

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\$1.90

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Christian Orphanage

DEAR FRIENDS:

A friend spent the night at the orphanage while on his way to the North Carolina Conference and told me the next day that his visit to the orphanage had made a very deep impression on him and that mingling with the children and seeing the opportunity the church had in doing a great work and realizing what we are trying to do through this institution had given him a vision he had never had before and that he had never been so inclined to loosen his purse strings and give to help in the work as he had since his visit here.

We find that when we can get friends to visit us and see the work for themselves and realize what the church can do through its orphanage for helpless humanity the more sympathy we get in the work.

Friends, Don't forget your Thanksgiving offering. Make it liberal. Remember last year we had rainy Sundays during the entire Thanksgiving season and prices of tobacco and cotton and other crops were low. This year cotton and tobacco are bringing handsome prices and other crops are higher. So let your offerings be in the Thanksgiving offerings.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR NOVEMBER 16, 1922.

Amount brought forward.....	\$ 15,092.30
Sunday School Monthly Offering	
<i>North Carolina Conference—</i>	
Pleasant Union	\$11.00
Lebanon S. S.	1.52
Pleasant Hill (A)	3.80
Catawba Springs	9.52
Oak Grove	2.00
Ramseur	3.08
<i>Eastern Virginia Conference—</i>	
Rosemont	\$10.27
Union S. S.	4.25
Dendron	15.35
Ocean View	12.50
First Christian S. S., Richmond, Va..	3.34
<i>Valley Virginia Conference—</i>	
Dry Run	\$ 2.32
<i>Alabama Conference—</i>	
Rock Stand	\$ 1.50
<i>Georgia and Alabama Conference—</i>	
Lanett	\$13.33
93.78	
<i>Special Offering—</i>	
Alton Cooper	\$ 5.00
Epworth Church, Dover, Del.....	10.00
Loyal Workers' Class Pledge at Liberty, Vance	5.00
Jr. Philathea Class, Durham, N. C..	14.00
By Mrs. C. Anderson:	
W. W. Brown	15.00
A. F. Perkins, rent	12.50
Mrs. G. H. Spencer for shoes for boy	4.00
W. R. Thompson, on support of children	10.00
Mrs. H. A. Culver, on support of little boy	32.00
107.50	
Total for week.....	\$ 201.28
Grand total	\$15,293.58

REPORT FOR NOVEMBER 23, 1922

Amount brought forward.....	\$ 15,293.58
Sunday School Monthly Offering	
<i>North Carolina Conference—</i>	
Seagrove	\$ 1.25

New Providence	6.27
Randleman	4.07
Burlington	50.09
Mt. Pleasant	1.32
Sunbeam Class	1.05
High Point	2.00
Pleasant Ridge (G).....	1.85
First Christian S. S., Greensboro, N. C.	11.05
Liberty (Va.)	1.25
Plymouth	6.28
<i>Eastern Virginia Conference—</i>	
Berea (Nansemond)	\$10.00
Liberty Springs	6.00
Holland	6.02
Union (S)	1.00
Elm Ave., Portsmouth, Va.....	10.25
<i>Valley Virginia Conference—</i>	
Timber Ridge	\$ 1.00
Lineville	3.60
<i>Georgia and Alabama Conference—</i>	
Richland	\$ 1.55
Rose Hill	2.39
<i>Alabama Conference—</i>	
Wadley	\$ 1.64
New Harmony	1.22
130.15	
<i>Special Offering—</i>	
G. L. Gwinn, on support of Lula Johnston	\$10.00
L. L. Wyrick, one pig	6.00
Mrs. Lula Spurgeon, for children....	1.00
A Friend, Durham, N. C.....	5.00
Archie Newman, on pledge at Liberty Vance S. S. Convention.....	5.00
37.00	
<i>Thanksgiving Offering—</i>	
Myrta and Maggie M. Gove, Sprakers, N. Y.	\$45.00
Mamie Love Kimball.....	5.00
50.00	
Total for week.....	\$ 217.15
Grand Total	\$15,510.73

The following has been sent in since our last report:

Mr. J. C. McAdams, Elon College, N. C.—100 yards of gingham.

Mrs. E. L. Moffitt, Asheboro, N. C.—one package of clothing for girl.

Royal Workers' Class, Huntington, In.—one quilt, underwear, dresses, pants.

Mrs. W. V. Drayer, Machais, N. Y.—10 new dresses and other goods.

Mrs. E. W. and J. D. Newman, Henderson, N. C.—1 box of dried apples.

Mrs. C. Becker, Brooklyn, N. Y.—5 quilts.

Christian Missionary Society, Goshen, Ind.—2 comforts, 1 box of clothing.

Mr. J. I. Branch, Auburn, N. C.—2 bags sweet potatoes.

PINE FOREST UNION SUNDAY SCHOOL
Canned Fruit

Miss Mollie Wright—1 dozen one-half gallon cans.

Miss Bessie Shaw—1 dozen one-half gallon cans.

Miss Mary Bell Pace—1 dozen one-half gallon jars.

Mrs. I. T. Underwood—1 dozen one-half gallons cans.

Mrs. W. B. Miles—1 dozen one-half gallon cans.

Miss Mattie Miles—2 dozen quart cans.

Miss Barbara Tate—2 dozen one-half gallon cans.

Miss Ezea Allred—6 one-half gallon cans.

Mrs. W. B. Allred—1 dozen one-half gallon cans.

Sweet Potatoes

Mrs. T. S. Sawyer—one-half bushel.

Charlie Pace—one-half bushel.

Corn

Mr. I. T. Underwood—one sack.

E. L. Aldridge—one sack.

G. G. Anderson—one sack.

Apples

G. B. Miles—one sack.

G. G. Anderson—one sack.

Mrs. T. Y. Shaw—dried beans.

Mr. and Mrs. R. P. Shaw—peanuts.

Cakes from Circle No. 2, Burlington Church

Mrs. W. W. Brown, Mrs. L. M. Squires, Mrs. W. T. Walker, Mrs. Ada Teague, Mrs. P. H. Fleming, Mrs. G. O. Lankford, Mrs. W. W. Turrentine, Mrs. Dr. L. A. Walker, Mrs. John Hall, Mrs. Dr. Wilkins.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

EDUCATION WEEK PROGRAM OUTLINED

American Legion, N. E. A., and Bureau of Education Ask Cooperation.

American Educational week, to be celebrated all over the United States from December 3 to 9, inclusive, is divided into six separate sections, a day being devoted to each department.

Monday is "American Citizenship Day," Tuesday will be devoted to "Patriotism," Wednesday is "School and Teacher Day," Thursday is to be given to a consideration of "Illiteracy," Friday to "Equality of Opportunity," and Saturday to "Physical Education."

The American Legion, the National Education Association, and the United States Bureau of Education, which are all three cooperating in the celebration, are asking aid and assistance from the public. Churches, chambers of commerce, labor organizations, women's organizations, fraternal bodies, luncheon clubs, etc., are asking to urge the mayor to issue a proclamation setting aside this week as American Education Week, and asking the people to cooperate.

An inventor claims to have succeeded in producing unbreakable glass. Driving a nail into wood with a glass cup was one test to which his product was subjected.

Texas leads in miles of completed Federal-aid roads, with 1,733 miles. Minnesota is second with 1,416.

MISS MONEMIA ELEY

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has again bereaved of a dear and faithful member. Miss Monemia Eley was a charter member of this Missionary Society and passed away on August 9, 1922, and was laid to rest in Cedar Hill Cemetery on the 11th, after a tender service at the home of her sister, Mrs. Eudora Kilby.

Miss Eley had been a helpless invalid from paralysis for five years before her release. During that long period Mrs. Kilby and her daughter, Miss Duppy, had rendered her more than needed service by day and by night. Such devoted service deserves permanent record in our hearts and on our books.

As a small tribute to her womanly modesty, her personal character, and Christian virtues, we offer the following resolutions:

1. That we prize her life and its useful service in the Lord's work, and count ourselves fortunate to have shared in her friendship and association in this Missionary Society.

2. That we tender her family heartfelt sympathy and prayers in their temporal loss, which we believe was her eternal gain.

MRS. J. M. DARDEN, MRS. J. B. PHILHOWER, MRS. C. A. SHOOP, Committee.

November 13, 1922.

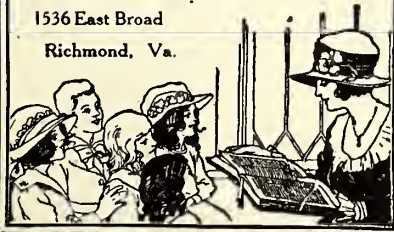
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MRS. CLARA HERNDON

Mrs. Clara Herndon, widow of the late Dr. W. T. Herndon, died at her home, Winston-Salem, N. C., November 9, 1922, aged 77 years. The funeral services were conducted in Elon College Chapel by the writer, assisted by Drs. J. U. Newman and W. C. Wicker, and the remains interred in Elon cemetery.

Mrs. Herndon leaves a brother, Joseph Edwards, Durham, N. C.; one sister, Mrs. Mary Hilliard, Green Level, N. C.; two daughters, Mrs. Myrtie Moffitt, Ashboro, N. C., and Mrs. Gertrude Scott, Winston-Salem, N. C., and four grand-

children, John, Herndon, Mary Moffitt and Karl Herndon. The deceased lived at Elon College for twenty-six years and was a devoted member of the Christian Church of this place.

N. G. NEWMAN.

MRS. F. E. SELLARS

Whereas, God in His all wise providence saw proper to remove from the Ladies' Aid Society of the First Christian Church of Burlington, N. C., on October 29, 1922, our highly esteemed and much loved sister, Mrs. F. E. Sellars, in the 90th year of her age; therefore, be it Resolved 1st. That this Society has

lost one of its best and most useful members.

2nd. That we cherish her memory and will try to follow her good example, as she followed Christ.

3rd. That we tender our sincere sympathies and Christian affections to all her relatives and friends who mourn the loss of such a tender, loving mother and faithful friend.

4th. That a copy of these resolutions be placed in our proceedings and published in the church bulletin, THE CHRISTIAN SUN and the *Burlington News*.

Respectfully submitted,

MRS. JNO. R. FOSTER,
MRS. G. A. KERNODLE,

Committee.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, NOVEMBER 30, 1922.

NUMBER 48.

THE SUN'S OBSERVATORY

Mennonites Going to Mexico.—

Mennonites have been leaving Canada for the last two years in large numbers because the laws of the Dominion do not allow them to be as independent as they want to be. Serious objections have been raised to a proposed settlement of Mennonites in Mississippi. Just what has been done about it we do not know. Here is a press report from El Paso, Tex., telling of the migration of Mennonites to Mexico: "The migration of ten thousand more Mennonites from Canada to Mexico will begin this month, the Mennonite Church having advanced \$4,000,000 to families contemplating the trip, J. F. D. Wiebe, their representative, announced here. The sixteen hundred Mennonites who settled in Mexico last year have done well with their crops and have erected adobe barns and granaries and stone houses, and Wiebe said by the time other Mennonites arrive they will have wells dug, roads built, and enough extra houses for temporary shelter. Each new family will bring two to four cows, four to six horses, and some sheep and poultry—all blooded stock."—*Christian Advocate, Washington.*

The Drudgery of Women in Germany.—

"Dr. John T. Christian, Professor of Church History in the Baptist Bible Institute, New Orleans, who recently returned from Germany, tells much about the hard and unpromising conditions in Germany. To illustrate the drudgery of women, he tells the following in an article in the *Western Recorder*: "One of the first things I saw when I arrived in Bremen Haven was a meadow. A woman and a dog were hitched to a wagon loaded with hay, and a man was lying on top of the hay. Another man was walking beside the wagon with a pitchfork on his shoulder. The woman and dog were pulling the wagon. In the town of which I am now speaking it seemed to me that the older woman the greater was the burden she carried. Some of the baskets carried on the backs of the people were as large as great clothes baskets, and they were full of things. I saw one old woman with a basket on her back, and in it was a sack that would hold three bushels, apparently filled with grain. Most of the produce of the country was brought to the town on the backs of the people. Now and then one would see a cart loaded with hay or grain." Not until a different treatment of women from this is practiced can we hope for the Christianizing of Germany."

Ireland in the Hands of New Chiefs.—

Ireland has not yet "worked out" her problem, but progress is being made. The *Outlook* of London gives a bit of information about the head of the Irish government and has his chief associates, as follows: "In Mr. Cosgrave, Ireland has a tolerant leader with a sense of humor and a knowledge of his own limitation, a man who

will profit from the errors both of the old and of the new nationalism. His chief lieutenant in Parliament is Mr. O'Higgins, to whom has been entrusted the passage of the Irish constitution through the Dail and who is accredited with parliamentary ability and courage, both moral and physical. Mr. MacGrath, Minister of Labor, and Mr. Hogan, Minister of Agriculture, have both given evidence of a kind of philosophical detachment which has hitherto been rare among Irish politicians. They will not ask of their fellow countrymen more than human nature can give. Mr. Blythe, the Home Secretary, is an Ulster Protestant, who knows that the north and the south each suffer from delusions. The two idealists in the government are John MacNeill, Minister of Education, and General Mulcahy, Minister of Defense. In remembering that Mr. MacNeill has lost a son who fought for the irregulars, one realizes something of the personal tragedy which those who have taken up the burden of Irish government have to surmount."—*Ex.*

An Electric Fly Killer.—

Electricity may be used to swat the fly, we learn from *The Journal of Electricity and Western Industry* (San Francisco). This paper remarks that devices for the sterilization, heating and cooling of food products and other articles, for the supplying of fresh, pure air, and numberless other sanitary aids have been made possible because of electricity—and now comes the electric fly and rodent destroyer. It continues:

"Considerable inconvenience has always attached itself to the use of the old-fashioned trap commonly used in construction camps and by other establishments such as dairies, farms, hotels and the like. These baited traps were cumbersome and were often obnoxious, as after the flies were entrapped in the cage, there remained the problem of disposal, or killing the flies by such methods as burning paper around the trap or immersing the bulky object in water. With the electric fly-killer these objections are removed, as the flies are killed by the electric current and drop to the ground where they remain and may be swept up and burned.

"The device itself consists of a panel frame connected with a transformer which is attached to any lighting circuit. The frame is crossed by parallel rows of wire which carry a current of 500 volts. This frame is placed where the flies are known to congregate and as they are attracted to the parallel wires they are killed by the heavy voltage. Rats are killed in the same manner.

"The current is on at all times, but according to the manufacturer, electricity is consumed only when a fly comes in actual contact with the wires, and then only a small amount of current is used. In his words, 'One fly will not move a meter.' The fly killer is entirely automatic and requires no attention at all.

"The same transformer and installation is used for killing rats, a change of frame and location being the only requirement. The cost is a little more, however, as the body of the rat is not consumed by the current and electricity is used until the body of the animal is removed from the frame. The electric killer has been tried and has been very successful in dairies, hotels and on farms."—*The Literary Digest.*

The League of Nations to Capture Civilization.—

The new Prime Minister of England sees no hope for the future of England outside a closer cooperation between the nations of Europe and of the world. This he sees growing in the strengthening of the League of Nations. Commenting on what the Premier says, the *Methodist Recorder*, of London, adds: "And in that connection it is delightful to study the progress America is making. The name is not openly used. The organization, as it is today, is hardly mentioned, so strong is the resentment of many sections of America, both political and economic, against the person and the policy of their late President. We have no need to interfere in matters of its kind. As the days of the next presidential campaign draw on, these animosities will pass to the rear, even if they be succeeded by others. But the slackness of trade in America and the scope and policy of the religious organizations in America are both moving in one direction. The Churches are faithful to the Christian conception of world authority: that it ought to be inspired by spiritual vision, that it should be exercised for the good of all men, and that it must have nothing to do with force of arms save as police duties may necessitate. The business world is arriving at very much the same conclusions, though it travels by another path and professes to seek other ends. A proposal is on foot for a conference of all the business men of the world—a rather grandiose phrase perhaps—in order that together they may devise the best means of restoring the economic balance necessary to commercial prosperity. Everybody knows that war destroys commerce, that there can be no free trade when one trade sits heavily on all others and smothers as many as it can in the interests of warships, guns, and conscriptions. Whether the big phrase realizes the big idea or not, the big idea is working. It was bound to work. The unity of life is the strength of all lovers of peace and brotherhood. Even politicians in America are beginning to deal more freely with the ideas at the back of the League and are daring more than a little in defense of the ideas. If Great Britain remains wholeheartedly faithful to the League a little longer, there is not the slightest question the ideal will capture civilization." We are counting on Great Britain to hold out "a little longer." May she not fail in this crucial hour! And all this was said before the recent elections in this country.—*Exchange.*

NOTES-PERSONALS

Rev. M. W. Butler declines the call to the Christian Church at Reidsville, N. C. He will remain with Muncie, Ind. Christian Church. The Reidsville church deserves a good pastor and we pray the Lord to send them the very man needed for the work there. It is a promising field for the right man.

Rev. A. Godley, Tenaflly, N. J., is blessed with a son of unusual prominence in the business world. Bro. Hermon Eldredge said before the late Burlington Convention that when the man in the study and development of Electricity and Radium wished to know what to do with certain problems in these sciences, they turn to Mr. Paul Godley. He is high authority in these spheres, and Bro. Godley is highly honored in being the father of such a son.

The new church at Mebane made a fine report to the North Carolina Conference and it showed splendid work. They are doing a splendid work, but they must need help. We believe men who have money for the Lord's work would gladly help the Mebane, (N. C.) church, if they could know the needs of that people and how heroically they are doing their best to help themselves. If you can lend a helping hand, do so, and send the same to Rev. P. T. Klapp, Elon College, N. C. It is we believe, a fine opportunity to do good.

We who are part of small denominations, sometimes think it must be a fine experience to be associated with a big denomination, but the leaders of big denominations complain of the disadvantages of their bigness, so we of the small bodies will do well to be satisfied with our smallness, rather than to fly to dangers which we may not have. It is good to be content to do our best for the cause of Christ in a small Church. Moral, do your best where you are and make no complaint.

An exchange tells us that having a big following always marks a danger point. Then the same exchange says: "Church history shows that we can stand up under persecution better than under prosperity." Also, we believe one of the weak points in the church life of this day is, we have so little persecution. We do not believe in seeking persecution for persecution's sake but we do believe in living a life which will bring it to us and that is the true and real Christ life. Live that sort of a life and we shall have all the persecution we can stand up under in doing the Lord's work, and that kind will make us more faithful and aggressive in service.

Our Methodist brethren are face to face with their burdens. *The Western Christian Advocate* says: "We stand appalled at our long battle line, and its mileage scores us away. The Advocate habit would make us wish unto Methodism, but half the folks never see an Advocate, and half of the other half are but half-and-half readers. Since faith now comes by reading, and since we do not read, a big section of our big church lives in blissful and unpardonable ignorance of what we are doing. They are nice folks, as fine as silk, but they are Methodistically illiterate, and mostly not useable." Just think of it! only half of the great Methodist family read, and what is worse, half of the other half read not enough to stimulate them to efficiency in the Lord's work. If we all could only induce the mass of our people to seek the fulness of Christ and the gift of the Holy

Spirit, we could then get many more to become readers. Let us try it.

The memory of Rev. L. I. Cox is highly cherished in the Reidsville Christian Church. It was under his labors that the handsome church building at that place was erected only a few years ago. As we have often looked upon the building, we have often wondered how he did it—how he ever got together sufficient money to erect the building, but he did it and not only so but he laid the foundation for its present growing membership, and while it is not yet large, it is growing and promising large usefulness. He wrought well, but early in his ministerial life went to his reward. The Reidsville Church is a monument to the memory of this untiring worker.

The new pastor of the Henderson Christian church was given a welcome of a most hearty character on Wednesday evening, Nov. 23. The church people had made quite a generous display of their welcome. Then Rev. Vicker of the M. E. church, Rev. Prichette of the Methodist Protestant church and the Rev. Lewis Collins of the Presbyterian church all spoke giving a most kindly welcome. Bro. Langston gave the formal welcome on the part of the church to the pastor, to which the pastor made response in an appreciative way. The outlook for the Henderson church is encouraging. The church is united and pulling together in their work. Light refreshments were served free to all in attendance.

The Henderson Christian Church, over which the Editor of this paper is now presiding as pastor, seems to have a good and an open field for usefulness. They have a very neat and comfortable house of worship, a good and well trained Sunday School and a pretty good attendance on its Sunday services. They also have a good bungalow parsonage, and both, the church and the parsonage buildings are practically new, and the outlook is encouraging. Rev. R. L. Williamson, who has only recently retired from this pastorate, did a good work. But the pastor and his good wife leave good names behind them and appreciation of their good work is often expressed by the people whom they served so well for four years. May God's blessings follow them in their new field at Sanford, N. C.

Rev. R. L. Williamson, late pastor at Henderson, N. C., has been given a fine welcome to his new field at Sanford, N. C. Rev. T. E. White, now pastor at Windsor, Va., who was the retiring pastor from that field, had charge of the service at Turner's chapel on Sunday morning, Nov. 19, 1922, Rev. J. D. Wicker had the honor of introducing our brother, as the new pastor, and of course, did it well. Sunday night the service was at Sanford, N. C., and a very pleasant occasion. Rev. T. E. White, the retiring pastor here also, read the Scripture, Bro. J. U. Gunter spoke words of Greeting from the Pastorate; Miss Ruth Gunter also gave greetings from the Ladies' Aid Society, Miss Janette Stout gave a greeting from the young people. R. M. Sanderson brought greetings from the Baptist church, R. E. Carington brought greetings from the Presbyterian church, C. L. Williams from the Methodist church, and Rev. T. E. White presented the new pastor, after which Rev. R. L. Williamson preached the sermon of the evening. Our brother thus gets a good introduction to the field in which he is to work.

Rev. C. E. Geringer, pastor of the Guilford Pastorate which includes the Hines Chapel church which only recently so well entertained the late session of the North Carolina Christian Conference, showed himself a competent pastor for such

an occasion. The work of the church in caring for the entertainment and comfort of the people attending was well done, and Brother Geringer and his church deserve very great credit for this. We were glad to hear good and most encouraging words of Bro. Geringer as a pastor and preacher. Men, who like him, are not afraid to tell the truth, as it applies to the people to whom he ministers, are generally appreciated. It is true that sometimes such men are not understood and thereby they suffer some loss, but in the long run, they gain in their hold on the people they serve, and so lead them into the ways of truth and righteousness. Be a man and stand for the truth.

The churches of Christendom now are and long have been laboring most ardently to carry the Gospel to the people of India. Comparatively few realize the embarrassment which the faithful missionaries to these people are experiencing from the introduction of rationalism by those professing to carry the pure Gospel. A still less number realize that the Indians have undertaken to proselyte our own nation, by the attempt to widely spread their leading cults of "The New Thought" and Theosophy. The adherents of these kindred movements claim that they now have in this country ten millions of adherents who compose these companies—not the people of the slums, but those who have had better advantages; those who once knew the Gospel and rejected it. College graduates and persons of speculative tendencies prove to be a prey for this incoming, aggressive enemy. Many parents who have sent their youths away to college have been surprised to find them returning home either indifferent to or opposed to the Gospel, and altogether indifferent to the Church of God.

We confess to being a bit wary of the methods that are employed by some so-called prayer leagues. We have never been greatly alarmed at the threatened judgments that are to be supposedly poured out on that man or woman who breaks a link in a "chain letter" series. But we rejoice in the report given below of the fruitage of three years of effort of the Great Commission Prayer League, whose headquarters are at 808 North La Salle St., Chicago, Ill.: "During the three years ending December 31, 1920, the Great Commission Prayer League sent out a total of 233,641 separate pieces of mail. Of these 119,608 were bulletins and calls to prayer; 44,140 were packages carrying a total of over 4,000,000 leaflets; and 69,893 were outgoing letters. The number of incoming letters was 39,585, and in these incoming letters a total of 69,312 souls were reported won to Christ, the League's literature and prayers having been a factor."—*Exchange*.

CORNER STONE LAYING AT RICHMOND, VA.

Many hearts rejoiced, when the corner stone, of the First Christian Church of Richmond, was laid November the 18th. The denomination has long needed a church in the Capital of the Old Dominion, and of the Southern Confederacy, and now the church is assured and the building being erected. We are glad to rejoice together. The ceremonies were under the auspices of the Randolph Lodge of Masons, No. 19. Dr. W. A. Harper President of Elon College, delivered the address.

It was a great speech and made a deep, and lasting impression on the audience. The ceremony of the lodge, under the direction of Master A. J. Watkins, was beautiful and faultless. The weather was threatening but the attendance at the ceremonies was most gratifying.

We trust that a number of our friends will make an investment in this beautiful church in the Capital of the State of Virginia.

W. T. WALTERS.

November 30, 1922.

WHAT PROPORTION OF OUR INCOME SHOULD WE GIVE TO GOD?

BY REV. OVID PULLEN

1. In all ages people have felt that a portion of their income belonged to their God or gods. The Bible teaches that a part of our income belongs to God. This idea is also written in our hearts. What proportion, then, shall we give? What basis for giving shall we adopt? Shall we say:

2. "Give as God has prospered?" This does not tell us the proportion. A stingy person and a generous person might have been prospered \$1,000 each. Giving according to their natures, the stingy person might give \$5.00, the generous, \$100.00. Unless both were tithers, then each would give alike; and the basis, "Give as God has prospered" would mean something definite and be a just basis.

Who can say this collection for the poor did not come out of the tithes of the Corinthian Church? In Deut. 16:16, God called for a certain offering; this offering to come out of a tithe. Then, in the next verse, 17: "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Sounds like Paul might have gotten his idea here.

Or, suppose we accept the idea that this collection was a special free-will offering; who can say that Paul was talking against the tithe and advocating a new basis for giving?

3. "Give till we feel it?" As human nature is constituted, one person values \$1.00 more than another person values \$10.00. Once there was a successful business man who operated a large lumber plant. At the end of a month, as usual, the owner of the plant brought from town, in a satchel, \$5,000 with which to pay off his employees. In attending to business and manouvers about the lumber stocks, he lost the money before reaching his office. Next week, an honest old negro came into the office bringing the satchel, containing the money, which he had found. The owner was overjoyed. Taking the money, he said: "Uncle, it does me good to see an honest man, and I want to reward you for your honesty!" Picking about in the satchel, he handed the negro a dime. No doubt this man gave till he felt it, and was honest in his actions.

4. "Give as we have the opportunity or see the need?" There is not a foreign missionary who, each month, on this basis, could not give away all of his salary—being surrounded with poverty and suffering. Likewise, we, in this land, could give all we possess. On the other hand, money can so blind a man that he cannot or will not recognize a worthy cause.

5. "As others give?" This basis is practiced to a large extent. But, "others" may be wrong; they may give too little or too much.

6. "All belongs to God?" Many take this basis; claiming that because we live in the New Testament dispensation we and our possessions belong to God in a peculiar sense, and that it would be wrong to limit God with any fraction of our possessions. Say they: "We give God a little, along. The time may come when the needs will be sufficiently urgent for us to give all we possess. If God ever extends that urgent call we will give all we have." Reader, if you are acting on this basis, now is the time to "unload" all your possessions. Needs never will be greater; Christian schools and colleges, orphanages, extension of the Kingdom at home and abroad, millions of people dying for lack of food and clothing, and the majority of the human race going to perdition.

Whence comes the idea, that in the New Testament dispensation we and our property belong to God in a peculiar sense; and that it is wrong to limit God with a portion of property? As a matter of fact, the A. D. Christian, soul, body, mind

and possessions belongs to God for the same cause and to the same extent that the B. C. Christian belonged to God in the Old Testament. The A. D. Christian, any modern Christian, belongs to God just as B. C. Christians, Abraham and Jacob, tithers, belonged to God. In fact, the doctrine of the "Ownership of God" comes first and largely from the Old Testament.

In Old Testament God says: "The earth is the Lord's and the fullness thereof: all souls, cattle, and sheep, silver and gold." At the same time, He says: "Ye have robbed me in tithes and offerings." If, then, in the Old Testament God claimed all property and yet expected His tithes and offerings, why would it be dishonoring God in our time to set aside a portion of our income?

7. Suppose, reader, you are an adult Christian. A young man has recently been converted in your church; he comes to you for advice, saying, "I am beginning the Christian life and I want to do my duty. I am making some money. I know a part of it belongs to God. You have had experience and have thought about this matter. What proportion of my income do you think I ought to set aside for God?"

What answer would you make him? If you would not say "tithes and offerings" (Gen. 14:17: 20, 28:16-22, Mal. 3:7-12, Lk. 11:42), what definite, knowable, doable, basis would you suggest to the man?

9. "Why is not more written about the tithe in the New Testament?" May it not be because the apostles of Christ believed that the Second Coming would take place shortly—certainly within their life-time? (Look up many references).

Elated by this thought, the early disciples practically adopted communism. (Acts 2:44-45). Reasoned they: We do not need our property—Christ may be here just any time. Hence, they gave largely; getting ready themselves and helping others to get ready for the coming. Why should they think about the tithe when Christ was about to come, and they were giving all. The tithe, no doubt, was submerged in the larger gifts. Indeed, it seems for a time the Sabbath was forgotten. Forgotten in this sense: "Every day was Sunday." If the writer remembers correctly, Church History records that the Christian Sabbath was of a gradual growth.

It is true, that in time, the communistic wave largely subsided; but the writers of the New Testament still held to the early coming of Christ, and their actions and writings were influenced thereby.

10. Finally, reader, if you cannot get tithes and offerings out of the Bible, you surely can't get any Bible against it. That is, authority for a smaller proportion of one's income. So would it not be a sensible act if our Church would construct some foundation, and speaking ex cathedra therefrom, say: "Henceforth, Tithes and Offerings it shall be." Thus saving time, labor, men, money and campaigns; and, in addition, making it possible for the "giver" and the "dispenser" to know where they are "at," financially.

AMONG THE SOUTHERN STARS

Studying photographic plates made in Peru at the Arequipa station of the Harvard College Observatory, Howard astronomers have discovered during the Summer more than 2,000 nebulae, several new variable stars, and one nova or new star, and have now measured for the first time the distance and size of the Large Magellanic Cloud, a cloudlike group of stars and nebulae visible from the southern hemisphere and resembling in appearance the Milky Way, says a dispatch from Cambridge, Mass., to the *New York Times*. "This Magellanic Cloud, which is believed to be a sort of small universe in itself, separate from the Milky Way system of stars of which our own

solar system is a comparatively infinitesimal part, proves to be of staggering dimensions. Its distance from the earth, while not the greatest distance ever measured by astronomers, is so immense as to be almost beyond human powers of comprehension, being 110,000 light years. A light year is six trillion miles, the distance traveled in a year's time by light, which covers 186,000 miles in a single second.

"The linear diameter of the cloud has been found to be about 15,000 light years. This is determined by finding the distance, which observes work out by complicated methods involving spectroscopic studies, and then measuring the apparent size of the cloud as it appears on photographic plates made at Arequipa.

"Photometric measures of the stars in the large Magellanic cloud make it possible, now that their distance is known, to find their actual candlepower. This work is still in progress at Harvard, but preliminary results would seem to show that this cloud contains many stars which are actually far brighter than any we have yet discovered in our stellar system, altho of course they appear very faint on account of their immense distance. Hundreds of these stars are found to exceed the brightness of the sun by 10,000 times.

"Photometric investigations are being continued at Cambridge in order to get a more precise measure of the distance of the cloud by other methods than the spectroscopic method provisionally used, and to set up standards of brightness in the cloud so as to make possible the study of various types of stars and nebulae existing there."

The methods followed in finding the 2,000 new nebulae are characteristic of modern astronomy, the writer tells us. They were found by the study and comparison of photographic plates made at Arequipa during the last twenty years. The total number of known nebulae is about twenty thousand, and more than one-fourth of these have been found at various times on plates made with a single telescope, the Bruce photographic refractor, one of the most powerful photographic instruments in the world and one of four instruments in constant use at the Harvard station at Arequipa. To quote further:

"The 2,000 newly discovered nebulae are mostly too far south for observation at the observatories of North America, but many of them are relatively conspicuous and important.

"Of the new variable stars discovered during the summer on plates made at Arequipa some were found by the observers in South America and some by the workers at Harvard on old plates. One of the variables, discovered by Professor S. I. Bailey, is extremely faint, like the variables in the globular clusters, but nearly a degree away from the nearest cluster, which suggests that these variable stars are escaping from the clusters.

"The Arequipa station is situated in Peru at an altitude of 8,000 feet. The work there is in charge of Professor S. I. Bailey, who played a prominent part in the establishment of the station over thirty years ago, and served as acting director of the observatory in Cambridge during the interval between the death of Professor E. C. Pickering in 1919 and the appointment last year of Professor Harlow Shapley as his successor.

"Professor Bailey has recently taken a large number of photographs at Arequipa for the study of the motions of the stars and the variations in their light. He has made several exposures extending over two nights with the Bruce telescope. Single photographs taken with this powerful instrument frequently show more than 500,000 stars. In the clouds of stars in the constellation Sagittarius, recently Harvard plates show the individual stars to be so extraordinarily numerous that the moon could hide 10,000 of them at a time."—*The Literary Digest*.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

NOT SO, MR. LITERARY DIGEST.

In these troublesome times it requires the most discriminating thinking to state facts as they are. Especially when men and women who are not well acquainted with religious or educational terms, attempt to write with the freedom with which they discuss the secular side of every day affairs.

As an illustration take the statement made by *The Literary Digest* in its issue for November 18, 1922, when it publishes an article under the heading: "THE PRESBYTERIAN ATTACK ON DR. FOSDICK."

As a matter of fact *The Literary Digest* is wrong. As we understand it, the Presbyterians have not attacked Dr. Fosdick at all. Dr. Fosdick attacked certain Presbyterian doctrines in a Presbyterian pulpit and the Presbyterians simply resented Dr. Fosdick's undue familiarity with Presbyterian teachings. The truth is therefore Dr. Fosdick attacked the Presbyterian Faith, and for this act no one is to be blamed but Dr. Fosdick himself. A man who does not wish to be repelled should be careful not to attack a man in his own home, but if he is so unwisely daring as to do such a thing, neither he nor his friends should complain of being attacked, when he himself was the aggressor, seeking to destroy the most priceless treasures of that home. The Presbyterians have done right in their effort to protect their own. Dr. Fosdick has at least made himself liable to severe criticism, and justly severe, in that he wontonly attacked the Presbyterian people in their own home and so far as we are informed, he did it without the least provocation. Dr. Fosdick not only attacks most of the fundamental doctrines of Christianity, but, he follows up such attacks with a plea for tolerance. That is, he wishes to attack the most sacred doctrines of Christianity and then he pleads for the privilege of being undisturbed while he does this terrible work of trying to destroy the vital of the very life of the people upon whom he intrudes.

Ought the man who seeks to destroy your home be given liberty to proceed with his unholy work by having the man he seeks to injure, quietly submit to the depredations of the intruder?

Tolerance! Dr. Fosdick go back to your mother's knee and ask her again to teach you the principles of common fairness.

We believe *The Literary Digest* owes the Presbyterians an apology for misrepresenting them, as when it declares that Presbyterians have attacked Dr. Fosdick, and the more so since the fact is Dr. Fosdick had really attacked the Presbyterians. To be sure the battle of the fundamentalists against the modernists is on in earnest—it is victory or defeat for the fundamentalists. There is no compromise in this battle, and as we see it, there can be none, and for the reason that Christian men and women can not submit willingly to error, not even for the sake of tolerance!

One, so called Presbyterian paper, *The Continent*, puts in a plea with Dr. Fosdick, declaring that the doctor is only attempting "to propagate in the Church a spirit of tolerance and fellowship toward varying views of Christian fact and faith." Also, it is not Christian truth for which he pleads but error of the most pronounced kind. They are repudiating leading doctrines of the Bible, and so far as we know, they offer us nothing authoritative to take the place of the truths they have repudiated.

And has it come to this that rank error is asking Christianity to tolerate it? And shall Christian men and women consent to this proposition? Never, while truth and righteousness are among men. We are for tolerance when it is a mere matter of human opinions which divide but when the fundamental doctrines of Christianity are involved, we dare say, no, and mean it to the last.

WHAT IS SPIRITUAL FREEDOM?

The very atmosphere seems charged with the presence and power of error in this the early part of the twentieth century. A few clergymen in New York City have of late associated themselves together under the name of the "Modern Churchman's Union of America." The body is made up of men from the Protestant Episcopal Church and they are, we are told claiming the right to put their own spiritual interpretation on the creeds in accordance with the results of modern science and Biblical scholarship."

If that means anything, it must mean that these gentlemen put modern science ahead of Biblical scholarship. If that be correct, then, as we see it, they have a flimsy foundation for their Christian faith, for what is known as modern science has been shown again and again to be in error, as to many of its great teachings. Then if this be true, as we believe it is, and since they put modern science ahead of Biblical Scholarship, we do not believe either is to be trusted. We know that Modern Science has often been wrong, and if it is put ahead of Biblical Scholarship then we may expect, not that the Bible is wrong, but that Biblical Scholarship is in error, as much so as Modern Science, and so we may do well not to depend upon either of these planks in their platform.

Notice that they claim the right to put their own Spiritual interperations on the creeds in accordance with the results of modern science and Biblical Scholarship. That is a very modern view of the situation. If they mean *human* creeds then we do not seriously object, but if they mean they claim the right to put their own interpretation on the teachings of the Bible, and these interpretations must accord with Modern Science and Biblical Scholarship, then we protest, as we believe the ancient Bible view is infinitely more correct than is either Modern Science or Biblical Scholarship. We are therefore not ready to yield to its teachings. We must know more of its aims and purposes before we can look to it with any hope or prospects of large usefulness.

Another purpose of this union we are told is to promote spiritual freedom. If that means that spirituality is to be under the rule of Modern Science and Biblical Scholarship, then we have no plan for that kind of spirituality. We believe that spiritual freedom is the gift of God through the Spirit, and that neither Modern Science or Biblical Scholarship has anything to do with spiritual freedom in the realm of the Christian life.

Jesus, and not Modern Science or Biblical Scholarship, gives to the people of God spiritual liberty. Paul tells us in 2 Cor. 3:17 that where "the Spirit of the Lord is there is liberty."

The Modern Churchman's Union may be a good thing, but we confess that we have more hope of victory, if we may stick to the Bible and its author of spiritual freedom. But so far we have not answered the question with which we began these lines—What is Spiritual Freedom?

We do not believe we shall find it in allowing every man to accept or reject God's plan. No a thousand times, No!

The true Spiritual Freedom is to be found in living in keeping with the teachings of the Lord

Jesus. God, and not man, is the source of the spiritual life, and therefore our spiritual freedom must come from above, and not from Modern Science or Biblical Scholarship—it is God's gift in keeping with the plain teachings of God's word.

A BISHOP, A MISSIONARY AND A GENERAL IN A CONFERENCE STRUGGLE.

In the Methodist Conference recently held in Raleigh, N. C., the people of that body came to hand to hand struggle in an effort to save and make a success of their Millions Centenary Campaign. Bishop Denny was presiding. He took his stand for a faithful performance of the task undertaken. Dr. Atkinson thinks we ought to learn something from the heroic work of these men to save a cause which they hold so dear, because of what its success means to the Methodist Church. In like manner our *Men and Millions* mean so much to us as a people. Let us do our best to uphold Dr. Atkinson's hand in pressing this cause to a successful issue for it even now means much to the work of the Christian Church. *The News and Observer*, reporting the work of the Methodist Conference in its efforts for its Men and Millions says:

Backsliding and recessions from grace may be established phenomena in good standing in the Methodist church, but when the brethren have set their names on the dotted line of a Centenary pledge they don't apply. They are not even recognized as possibilities. They come mighty near being pre-destined to be paid.

At any rate that is the conclusion that the casual observer must have been driven to after watching and listening to an hour of consideration of the present status of the \$35,000,000 Centenary fund now in its fourth year, at the North Carolina Methodist Conference at Edenton Street church yesterday morning. With one voice they declared that there is to be no repudiation.

Nobody ventured to say that they thought that the subscription had been made in too great haste, that the aggregate was too large, and that probably there had better be some recession. After the Bishop, Dr. W. G. Cram and Dr. R. M. Courtney had reminded the conference of the pledge and submitted the present status of the fund, General Julian S. Carr rallied lay and clergy to the slogan of no repudiation.

Through the morning the conference ground its way through the mass of routine that must be done, electing these preachers to the eldership and these to the deaconite; passing on this class for duty, dismissing some for service in other conferences and welcoming others for service in this conference. It was nearly noon before the mill was through grinding and the conference ready for its Centenary discussion.

Half To Be Paid.

Tar Heels Wesleyans pledged a total of \$1,700,000 for the Centenary drive, Dr. Wilcox reported to the conference, and of that amount they have paid \$750,655 in three years. There remains approximately \$800,000. The conference stands second in the condition of its Centenary fund, he declared.

Boiled down by the speaker to cold figures, it appeared that the Methodists of the State, besides taking care of their normal benevolences, have contributed \$200,000 a year for the past four years to the general mission work of the church. This has been the easy money, he declared. The remaining pledges will present the challenge to the church.

Then came Dr. Cram, who succeeded Bishop Beacham as head of the Centenary work in the church, following Dr. Wilcox and Dr. Courtney. He told the ministers and laymen what had

been done with their money, and what was going to be done with that they are yet to collect on their pledges. Dr. Cram has been a missionary in Korea, and besides that he is a speaker who can put across a story that is worth as much as an hour's address.

Over in Korea he had a native servant, and the story he told about him took the conference by the ears. He sent the man out to buy a cow, and told him to pay \$80 for her. He bought her and they kept her four months. He sent him back then to sell her for \$80, and he went off and brought home \$80. Later on in the year they had a revival.

The Korean got enthused, as Methodists will the world over, and got up to tell his experience. "You remember, Brother Cram, that I bought a cow for you once," he shouted across the church. The event was recalled. "You remember that you had me to sell her and that you told me to get \$80 for her?" That was also recalled. The Korean was working after a climax. He summed dramatic gestures.

"Well, my brother, speaking under the influence of profound conviction, I want to confess to you that you owe me a dollar. I didn't get but \$79 for the cow." Maybe those who were not present would hardly believe it if it were recorded that the conference howled. But howl they did. "I want to confess to you that you owe me a dollar," the speaker concluded.

You Owe That Dollar.

Bishop Denny took the floor. Two things alone can be done with the pledges he said—pay them or repudiate them, and if they are repudiated, Methodism must cease to be a force in the religious world. He went back into his storehouse of history of the Methodist church, and there are few who have so full a storehouse as has this scholarly Bishop.

He recalled the time when John Wesley was starting to set the world afire, when he was still published among the heretics because he preached the universality of atonement. Some of his friends wanted to know if he didn't need money. He didn't think he did need any, but they insisted on going out and levying a penny a week against the brethren.

"And we have been sticking pretty close to that precedent," he added, with that dry humor that is likely to crop out anywhere. He concluded with the story of Napoleon's drummer boy at Marengo who had never learned to beat "retreat," Methodism has never learned to beat retreat, he declared.

General Carr had been sitting back in the middle of the church, with his eyes riveted on the Bishop. Anybody could tell he had something on his chest, and the first minute an opening occurred, he was going to get it off. When the Bishop was through he advanced down the aisle. He was glad to see the Bishop's beautiful face.

"General, I'm afraid your eyesight is failing you," the Bishop said in recognition.

The General Talks.

"No sir," shouted the General. "Your face was beautiful when I first saw you, and you are the same yesterday, today and forever to me." Then he turned around to the brethren and rallied them. He went back over the beginnings of the Centenary movement in Memphis when people counseled him to have nothing to do with so foolish a thing as a plan to raise \$35,000,000 for church work.

But he was determined to be young and foolish, at any cost he said. He believed powerfully in the movement, and every day since had added to his belief. He was no backslider, and no falterer from grace. They meant what they said back

there in 1919, and they intended to put it over, and North Carolina Methodists never repudiated their words. The General had them at the shouting stage before he was through.

PROTESTANT LEADERS TO CONSIDER COMMON PROBLEMS.

Representatives of the thirty communions, which comprise the Federal Council of the Churches of Christ in America, will meet in Indianapolis, December 13-15, in the Annual Meeting of the Executive Committee of the Council. This gathering, more than any other meeting in the year, is the occasion for conference on the part of the Protestant Churches as to their program and policies and the development of a united front.

When the annual meeting is convened on Wednesday afternoon, Dec. 13, at the First Baptist Church, Indianapolis, by the chairman, Rev. Frederick W. Burnham, it is expected that about one hundred official representatives of the thirty communions, designated by the highest authorities in their own Churches, will be present. In addition to these official members, who alone have voting privileges, others who are interested in the cooperative work of the Churches are invited to attend as corresponding members or guests.

In addition to the reports from the various departments of the Federal Council and the discussion of its future policy and program, many themes will be considered of outstanding interest to all the Churches. Among the subjects included in the program are: "A Survey of Problems and Tendencies in the Cooperative Work of the Year," "The Call of the Hour for Fuller Cooperation among the Churches," "Evangelism as the Primary Business of the Churches," "The Enlarging Social Mission of the Church," "The Challenge to a Large Program of Christian Education," "The Responsibility of the Churches for Better Relations between the White and Negro Races," "Prohibition on Trial; What is the Verdict?" "The Duty of American Protestantism toward European Protestantism," "The Crisis in the Near East," "The Contribution of Foreign Missions to World Unity," "The Duty of the Church in Christianizing International Life."

Among the prominent figures in the Churches who will participate in the program are: Dr. Robert E. Speer, President of the Federal Council, Bishop William F. McDowell, of Washington, Dean Shailer Mathews, of Chicago, Fred B. Smith, of New York; President J. Ross Stevenson, of Princeton, N. J.; President Ozora S. Davis, of Chicago; Rev. Frederick E. Taylor, of Indianapolis; President W. O. Thompson, of Columbus, Ohio; Ernest H. Cherrington, of Westerville, Ohio; Rev. W. W. Alexandra, of Atlanta; Rev. R. H. Singleton, of the A. M. E. Zion Church; Rev. E. F. Tittle, of Evanston, Ill.; Rt. Rev. Charles H. Brent, of Buffalo, N. Y.; Bishop James Cannon, Jr., of Norfolk, Va.; Charles V. Vickrey, of the Near East Relief; Rev. John Sheridan Zelig, recently returned from Russia, and Dr. Hugh S. Magill, General Secretary of the International Sunday School Council of Religious Education.

BROTHER ABE HEARS FROM HIS FORMER PASTOR.

Dear Brother: I know you have searched every page of the "Sun" to find a letter from me. You know I promised to write six letters just to get you to subscribe for six months. I can say, to your discredit and dishonor, that of all the subscriptions I ever received, yours was the hardest to get. I am glad not only to write six letters

but to do almost anything to interest you and your large family in the work of the church. I know full well that many regard you as a hopeless case and would let you entirely alone. On the other hand, I have always seen great possibilities in you, and I shall always hope and pray that you may become just such a member in your church as it is your privilege to be.

When I told you good bye, I felt sad that I had not interested you more. If you had listened to me and heeded my instructions, you would have been today one of our most prominent and useful laymen, tenderly beloved by all. As it is, you are unknown outside your local church, and you have very little influence even there.

Since I left you I attended the North Carolina Christian Conference of course, as you never attended a conference, you do not know what it is like. I would have been glad if you could have been there. You will read about it, I am sure, in your paper. I always wanted you to have the honor of representing your church in a conference, but your brethren would never consent to thus honor you. They said, and I had to agree that it was the truth, that you never would attend a business session of your church, and that you made it a point to always be somewhere else the latter part of the year from a fear that you might be called upon to help out in any deficit that might have been found. I hope you will be so loyal to your church that you will yet convince your brethren that you are worthy of this honor, and that I may, in no distant future, read your name in our annual.

I was glad when I preached my last sermon at your church, that I could say that I parted with nothing but the best wishes for you all. I was glad, too, that I could so warmly recommend my successor to you. You always argued that two years was long enough for a preacher to serve a church. Your principal argument being that, "A new broom sweeps clean." I sincerely trust that your new preacher will use a new broom and will sweep clean. I am going to say this in all kindness to you, Brother Abe, that you certainly need it. You need to have much doubt and suspicion, and almost all of your old-time fads and arguments need to be swept away. As I think of you becoming the man you might be, what a wonderful man you are! I shall add my prayers to your pastor's that you may yet become what we wish you to be.

I have often heard you say that, "You can't kill two birds with one stone." I think you are mistaken in this as you are mistaken in almost everything else you say. While I was at the conference, I was greatly honored. You know I told you that I was to make a speech. I made the speech just after the report on Religious Literature was read, and although we were pressed for time, and I was so embarrassed that I forgot perhaps the best part of it, it was very well received. They actually wanted me to write it out and have it published in "The Sun." And I rose up and told them that I was under an obligation to write six times because of you, or rather because of the promise I made to you, and that I would undertake to reproduce it and send it to your paper for publication. So you ought to see that I shall comply with your request and the request of conference at the same time—thus killing two birds with one stone. As you were not present at your church when I delivered the speech I am going to write, I wish you would study it and let me know what you think of it.

I have reached my new field in perfect safety and am happily housed. I have not as yet seen any of your relatives, or anyone who in the least possible way resembled you.

Sincerely,

T. E. WHITE.

Windsor, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

There are so many discouraging things said, in these days, about the decadence of religion, and the falling off of "church attendance," that one wonders how the conclusions are reached. Nine thousand people heard Billy Sunday in Dayton, Ohio, last night; but you say, "they don't go to church in our town regular like they used to go." It may be that a little survey of the situation will change the mind of those who think the age is going backward in religion. It may be true that the attendance upon the "preaching service" is not as large as it once was; but when one considers the more frequent services in the churches, this may not be true. But there is another view that is sometimes overlooked. There has been such an increase in auxiliary societies within the church, and in the community, that christian agencies are active in ways unknown a quarter of a century ago. If you count the attendance at Sunday school, Christian Endeavor, Missionary Societies, Organized Classes of men and women and then the attendance at the "preaching service" it will run the "church attendance," in number and activities far beyond other days, counted either by actual numbers or by percentages. There is an increase over these days to which discouraged souls refer.

When real service is considered it is enough to open the eyes of the blind. The money contributions to the cause of Christ in these days is so far in advance of those good days of which non-givers dream, that it looks like a revival of faith in God and a willingness to "honor the Lord with their substance and the first-fruits of all their increase." This needs no argument. The records of actual donations furnished incontrovertible proof. But some one says: "Money will not save souls." That is true, but "saved souls" will give money to preach the gospel to the last; and men give money to what they love. Poor land will not give good harvests, and poor christians will not make large gifts. "The liberal soul shall be made fat." There are some fat souls in these days of liberal giving. In giving, the church is not decadent. It is liberal and progressive. Compared with other days' it is far in advance. The constituency of the Convention gives more to the Christian Orphanage now in a year, than it did to all enterprises thirty years ago. That is only one item of gifts and interest.

In the matter of time given to christian thought and work there has been a corresponding increase in giving of self to the cause of Christ and the enterprises of the church. Help for the poor, kindness to the neglected, visiting to the sick, relief for the starving far away, all indicate a sympathy a human interest and a Christian concern that is proof of a growth "in grace and a knowledge of the truth."

The outside organizations doing christian service and teaching a practical gospel add to the work of the church and are really children of the church going into the highways and hedges and compelling them to come in. The church is doing more for the world than in any age since Jesus was born. It may be a righteous zeal for the cause of Christ that expresses itself in discouragement about the disgrace of the church; but it should be remembered that there is "a zeal which is not according to knowledge." If your church is not as good as it used to be, may be it is your fault.

W. W. STALEY.

BETHLEHEM COLLEGE LETTER.

At a called meeting of the Board of Trustees of Bethlehem College, October 11, 1922, at Mt. Zion church, Roanoke, Ala., the undersigned was elected Financial Secretary for the College. The purpose of this office is to place the plans, purposes, and claims of the College before the people, promote the financial interest, and direct the campaign for funds.

The first work in this campaign will be educational in its nature. Such an effort is designed to acquaint the people with the plans, and purposes of the College, its claims upon them and its place in our church life. In order that this information may be properly presented to the people it will be necessary to enlist the help of the ministers. Such a request is already made of the ministers of this section of the church and I am sure they will prove to be educational evangelists in this great cause.

The time designated for this preparatory work is November, December, and January. During this period of preparation the ministers of the Georgia and Alabama and the Alabama conferences are asked to preach at least four sermons relative to the College. The themes suggested are: "The Value of Christian Education," "The Relation of Bethlehem College to our Church Life," "The Value of Co-operation in Kingdom Growth," and "Our Responsibility to Bethlehem College." This preparatory work will acquaint the people with the College and prepare them for the financial canvass the first and second weeks in February, 1923.

Plans are in the making to observe "Bethlehem College Day" in all the churches in these two conferences. The day can be observed to best advantage in January. It should be left to the judgment of the pastor in charge to designate the particular day in January for the observance of this day. The program will be planned several weeks in advance of the service. At this time the pastor will preach a special sermon relative to the College and plan several short addresses and readings, using as many of the young people of the congregation as possible on the program. This special service will be well advertised and should prove to be a great day in the history of the church.

The pastors will be furnished with an ample supply of literature from time to time. This literature will set forth the plans of the College. This literature will be placed in the homes by the pastors and every member of the family is urged to read it.

At the conclusion of this period of intensive preparation, a simultaneous canvass for funds will be launched. The financial goal for this campaign is one hundred thousand dollars. This amount will be required for the initial buildings and equipment. Every man, woman, and child will be urged to contribute to this great cause. Pledges will be secured covering a period of five years, with as large a cash payment as possible.

R. F. BROWN,
Financial Secretary.

With all best wishes for the success of the "Men and Millions" drive that is being put forth, I pledge my loyal support in service for our Lord and Savior.—H. V. COX, *Ramseur, N. C.*

SWING WIDE OPEN THE DOOR.*

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me".—Rev. 2: 20.

These words are a part of the revelation of Jesus to John concerning the church located at Laodicea. In all probability they came to John sixty years after Jesus' ascension into Heaven. Many things have occurred since that memorable day of Jesus' departure. Pentecost has come. Paul has been dead a quarter century. Nero and others have burned the church at the stake, and Dominion now sits on the throne that rules the world. The church has gone into every quarter, but not in a single place has it escaped oppression. The oldest and last of that first faithful band who followed the Savior from their fishing nets is now an exile on a lonely isle in the Aegean sea.

While on that isle meditating all alone on a time many years ago when he had lain his head upon his Master's breast at that last awful supper, he sees the Christ in all His transcendent beauty, and he is intrusted with a message to each of the seven churches of Asia. And what is this message with which he is intrusted? We may well inquire this because it was so important as to require being delivered by the Savior Himself to the last of the apostles. The church has had its first great trial. What will Jesus say now seeing both its success and its failure? To the Laodiceans He says, "Behold I stand at the door and knock, if any man hear my voice, and open the door I will come in to him and sup with him and he with me."

Here is a church rolling in wealth and external advantage, declaring itself to be rich and having need of nothing and yet treating with the utmost indifference the eternal grace of the Savior of men. No words of censure and rebuke could be too strong for them. They did not know that they were "wretched, and miserable, and poor and blind, and naked," and that on account of their luke-warmness they were to be spued out. Oh! what compassion, for after rebuking them most sorely Jesus says, "As many as I love I rebuke and chasten: be zealous therefore and repent!"

This is one of the Lord's final messages to sinful men whom He declared in the days of His flesh He came to save. Let us mark more closely its contents:—

We see in the outset a *two-fold act of Christ*, the first of which is found in the words: "Behold I stand at the door." The initiative in the redemption of a man comes from Christ. He seeks, He takes up His journey and ceases not until He stands before the closed doors of those who treat His infinite love and measureless compassion with utter indifference. Let us think of the journey he has made.—for to stand at the door certainly implies the getting to the door. "Out of the ivory palaces into this world of woe" he has come. He humbled Himself and took upon Himself sinful flesh; He was despised of men; He had not where to lay His head; He was abused sorely by those who professed to honor His Father; He looked out across the valley of Kidron to Jerusalem, the sacred city, whose walls had awaited His coming for many centuries, and

*This sermon was prepared by Rev. John G. Truitt, now a senior in Princeton Seminary. It is one of the six sermons his course of study requires of him before graduating. We hope he will let The Sun have the other five. Brother Truitt is one of the rising young men of the Christian Church.—Editor.

said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often I have gathered thy children together even as a hen doth gather her chickens under her wings, and ye would not." A little later His road led Him through Gethsemane. He was falsely accused, wickedly tried, found innocent, and yet He was crucified on this road He traveled to come to our door.

In second Samuel 23: we read the following interesting bit of history:—David,—now an old king and general,—tired and thirsty from the battle looked across the strong line of the Philistines and saw the old well of Bethlehem,—the well of his childhood and of many fond memories when matters of state weighed not heavily upon his head. He longed to drink of its waters again. Three of his soldiers broke through the lines of the enemy and hazarded their lives in order that their king's wish might be realized. But when they succeeded in bringing the water to him he poured it upon the ground for it was the price of blood and too precious to drink. Jesus has come all the way through the lines of a far more subtle enemy to bring us water of which if we but drink we shall never thirst, but it shall be in us a well of water springing up into eternal life!

His journey has left Him with bleeding hands and feet and a riven side, but we are welcome, thrice welcome, to the meat and drink He has to offer. And oh! how this old world needs it, for behind those fastened doors all amid the luxury and the lust there is hunger, and misery, and nakedness, and sin.

And the *second* of the two-fold acts we find in the words, "*and knock*". He does not stop at simply coming. He does not passively wait thinking perchance we will open the door, but instead He knocks. It is the effort of the Son of God; it is a compassionate, persistent, long-suffering to be heard above the revelry and wickedness within. But not forever does He knock for He says in Genesis six three: "My Spirit shall not always strive with men." And again in Hebrews four seven: "Today if ye shall hear His voice, harden not your hearts".

See Him standing at the door of His beloved in the darkness of the darkest nights of woe and sin! "For my head is filled with dew and my locks with the drops of night." Oh! what a picture is that in the Song of Solomon. And He has not where to lay His head. What wonder our doors aren't swinging wide open for One so lovely and true as He! Some day He will be turning from our doors if we heed not His knocking. We continue in the great Song and read: "I opened to my beloved and he was gone." And then we hear the sad refrain coming from a longing soul, "My beloved is the chiefest of ten thousand."

The words of our text were addressed to a church and not to those who had never known Christ. What is this strange thing that the door which once swung so invitingly open as He drew nigh is now closed against His knock. It was disobedience and sin that caused Adam and Eve to hide themselves from the face of the approaching God. Disobedience and sin will shut our doors against the gentle knock of a loving Savior. It was trust in wealth, and indifference to Christ that locked the doors of the Laodiceans and barred them against Him who had given them good and perfect gifts. As I said in the beginning Jesus has taken the initiative, we are to follow His lead as good clay is pliable in a master's hand.

2. So it is that in the second part of our text we come to the *two-fold response of man*. The *first* of which is: "*If any man hear my voice*." Think

for a moment what a voice at the door may mean. It may be the voice of robbers in the dead of night; or perchance it is the voice of a friend when we are awaiting in painful suspense his return; or it may be the voice of a father heard by motherless children as he comes in from a storm at sea. A friend of mine living in her home alone with her mother who was indisposed her father acting on one of the State's exemption boards during the Great War, seemed to feel an uncanny fear one night about eleven o'clock. And she said, "Oh! if father was only here so that I could go to bed and go to sleep." And about that time the telephone began to ring. And that tended to frighten her all the more because her father was a physician, and she could seem to feel that there was some terrible need among her father's patients for the doctor. She went to the 'phone and answered with fear and trembling, and long-distance was saying your father is on the line. He told her that he thought she might be up, and be a little afraid, and to fear no harm for he was praying for her. She told me later that the sound of her father's voice was all that was needed to bring an indefinable calm to her soul.

If we would but hear the Savior's voice it would remove every fear and bring a peace that passes understanding. If we are tired of sin and sinning His voice is our hope, if we suffer with the sorrows of life His voice can speak healing to our palpitating breast.

But there are many things that try to hinder us from hearing His voice. The voice of the world is loud. It is insistent. It is beguiling, it is temptingly, yea enticingly sweet. *But the voice of Jesus is the sweetest a sinful world has ever heard*, and it is a still small voice. You will not likely hear it in some great commotion. "And behold Jehovah passed by, and a great storm wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: after the wind an earthquake; but Jehovah was not in the earthquake and after the earthquake a fire; but Jehovah was not in the fire; and after the fire a still small voice." We must pick that voice out from all the others.

And not only must we hear it, we must do something about it. Hence the *second* of man's two-fold act is to "*open the door*." To open our door to Jesus is to close it to wickedness and worldliness. And not only so, but our doors are surely swinging wide open to one or the other. There is no middle ground. In Matthew twelve thirty we learn, "He that gathereth not with Me scattereth abroad." In the great painting of Christ knocking at the door there is no knob on the outside, because, we are told, the door can be opened only from within.

3. But with the opening of the door there is a *two-fold consummation entered into by both our Savior and ourselves*. With him on the outside my home is a dingy hovel. As He comes in the room is flooded with a new light! I seem to see clean windows draped with fresh clean curtains; soft white linens cover the formerly ugly board; all the dirt and misery has gone like the winter's last snow before the driving March wind. There is only warmth and beauty and goodness and love. Indeed the whole room is filled with Him. And "*I will sup with Him*," says the Savior! What the King of kings and Lord of lords eat of my paltry crusts? Eat of my dissappointments and sorrows? Eat of my persecutions and punishments? Yea He condescends to do all this "He eateth with publicans and sinners." He becomes poor and despised, and rejected of men for my sake and for yours. He has gone down into the very jaws of death, hell,

and the grave, and suffered our sins for us in order that we might be saved. Yes, yes He does indeed sup with His chosen. There is no cup for us to taste which He has not already drunk to its last bitter dregs! Ah! what consolation that He sups with us!

And now in closing let us notice the immeasurable beauty in the final words of our text "*And he with Me*." What unspeakable joy that even in this world we are to share the feast of His triumphs! We are to eat of His victory. We are to feel the thrill of His power. We are to know the ecstasy of His joy. There un-limited blessings follow hearing his voice; opening the door; and sitting very, very close to His feet. Only that inside close comrade-ship which amounts to falling down before Him and crying with Thomas, "My Lord and my God" can make these possible. Only the passing over to Him the keys of every room within our soul, leaving nothing in reserve can satisfy. He is willing to make us able, and by faith we are to swing wide the doors! Amen.

THE WAY IT WAS DONE.

It started in a Sunday School Board meeting; and there is where about all the forward steps in our Sunday School start.

The discussion was upon the subject of the Orphanage and the Thanksgiving Offering. After several suggestions it was decided to ask all classes to start a week ahead and set their goals for the offering and then work to that end.

At the same time some one was to give a short talk in the school each Sunday about the Orphanage, and preferably by one who had been there.

The third Sunday of each month is Orphanage Sunday and on this Sunday the school has a standing pledge of (\$8.00) eight dollars; but the third Sunday in November must represent the Thanksgiving Offering of the church and school. The matter was more easily worked than the Sunday school because of the divisions into classes and an interested teacher to enthuse each class. Then, too, by actual count the attendance of Sunday school is about the same as at the church service in both numbers and personnel.

Well, the plan of the Board was tried and worked. The short talks were given and the goals were set. Our class dared to set its goal at \$25 and some were heard to mutter, "you will do well if you get five." This class reached another goal of over \$35. Another class of favored reputation but short vision that day fixed its goal at \$5 but when the offering was taken the next Sunday the teacher gave that amount and several others followed suit and they, too, reached a goal of over \$35 beating the other class by nine cents. Their vision had in the meantime been enlarged.

Two teachers had the audacity to challenge their classes to double any amount the class would give. One class has an enrollment of 25 Intermediate boys and girls and called upon their teacher for a check for \$3.60. The other class has an enrollment of about 45 young men and they took vengeance on their teacher for the amount of \$32.50. The Philathea class passed their goal of \$3 and made it \$10. The Juniors and Primaries and Beginners gave their dimes, quarters and half-dollars in the interest of their little Orphan friends.

When the offering was posted on the bulletin board all were suprised at the amount of \$160.06. 154 were present at Sunday school. Two other Sunday's offerings belong to this quarterly report, so uncle Charley be on the look out for a check of \$175 or more in the near future.

W. M. JAY.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

GOOD NEWS.

One Captain of Men and Millions sent the writer a check for \$1,000 from his church and added, "We will have another thousand ready soon and we are thinking about getting busy and paying off all our pledges to Men and Millions by next spring." Within the past two or three weeks at the Conferences numbers of our Captains and signers of pledges have said, "We will get busy now and our pledges will be paid. Hard times bit us heavily, but prospects are brighter now and we will do our best." Of course they will. Christians did not make those pledges to be repudiated or denied or disowned. They made them to be paid by God's good help, and here is believing and hoping that they will be paid.

J. O. ATKINSON.

FORWARD OR BACKWARD, WHICH?

Bishop Denny presiding over the North Carolina Methodist Conference, at Raleigh, last week, told the Methodists who had subscribed to the Centenary Movement, "You must now pay those pledges or repudiate them, and, if they are repudiated, Methodism must cease to be afore in the religious world. But Methodism has never learned to beat retreat and will not now."

And the case is similar with us Christians in our Men and Millions Movement. We must pay up or repudiate, and to repudiate is to go backward and lose our place, prestige and power for righteousness in the world.

Brethren and sisters, let every one be faithful, loyal and true now, and may God help us.

J. O. ATKINSON.

SHALL WE CHRISTIANS REPUDIATE?

That question came to the writer's mind today when he read under flaming headlines in one of our State dailies that the Methodists in annual conference at Raleigh had unanimously decided that "There is to be no back-sliding in paying Centenary Pledges." Then the daily further reports, "With one voice they declared that there is to be no repudiation!"

After addresses were made telling the Methodists their plain duty, "Nobody ventured to say that they thought the subscriptions had been made in too great haste, that the aggregate was too large, and that probably there had better be some recession." All were of one mind that there should be no repudiation.

This writer believes that we Christians feel the same way about our Men and Millions pledges and that there is to be no repudiation.

J. O. ATKINSON.

ASSISTING THE CAPTAINS.

Rev. E. M. Carter, is assisting the Captains of Men and Millions in the Alabama Conference; Rev. R. A. Whitten is assisting those in the Ga. and Ala. Conference; and Rev. Fuller Johnson those in the N. C. Conference. These brethren are now working full time every day in an effort to aid the Captains in local churches to get our Men and Millions Movement on a good footing and in working shape, and to collect if possible at least one payment on every pledge made. We made a great beginning in Kingdom service in the initial campaign for Men and Millions and we shall again experience a thrill of joy and of

victory when we together shall move in the matter of paying off our pledges. Brethren and friends, make glad the hearts of your Captain and the above named workers and the whole church by making a payment on the outstanding pledges. This is our bounden duty and we shall be happy in discharging it.

J. O. ATKINSON.

ANOTHER CONFERENCE SPEAKS.

Following what the Eastern Conference had already and unanimously voted for all its churches, the North Carolina Conference voted unanimously last week that all churches within its bounds should at the earliest date practicable hang up in the church the chart prepared by the Mission Secretary, get the pastor, Captain of Men and Millions, or delegate to Conference to explain to the congregation and then have the responsive reading. Folders with this responsive reading are being sent to the churches whose delegates or pastors carried the chart from Conference to the home church. If any church has not received the chart and a sufficient number of folders for the responsive reading and will write the undersigned he will take pleasure in forwarding same. This is regarded as a fine and fitting opportunity of emphasizing the fundamental principles of our Christian church and also of making known to all our people the seven enterprises which the pulpit of the Church seeks to proclaim to the world in its effort to make known the saving truth that "Jesus is the Son of the living God." The writer feels that if Men and Millions can be explained in the light of this revelation there will be no trouble in going forward together for this the mightiest undertaking and holiest movement of our Church.

J. O. ATKINSON.

A REPORT FROM OUR MOUNTAIN WORK.

DR. J. O. ATKINSON, *Secretary,*
Elon College, N. C.

MY DEAR DR. ATKINSON;

On account of my recent illness this report has been long delayed, and I regret very much that I can not make it more accurate, but will do my best with the information I now have.

Sandy Ridge School, (Post Office) Cana, Va. This school is situated about three miles from the foot of Fancy Gap Road, and eight miles from the Elkspur School and Church, which was the first to be organized, and of which Mrs. Iola Hedgepeth Meredith is the supervisor at present.

We had in school the following:

Male 18; Female 31; Average age 11; Total on roll 49; Average attendance in Primary room 17 Average attendance in Higher grades 11; No. families represented in week day school 27; and in Sunday school 35.

This two teacher school was organized on June 5th. 1922 and continued regularly until July 31st. Because of the late crops and inclement weather many boys and girls were unable to attend regularly, but were allowed to come or discontinue at their convenience. Great interest and willingness was shown in the week-day school and improvement could be detected in many ways among the pupils.

On June 4th. the first Sunday School was held with an attendance of about fifty-five. This Bible School continued regularly on Sunday afternoons until July 30th. The attendance increased

to seventy-five and above, and occasionally the little school house among the hills was crowded until there was scarcely standing room. The Sunday School consisted of an adult class, an intermediate class and a primary class. There is great need in the Sandy Ridge School for a teacher for the Young Men's Class. There are about twenty-five young men and boys who need a leader and guide.

Many families were represented in the Sunday School who did not patronize the week-day school on account of the work in the fields at that time of the year.

During the latest two weeks of July a series of preaching services were held at the Sandy Ridge School-house by Mr. M. T. Sorrel of Elon College. Great results came from this.

Forty-five of the noble mountain people, school boys and girls, with their mothers and fathers, who were seizing their first opportunity, stepped to the front for Christ. Later a baptizing was held and a church was organized. When we left there was great hope of a church building being erected near the school house.

We the workers in the Sandy Ridge community, Mrs. Teague, Miss Janet Hedgepeth, and I greatly enjoyed this season of service in the mountains. A comfortable one room cabin was given to us for our summer home by Mr. Humphry McMillan, who proved himself a real friend to us as well as a protector. Necessary furnishings for the cabin were borrowed from our neighbors and a great many of the vegetables and fruits that we used were given to us by our neighbors and patrons of the school. In fact, they were so kind to us that on one occasion it became necessary to announce at Sunday School that we had an ample store of provisions to last us through the coming week and asked that they send less to us, in order that the food might not spoil.

We found the mountaineers to be among the noblest people we had ever known. A great many are men of ability and live beautiful lives, but are yet untrained. The man of the mountains is big of stature and sunburned because he labors honestly in God's great out of doors: he is uneducated, not because he prefers ignorance, but because poor and untrained teachers, if any have been placed there, instead of the best: he is sensitive because he feels that there is something big in the world that should be his, which he does not and can not possess without a teacher. He resorts to liquor because he has always been used to it, and he has never been taught that it was harmful. He throws open the door of his cabin and reaches out a willing and eager hand because his heart is big and his soul is full of love and life. He is not a Christian because we have not thought it necessary to go tell him the simple story.

I find that the volunteer who undertakes this work need not abandon the idea of pleasure and happiness, just because he or she is leaving home to teach in the mountains: neither should one go for only the pleasure that is received from it. While we are sacrificing our summer vacation at home, we are gaining an experience that makes one bigger and broader at heart. Personally, I enjoyed living among these noble Virginians, teaching them and doing for them what I could, roaming the mountains on horse-back and resting by the rhododendron bordered brooks as I have enjoyed no other experience of my life. The appreciation of these people is very great, and our hearts are made glad when we see them accept Christ and become Christian workers.

I hope that sometime I shall have the opportunity to return to Carroll County and work again among my mountain friends.

Sincerely,

KATE WHEELER,

851 W. 5th. St. Winston-Salem, N. C.

Miss Wheeler graduated from Elon College last May and went immediately to work in one of our mountain schools. The above tells her story as far as print is concerned. But eternity alone can tell the whole story for good.

J. O. ATKINSON.

NOTICE OF APPOINTMENTS.

Rev. R. A. Whitten of the Georgia and Alabama Conference will preach at the following places by arrangement with the pastor Rev. H. W. Elder:

Ambrose, Ga. Tuesday Night Dec. 5; Vanceville, Ga. Thursday Night Dec. 7; and Enigma, Ga. Sunday 11 A. M. Dec. 10.

As previously announced Bro. Whitten will preach at La Grange, Ga. 11 A. M. Dec. 3 and at East La Grange 7:30 P. M. same day.

If brethren interested will make known these appointments and give Bro. Whitten a good hearing he as well as the writer will greatly appreciate it.

J. O. ATKINSON.

Mission Secretary.

NOTICE!

Is there now a church in the North Carolina Conference without a pastor? If so, will the secretary or some interested member write the undersigned? Conference voted that I try to ascertain this fact and then supply such churches, if there are any, with a list of available pastors. This I shall be glad to do if only the names of churches without pastors can be secured. We have enough able and worthy preachers in the Conference, I think, to supply well every vacancy. Any helpful information gladly received.

J. O. ATKINSON,

Elon College, N.C.

THE CHRISTIAN HOME.

The dearest and most sacred spot on earth to you and me—a spot around which cluster the sweetest associations and the most precious memories is the Christian home. The home problem is the greatest problem of our civilization. The homes of this country are constantly pouring their influence into the great current of our moral, social and political life.

The national life can never rise above the home life. When God wanted to start a nation he made the home life the deciding question, and selected Abraham as the foundation, "For He knew him, that he would command his children and his household after him, that they should keep the way of the Lord, to do justice and judgment, that the Lord might bring upon Abraham that which he had spoken of him."

Two years ago as I stood in Washington and looked upon the capitol for the first time, I said to myself, "Here is the home of my nation," but a few weeks later I found that I was mistaken. Being entertained in an old-fashioned country home for a day and a night, where the noble Christian father read from the old-fashioned Bible and knelt with his children around the family altar and I drank in the influence of that old-fashioned Christian home, I was convinced that, that pile of marble, magnificent as it is, is not the home of my country, but here in such homes are reared the men and women, that make this country the greatest nation God's eyes ever looked upon.

After twenty-five years of experience visiting from house to house, year in and year out, I am

convinced that neither the law nor the gospel can make a Christian nation without the help of home authority and home example. Anarchy is not born in the Hay-market of Chicago; outlawism is not born in street mobs.

The question of obedience of law is settled in childhood. The child who does not obey his father and mother will obey neither social, civil, nor divine laws. I believe in the truth of the proverb of the Old Book: "Train up a child in the way he should go, and when he is old he will not depart from it." The normal way to get rid of drunkards, liars, thieves, debauchees and criminals, is to quit raising them. There is but one question, said Mr. Gladstone to Dr. Talmage, "that is Christianity. Settle that right and you settle all others." Christianity rightly settled in the home settles all questions everywhere.

The most dangerous sign of our times is the neglect of home life and the growing disrespect of children for parents. The learning of the academy, the college, the university, may fade from the mind, but the simple lessons of the home defy years, and live on. The words of a mother make deeper impressions than any other words that touch our plastic childhood. The mother of Walter Scott was well educated and a great lover of poetry and painting. Lord Byron's mother was proud, ill-tempered and violent. The mother of Nero was a murderess. The mother of Washington was a pure woman. The mother of Patrick Henry was eloquent in speech. The last thing the devil takes away from a boy or girl are the early impressions made by their father and mother.

Mrs. Wesley who had reared a noble family of children, without a single black sheep, was asked how she did it. She replied: "I did it with prayer and hickory" Two better instruments were never used. I do not encourage the brutal punishment of children, but when solid piety and wholesome authority go hand in hand obedience and pious children follow. The boys and girls in this country are like Tennessee oats in dry weather—they "head" too soon.

Fathers and mothers, your little children are looking up into your faces, asking which way to go. The child who dressed life papa, might have looked comical, but it had in it a lesson as touching as the great realities of life. They are following your footsteps; do not lead them wrong.

S. L. BEOUGHNER.

Box 382, Graham, N. C.

PRESENT STATUS OF CHRISTIAN CONFERENCES IN NORTH CAROLINA.

By vote of the North Carolina Conference the Secretary was requested to publish the action taken by Conference with regards to the Referendum Vote, and the division of the Conference.

The following resolutions were adopted:

Resolution offered by Rev. P. T. Klapp:

That the Conference hereby resolve to remain united for three years, and pay the indebtedness at certain Mission Points.

On motion it was adopted.

Resolution offered by Rev. W. C. Wicker:

Whereas there is a motion passed to continue the N. C. Christian Conference for three years; it is moved that the three original Conferences be authorized to reorganize with the same officers and committees as were in office at the time of the merger.

The motion was adopted.

Resolution offered by Rev. Stanley C. Harrell:

That the local Conferences be requested to hold their annual meetings before the date for the

annual session of the N. C. Christian Conference, which meets on Tuesday following the second Sunday in November. That the membership of the N. C. Christian Conference shall consist of, First, all ordained ministers holding membership in the local Conferences, and Second, lay delegates elected by the local Conferences, on the basis of one lay delegate for each two hundred members or major fraction thereof within said local Conference.

It is furthermore requested that a Commission of Polity be appointed to draw up, and submit to the North Carolina Christian Conference during its present session, Articles of Agreement outlining the scope of work, and the authority to be exercised both by the Local Conference, and by the General Conference.

On motion it was adopted.

The President appointed W. C. Wicker, C. D. Johnson, P. H. Fleming, E. W. Brown, J. E. Franks, and C. H. Stephens a Commission on Polity.

The Commission on Polity submitted the following report:

As a Board we beg to submit the following report:

1. That the several local Conferences send their Home Mission collections to the North Carolina Christian Conference until the present obligations are paid; and that when the term of office of the present Home Mission Board of the North Carolina Christian Conference shall expire, that the local Conferences each elect three members, who shall constitute a Home Mission Board of the North Carolina Christian Conference under the present charter of the said N. C. Conference.

2. That we approve the motion passed in this morning's session providing for the local Conferences to elect delegates to the N. C. Christian Conference on the basis of one delegate for every 200 members or major fraction thereof.

3. That the N. C. Christian Conference have a standing committee on Church Polity, and that the present conference now in session name such a committee.

The report of the Commission was adopted by motion.

The above includes all motions passed by the North Carolina Christian Conference, on said subject, in the order of their adoption.

STANLEY C. HARRELL

Secretary N. C. Christian Conference.

WHAT THE HOME DEPARTMENT DOES.

1. It secures the co-operation of parents with the Sunday school teacher of their children.

2. It unites families in Bible study and sets up the family altar.

3. It opens to the pastor many doors that have been closed.

4. It gives the pastor many assistants in caring for the church membership.

5. It wins back to the church many who have wandered away.

6. It brings good cheer and help to many who are "shut-ins," and reveals many cases of need.

7. It multiplies the number and increases the efficiency of lay workers.

8. It makes possible "every church member a member of the Sunday school."

9. It makes it impossible for any one to say "No man careth for my soul."

10. It strengthens the Sunday school in every other department.—*The Heidelberg Teacher.*

CHILD'S HOUR

Peach Blossoms and Human Hearts.

An exchange tells us of a lesson which a father taught his children one morning at the breakfast table.

This father took great pleasure in his orchard, delighting to walk about among the trees, examining them, watching their growth, and seeing that they were properly pruned and sprayed against disease. He was an early riser, and when the weather was good, took a walk in the orchard before breakfast.

One morning he was gone a little longer than usual, and when he came in to breakfast later, had in his hands several branches that he had cut from peach trees. There had been a frost, and he had been trying to find out whether or not the fruit was hurt.

When the family had finished breakfast, he looked around the circle and asked the children what they thought about the prospect for plenty of fruit that summer, handing them the branches as he asked the question. They looked at the branches, and said they seemed all right as far as they could tell.

"About one-third of the blossoms are dead, however," said the father. Then he asked the children if they could pick out the dead ones. Again they examined the blossoms carefully, but had to admit that they could see no difference in them. "Neither can I by just looking at them," said the father.

He broke off a number of the blossoms, from different twigs, and opening his pen knife, divided each blossom into halves, and passed them around the circle for examination again.

The young people were now able to see that some blossoms were green and fresh looking all the way through, while others had little black specks in the center. "Those with the black hearts have been killed in the fruit bearing part by the frost," he said.

Then he left off talking about fruit blossoms and began to talk about human hearts. "For after all the two are much alike."

He showed the children that just as the frost had blackened the heart of the peach blossoms, so the frost of sin blackened human hearts and spoiled their chances of fruitfulness.

"You can not always tell," he said, "by looking at a person's face what sort of a heart he has. If the sin has been going on long enough then it may show, but at first it usually does not. And we can not take a knife and go into the hearts of folks, as I have done with the peach blossoms. For that reason many black hearts keep their places among the good ones, and no one knows the difference for a while. But the Great Husbandman knows what is inside, just as He knew that a cup polished on the outside did not always mean a clean cup. And tombstones white washed on the outside did not hide from His eyes the dead men's bones which the graves contained in the inside.

He concluded by warning the young people of the blighting frost of sin. "We can not hide black hearts from the Master," he said, "even though we may deceive men. And we can not make black hearts bear fruit."—*Herald of Holiness.*

STRANGE FORCES ATTACK COMETS' TAILS

Long and delicate Comet tails sweeping through the planetary spaces are sometimes disturbed and broken by some force still mysterious to astronomers, according to Prof. E. E. Barnard of Yerkes Observatory. His remarks on this subject at the meeting of the American Astronomical Society at Williams Bay, Wis., are summarized in Science Service's *Science News Bulletin* (Washington). Besides showing that the comet itself has much control over the direction of the tail and streamers, photography has shown that unknown influences opposed to the theory of gravitation seem to be at work in the space immediately about our sun. We read:

"This is highly suggestive and may lead to discoveries of very great importance concerning certain conditions within the solar system.

"It is well known that a comet's tail always points approximately away from the sun, and that its form is determined by the speed with which the small particles forming it leave the head, going outward from the sun by the pressure of the sun's light. We may therefore have, if the particles are moving very fast, relative to the speed of the comet in its orbit, a very straight tail pointing directly away from the sun. If the speed of the particles is relatively slow, then the motion of the comet in its orbit, combined with the motion of the particles, will cause the tail to be curved away from the direction of motion. These features of a comet's tail are easily understood from our knowledge of the motion of a comet and the repellant action of the sun's light, so that we may have a straight tail if the particles are moving very fast away from the sun or a violently curved one if their motion is slow. But the curvature, if there is any, must invariably be away from the direction of motion. Photographs have sometimes shown a curvature in a contrary direction to this and that the tail has been thrown forward at a large angle, sometimes suddenly, thus moving faster than the comet itself, which is nearer the sun. This is opposed to the theory of gravitation and must be due to some cause which is independent of the sun and comet. Within twenty-four hours it may recover its natural position."

Prof. Barnard explains that by far the most interesting comets have not been visible to the naked eye. The smaller and more active are studied on the photographic plate. Some of the very large and best known, as Halley's comet of 1910, and others, have not shown any unusual phenomena. He goes on:

"Sometimes a comet will reject its tail, always sending out a new one in a slightly different direction, which, like the smoke from a locomotive, will drift away and dissipate in space. Sometimes a comet will cease to hold its particles together and will itself melt away in space and cease forever to be a comet. These are called 'lost comets.' Biela's is the best known of the lost comets. It has resolved itself into a great swarm of meteors that sometimes are encountered by the earth and burned up in our atmosphere. These displays are called meteoric showers. A comet may sometimes separate into two or more bodies and later disappear altogether from the heavens."—L. D.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—*E. E. Hale.*

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

Going, Not Coming!

An old colored man was up before the judge, who inquired: Uncle, how did you come to be run over?"

To which the old man replied, "Judge, I didn't come to get run over, I was going to my sister's house.—*Exchange.*

Christian Orphanage

DEAR FRIENDS:-

Encouraging reports are coming to us from many sections that the Thanksgiving offerings will be much better than last year. One church increased its offerings over last year one hundred per cent. That is fine and is very encouraging to us.

Our goal is ten thousand dollars from November first to end of year. We want to raise six thousand dollars of this amount through the Thanksgiving offering and four thousand from the other offerings. Get busy and help us to reach this goal.

Some of our churches are putting on special programs for this offering and are going to do their best to reach the goal.

Mr. B. N. Duke of New York City mailed us his check for \$500.00 this week.

Mr. and Mrs. A. G. Kiltz of Mass. mailed their check for \$100.00. This gives us a good start on our Thanksgiving offering.

If our churches and Sunday Schools will take a special interest in this offering this year, and we have pretty Sundays we will raise the largest offering we have ever had.

I notice from the papers that the other Orphanages in this State are going to do big things this year in their Thanksgiving offerings. Why not the Christian church do as well as the others when we have a large territory to help us.

Our good friends are beginning to send in things for a Thank offering:

- Durham Hosiery Mills 8 doz. Hose.
- Maye Hosiery Mill 14 Joz. Hose.
- Minneola Mfg. Co. 100 vds. Outing.
- Womens Missionary Society, Mrs. Jas. Lindley Pres. Brooklyn, N. Y. one box containing 12 sheets. and 12 pillow cases.
- Farmers Coitton Oil Co., Wilson, N. C. 10 bags Nutri-Laden Cattle feed 1,000 lbs.

We are grateful indeed.

CHAS. D. JOHNSTON, *Superintendent.*
Elon College, N. C.

REPORT FOR NOVEMBER 30, 1922.

Amount brought forward\$15,510.73

Sunday School Monthly Offering.

North Carolina Conference.

New Lebanon	\$ 10.00
Baracca Class	1.00
Mebane	1.00
Ebenezer	6.71
Shallow Well	3.98
First Christian Church, Greensboro	8.67
Durham	11.91
Piney Plains	6.64
Berea	2.00
Bethlehem (A)	4.10
Shallow Ford	1.98
Bethel "W"	4.46

Eastern Virginia Conference.

Berea (Norfolk)	\$ 5.00
Franklin S. S.	10.00
Burton's Grove	1.00

Valley Virginia Conference.

Bethlehem	\$ 1.90
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Alabama Conference.

Wadley	\$ 2.00
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\$73.35

Thanksgiving Offerings.

Mrs. E. J. Brickhouse.....	\$ 30.00
Edward J. Brickhouse	20.00
Belew Creek S. S.	6.00
Mrs. Vera Gilliam	2.00
Rev. A. F. Isley	5.00
Rev. and Mrs. J. F. Apple.....	10.00
Mr. and Mrs. A. G. Kiltz, Berkshire Co., Mass.	100.00
Mr. W. H. Etheridge, Selma, N. C.	5.00
John J. Kernodle	5.00
Miss Ida Williamson	5.00
Margaret Isley	3.00
B. N. Duke, New York.....	500.00
Mrs. J. H. Hopper, Happy Home S. S.	1.00
Mrs. Margaret Wilkins, Bethlehem	2.00
Mr. J. L. Daughtery, Holland, Va..	10.00
.....	\$699.00

Special Offering

Mr. J. B. Edwards, Pledge at S. S. Con., Vance Co.	\$ 5.00
J. H. Jones, on support of children..	30.00
Mrs. R. L. Ingram	1.00
Miss Adams	1.00
R. W. Thompson, on support of children	10.00
.....	\$47.00
Total for week	\$ 819.35
Grand total	\$16,330.08

Things a Preacher Should Do.

Grow in grace, power, and adaptation to his work.

Keep up the reputation of his class by being just as good a man as possible.

Read the most important new (safe) books, if he can possibly buy them or borrow them.

Cultivate habits of punctuality, begin every service on time and close it on time.

Interest himself in the children and young people, for their good and his own.

Take kindly all honest criticism, and learn something from that which is not kindly.

Make a vigorous push for honest success, doing his very best all the time.

Neglect nothing; small matters neglected by a finding.

Avoid condemning in haste a brother minister; as carefully avoid defending a bad man because he is a minister.

Take time in deciding difficult questions arising in his church. The silence of the pastor will often convince both parties that they are wrong, and a well-pondered judgment will have weight.

Things a Preacher Should Not Do.

Insist too much on being respected for his office; but rather let the office command respect.

Get tired of work that is good work, but seems fruitless. Soul crops often take a good while to grow.

Hesitate to preach a truth because it is unpopular. It may be misunderstood; and the misunderstanding should be sought out and removed.

Try to be eyes for the people who are not blind. Every church has a few saints of whom the preacher may learn of God more perfectly.

Be so rhetorical as to be vague. A great use of rhetoric is to make light strong on a particular point; but there is a rhetoric which is nothing but unaimed brightness.

Be always hiding his thoughts behind general orthodox terms that people do not understand. Peter, on the day of Pentecost, spoke in plain words.—*Brethren Evangelist.*

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

DECEMBER 10, 1922.

SUBJECT: "Story of the Good Samaritan."—
Luke 10:25-36.

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself."—Lev. 19:18.

DEVOTIONAL READING: Ps. 41:1-4; 10-13.

LESSONS TO LEARN.

The story of this lesson tells itself. The message is there so clear that it cannot be misunderstood. The message is just one of love, the love which never fails (1. Cor. 13). In this simple story to the inquiring lawyer, Jesus teaches that the law of love is the highest law of all. Someone has said that the "art of living together" is the greatest art of all. Only love makes this "art" possible. "God is love; and he that abideth in love abideth in God, and God abideth in him." The story of the Good Samaritan is just the story of love for another, regardless of class or station in life. To the smallest child it is interesting for he understands kindness. To the oldest man it is applicable as his interest is in the plan of Jesus for the relations of men. The deepest impression is made when the story is told in its simple language, and then applied to every day life to-day.

"It is not place, but love which makes neighbors."—Wordsworth. To the Jew, only the Jew was a neighbor. We are not told the nation of the "certain man" who "went down from Jerusalem to Jericho." He was simply a man who was unfortunate, a man in need. And the neighbor was He that shewed mercy on him." Rev. George Henry Hubbard declares: "Neighborhood is not a matter of geography but of humanity. Every man may have just as many neighbors as he chooses to make." God gives us the opportunity to show kindness. Are we seeing our "neighbors?" The world is nearer together to-day than before the days of easy communication and travel. We know more about people. We hear more of their ends. With that knowledge our responsibility increases. Often we have the opportunity to be neighborly in the personal way in which the Good Samaritan showed his merciful nature. Sometimes it is the chance to uplift one whom we never saw. The law of the Love of Jesus in our hearts is broad enough and big enough to cover a whole world. The spirit of love is the spirit of the Master, and should govern our giving.

"And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

The Good Samaritan cared for the wounded man in a friendly way. He might have gone the other way, but his neighbor was there on the Jericho road. We are called to care for the wounded and despised, but is there not also a responsibility to make the way safe for others to follow? Love is a constructive force. Love is a guiding principle in our church work; a principle which compels us to care for the fallen, but also to protect and guide those who are just beginning the journey. Christian education is a powerful means to safeguard the road.

"Go, and do thou likewise." No man can live to himself. The teaching of Christ was not for the lawyer of His time alone. The command to "Go. . . . Do" is to His followers of all time.

The Good Samaritan has a message for us. *Are you a good neighbor?*

Henry Ward Beecher once said: "There is but one thing required of man, that is, that he shall have love. If you take care of that, everything else will take care of itself. There are other feelings and attributes essential to the soul, but these necessarily exist and act where there is love. As in a watch there is a spring, which, if you coil it up, will of itself keep all the wheels in motion, so there is in the human soul a spring which, if you wind it up, will uncoil itself and carry forward everything related to your duties and conduct in this world."

CHRISTIAN ENDEAVOR TOPIC.

December 10, 1922.

SUBJECT: "Some Things I Believe and Why."—
John 11:17-27; 41-46.

PLANNING THE PROGRAM.

A suggested poster is to make a drawing of a young man mounting steps and on the steps have such words printed: Faith, Repentance, Confession, Justification, Witness of the Spirit, Assurance, with the words "By grace are ye saved" under the steps.

Let the leader plan to have brought out during the meeting the belief of the members about the Christian life, and also the fundamental truths for which the Christian church stands. The leaflet: "A Picture, A Purpose, and a Program" published by Dr. J. O. Atkinson, Mission Secretary, recently, will give information which will be helpful. Write to him for copies. Write Dr. J. F. Burnett, Dayton, Ohio, Christian Publishing Association for booklet giving history and teaching of the Christian Church. How that Christian Endeavor stands for Christian consecration and church loyalty, and trains leaders to carry on the great program of Christianity.

FOR BIBLE READING: Ps. 27:13; Roman 10:17; Mark 9:23; Acts 16:31; Roman 10:14; 1 John 5:1, 5.

SUGGESTED HYMNS: Faith of our Fathers; God Will Take Care of You; Take Time to Be Holy; My Faith Looks Up To Thee; How Firm a Foundation; More about Jesus.

THOUGHTS ON THE LESSON.

"Be a bold, brave, true, honest man. If you know a thing is right, do it. If you have a solemn conviction, dare to utter it in the fear of God."—John B. Gough.

To express your belief in God and His Son, Jesus Christ, may strengthen another life, as well as your own Christian experience. Martha said: "I have believed that thou art Christ, the Son of God," and great was the blessing which came into her life. Testimony strengthens belief.

Do you believe in Jesus Christ and His teachings? Is this belief revealed in your daily life? Are you playing the "Good Samaritan?"

"Belief cometh of hearing" Romans 10:17. Church attendance and worship determines many things which we believe. Do you know and believe the cardinal principles of your Church? These principles of the Christian church, are briefly: Christ the Foundation, and only Head of the Church; the Bible the only creed; Christian the only name; Christian character the only test of fellowship; and liberty of conscience granted to all.

The part taken in the program of the church reveals much of the belief of the member in its divine principles. A program is planned and carried on to support the work of the church in every phase of its service. Men are called for to dedicate life and talent to the King's business. Millions are called for to make it possible for more people to know the Lord Christ. Do you believe in "Men and Millions?" What part are you taking in its great work?

And Jesus lifted up his eyes, and said, "Father, I thank thee that thou heardest me." Ralph Waldo Emerson once declared "No man ever prayed heartily without learning something." Just as true is it that man does not pray without believing something. Jesus thanked His Heavenly Father, showing His belief in the prayer of gratitude, as well as in the prayer of petition. Pray to God for your church, in gratitude for its great work of the past, in petition for guidance in the future. Prayer will deepen your belief in the divine mission of the church. Earnest prayer for the enterprises of the church will make you believe in them; Missions, Religious Education, *The Christian Sun*, Elon College, the Christian Orphanage, Superannuation, the Southern Christian Convention. Every one of them need your prayers.

"Some things I believe and why" is our subject; a theme which should engage our thoughts more often. With Paul, can you say: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day?"

RELIGIOUS EDUCATION ACTIVITIES IN THE SOUTHERN CHRISTIAN CONVENTION.

The Pleasant Ridge, North Carolina, Church has just organized a Young People's Missionary Society.

A Christian Endeavor Society with twenty-five members has been organized at the Liberty Church Vance County, North Carolina, with C. O. Eaves as President.

T. J. Holland, Wray, Georgia, reports progress and splendid interest in both Sunday School and Christian Endeavor work in the Ambrose Christian Church.

Seagrove, North Carolina, has a good Christian Endeavor Society, with A. B. Cox of Seagrove as president, and Miss Ruth Vuncannon as Secretary. This is another new society.

The Pleasant Grove, Virginia, Christian Sunday School now has an organized Young Men's Class, which is planning good work for the winter. Rev. J. E. McCauley is the pastor of this church, and Mr. P. W. Farmer, Sunday School superintendent.

Leaksville Sunday School, V. L. Eppard, Superintendent, has taken a forward step by providing a Sunday School library for the use of its pupils and workers. A Workers' Library is an indispensable aid to any Sunday School or Christian Endeavor Society.

Mr. J. A. Carlton is the new superintendent of the Sunday School of the Ebenezer Christian Church, near Raleigh, North Carolina. He succeeds Mr. M. J. Carlton who has seen many improvements in the work there during his twenty-five years of service.

St. Paul's Christian Church, Wyoming, Delaware, has both a Sunday School and a Christian Endeavor Society. The superintendent, Mr. Samuel S. Sapp writes of the deep interest in the work of both organizations, and of plans for growth in numbers and activity.

The work of the Sunday School at Parks Cross Roads is going on nicely. A Teachers Training Class of thirteen members has just been organized as the first of a number of forward steps planned by the church, under the direction of the superintendent W. M. Dorsett and the secretary W. R. Rightsell.

On Sunday afternoon, November 19th, the Field Secretary visited the new Christian Endeavor Society at the Monticello Christian Church. The attendance was good and the interest alive in matters of the Society and the church. The prospects are fine for a Society which will inspire and train the young people of the church and community.

Rock Stand Christian Church, of the Alabama Conference has a Christian Endeavor Society with a membership of one hundred and twenty-five. This is a live Society, and its members have organized or assisted in the work of at least three other Christian Endeavor Societies in the Conference. Christian Endeavor is growing rapidly and doing good work in the churches of the Alabama Conference.

The First Christian Church of Norfolk is making real progress in its program of Christian Education. Twelve of the teachers have just completed one unit of the Standard Training Course, and are following up this work with another training class. The Sunday School is thoroughly graded and using the graded lessons up to the Intermediate, and plans to introduce the Intermediate lessons very soon. J. O. Wiggs is the progressive superintendent of this Sunday School.

Several weeks ago the Raleigh Christian Endeavor Society carried out a "Booster" program for a Sunday evening service. The program was made up of the devotional period, special music, and talks on the following subjects: "Definition of a Booster;" "How C. E. Can Boost the Church;" "How C. E. Can Boost the Sunday School;" "How C. E. Can Boost Itself." The meeting proved very interesting and helpful in linking together the work of the various organizations of the Church.

On Sunday night the Field Secretary visited the Palm Street Christian Church of Greensboro. The Christian Endeavor Society here is just one year old. Robert L. Fine is the president, and Rev. G. C. Crutchfield, who was ordained at the recent session of the North Carolina Conference, the pastor. At both Christian Endeavor and church services, we found interested and attentive groups of Christian people, who seemed filled with a determination to go forward in all phases of the work of the church.

The attendance of the Greensboro Sunday School, First Christian Church, passed the two hundred mark on Sunday, November 19th. They are now engaged in a contest between the ladies and men, and on the above Sunday the report showed the ladies in the lead. The spirit throughout the service seemed to be to go forward in the work, as the School, under the splendid leadership of its superintendent, W. B. Truitt, works with its motto: "Fetch one." The present church building is now overcrowded with the present attendance. The Field Secretary had the privi-

lege of visiting this Sunday School on November 19th, and both taking part in the worship service in the Primary Department, and of speaking to the whole school in the closing service. Miss Christine Thompson, superintendent of the little folks, is doing fine work in this department. It is inspiring to visit a Sunday School like that at Greensboro.

The Mebane Christian Church, of which Rev. P. T. Klapp is the pastor, is making good progress in its building program. The new stained glass windows have been put in the church, and soon the folding doors which will make Sunday school rooms possible, will be put in. On Saturday night, the 18th of November, the people of the church met with the pastor and the Field Secretary for a conference hour to dis-

cuss the Sunday school and Christian Endeavor work. The membership of the Mebane church is small, but all seem to be earnest, consecrated workers for the Master. Miss Lillie Fowler has charge of the Endeavor work, and has a fine group of boys and girls whom she is training, and who will be a strong asset in the Mebane church in the future days. Mr. J. O. Fowler is the superintendent of the Sunday school. This was our first visit to the Mebane church, and the outstanding impression which the visit made was a feeling of pride in and gratitude for the work which our churches, even the smaller ones, are doing in the work of teaching and training the boys and girls of our church. The Mebane church deserves every encouragement and merits our aid and prayers that the best work may be done there.

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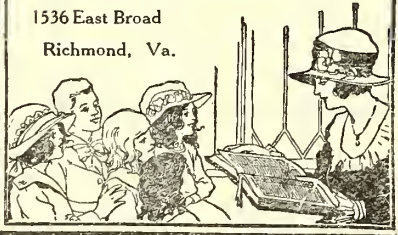
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MARRIED

At the home of the officiating minister, Rev. H. H. Butler, Nov. 8, 1922, Mr. Allie L. Goodrich, of Surry Co., Va., and Miss Mary A. Bracey, of Zuni, Va.

November, 12, 1922, Mr. Arthur J. Parr, of Windsor, Va., and Miss Ora Bracey, daughter of Mr. and Mrs. R. S. Bracey, of Zuni, Va.

H. H. BUTLER.

NEW BOOKS FOR THE LIBRARY AND THE HOME

CRUSADING IN THE WEST INDIES, by Rev. W. F. Jordan, Secretary of the Upper Andes Agency of the American Bible Society. Illustrated and with Introduction by W. I. Haven, D. D. Published by *The Fleming H. Revell Company, New York, Chicago, London and Edinburgh.* Well bound in cloth. Price \$1.75.

This is a very readable book and from the pen of the man who wrote on first hand knowledge. Mr. Jordan, the author, has traveled in the lands of which he writes, and so he gives his impressions of these most interesting people, not from hearsay, but from actual observations on the field in person.

He writes of the peoples of Cuba, Haiti, Santa Domingo, Porto Rica, The French Islands, and closes with a chapter of Observations, making a most readable book, especially for those who have no particular knowledge of these peoples from the various countries described. When Bro. Jordan writes of Porto Rica, he tells us of some most interesting matters. He says on page 152:

I asked a man who could not read, which he preferred, the United States Government, or that of Spain. The man answered: "There is no comparison. I never learned to read; and if we had remained under Spain my children would never have had an opportunity to learn; but now they can all read, and the oldest is ready for the high school."

Mr. Jordan declares that America has brought justice to the poor man and opened the door of opportunity to all. Science is eradicating the hook-worm, creating a public opinion in favor of clean living and making the Island healthy. There still remains, however, the problem of bettering the economic condition and of creating in the heart of the laborer a self-respect, that shall demand a better housing than is a shack that would make an American farmer blush to own as a pig-pen.

Again Mr. Jordan brings out the appreciation of the common people of Porto Rico for the work the United States has done for them, as follows: "On my first visit to Ponce I overheard some laboring men on the railway platform discussing a case in court where a laborer had received justice in a suit against a rich man, who had tried to defraud him." Said one of the men, referring to this decision: "That is the United States," evidently feeling some pride in the fact. And then he added: "In Spanish times the poor man had no chance," and it seemed that the group was unanimous in this view. The book is full of matter of a most interesting character, and we gladly commend it to all of our readers.

THE LIFE OF A. B. SIMPSON, Authorized Edition, by Rev. A. E. Thompson, M. A. It also has special chapters by Rev. Jas. M. Gray, D. D., Rev. J. Gregory Mantle, D. D., R. H. Glover, M. D., Rev. Kenneth Mackenzie, Rev. F. H. Senft, B. A., and W. M. Turnbull, D. D. The book contains 300 pages,

bound in cloth. Price \$2.50. Published by *The Christian Alliance Publishing Company, 3611 Fourteenth Avenue, Brooklyn, N. Y.*

Rev. A. B. Simpson was one of the most remarkable men of his day. He was a man of marked ability and great energy which under the blessing of God enabled him to reach various parts of the world with the great message which God had given him. By birth he was a Canadian and Presbyterian. As such, he was educated and entered the ministry of the Presbyterian Church. He was first called to a church in Canada, which, though quite young (17 years) he filled with marked ability. Later he was called to a Presbyterian Church in Louisville, Ky., where he did a great work, and later was called to a Presbyterian church in New York City, which he accepted and served with great ability, till he became impressed with the thought that he must seek to reach the lower classes of society—he must go down into the slums of New York and win men and women from that strata of human society. It was a crisis in his life. His friends thought it was a great mistake, but A. B. Simpson had settled this matter on his knees, and he was not to be driven from his purpose to win souls for Christ. The people of the upper class in which his ministry had been so largely spent, cried failure, but A. B. Simpson was deaf to the plea of any danger of failure. He went on in the work which he felt God had given him. Beginning in the slum centers of New York, he pressed on till his field widened, taking in China, Japan, India, the Islands of the Sea, Africa and Tibet, besides doing a great work in the United States and Canada in home mission work. Indeed, the field continued to widen till it took in practically the whole world, for his zeal knew no limits to his vision. Wherever there was need, there he was ready to hear the cry of the perishing, and when he heard the cry, he made haste to send the gospel to the dying.

Mr. Simpson was not only a great preacher, but he was a ready writer and edited *The Alliance Weekly* for many years in his labors for the spread of the gospel to the ends of the earth. Not only so, but he wrote many books of high value to the spiritual life of God's people. While he was doing all this, he was pastor of the Gospel Tabernacle in New York City and was the responsible head of The Christian and Missionary Alliance, carefully looking after every detail of its work. He is the one man of his day and generation who did a Herculean task in the spread of the gospel, and he did it because he felt that God had sent him to do it. Nothing we can say or do can give the reader an adequate idea of the real man as he was. If you will send and get the book itself, that will give you the best idea of the man he was and especially of the man he was as the servant of God. We had the honor of his personal acquaintance and believe we can say that few men, very few indeed, have influenced this writer as did A. B. Simpson.

IN HIS IMAGE, by William Jennings Bryan, 266 pages, bound in cloth. Sells

at \$1.75. Published by *Fleming H. Revell Company, New York, Chicago, London and Edinburgh.*

This Mr. Bryan is a great man, a statesman of great ability, and a faithful follower of Jesus of Nazareth. The publication of this book has added to the number of men who like to deride Mr. Bryan, or in some way belittle him, but this man of God is not afraid and therefore where he feels the call to service, there he is in quick time and doing his best for the Master's cause. This book Mr. Bryan has written to show up the false pleas of Evolution, and he has done his work well. If there were no other proof of this fact, it would be quite sufficient to show how he has stirred the evolutionists. They have been awakened as by some rude hand spoiling their fondest pet theory, and they have arisen in their might to destroy the influence of Mr. Bryan's great work. He has sent back to them a message to the effect that he is not at all disturbed by their frantic efforts against him. And well he may not be, for he is backed by the truth that cannot be shaken.

We have read *In His Image* with delight and a constantly growing interest. Mr. Bryan certainly deals this cult of Evolution some mighty blows and the proof of the fact is, as Sam Jones used to say, the dog that is hit is the one that hollers. It has certainly made a mighty stir among the Evolutionists—they have hollered loud enough to frighten some people, but a good work has been done by Mr. Bryan and it will stand, notwithstanding the mighty efforts of these men of science, so called. We commend to the study of the people Mr. Bryan's new book, *In His Image*. He is a great speaker and a great writer, and the proof of the fact appears in that he deals with this theory of Evolution in such a plain way that the average reader can get at his thought with little trouble. If you wish to be posted as to the Christian side of this question of Evolution, then get Mr. Bryan's book and give it a thorough reading, and we believe you will find your back-bone for the truth strengthened not a little. We have read the book with a real delight.

THE HISTORY OF CHRISTIAN THEOPHAGY, by Preserve Smith, 223 pages, in cloth binding. Published by *Open Court Publishing Company, Chicago, Ill.*

We like to do justice to all books sent to this office for review, but when a book seeks to make its main issue one not easily recognizable by its conformity to the Scriptures, we feel under no obligation to give it a hearing. As soon as we read in the first chapter the following sentence, we had no desire to pursue the line of thought any further: "The most excellent of the sacraments" was borrowed by the Christians from the older mystery religions. That they attributed the institution of their rite to their founder was inevitable."

Any man who is capable of believing that the early disciples and apostles were capable of taking a sacrament from some older religion and then attribute the institution of the same to Christ as their founder, well we do not care to read after him, as it would seem to be time wasted.

THE BELIEF IN GOD AND IMMORTALITY, by Jas. H. Leuba, containing 329 pages, in cloth binding, and published by *The Open Court Publishing Company, Chicago, Ill.*

Here is another book from the same company, although from a different writer. Its ear marks indicate a work of hostility to the truth, so we have nothing to say in its favor. Let it alone.

SABER AND SONG, by William Thornton Whitsett, Whitsett Institute, Whitsett, N. C.

A real poetic spirit is disclosed in SABER AND SONG.

The gifted writer shows in his verses a rare talent and expression of a soul overflowing with harmony and rhythm—a real charm of style which few writers possess.

We are glad to add to our library a book of such genuine genius as this book presents.

"These, though the year is dying fast, Still bid us e'er remember

Thanksgiving comes, when toil is past, To light the drear November."—*Saber and Song.*

SABER AND SONG can be had from bookstores for \$1.25, cloth, gilt top; or \$1.50 in full leather. If you fail to find a copy it will be sent post paid at above named prices. Address—Publishers, "Saber and Song," Whitsett, N. C.

WHAT PRAYER MEANS TO ME

BY ELOISE REID.

Prayer has come into my life as a revelation of God's Spirit within that moves my heart to seek him.

It has come to mean a definite surrender to this calling as an avenue of missionary life service, an outlet for the desire to co-operate with those who are giving all to meet the need of the non-Christian world. The ambition for a great, compelling work has been absorbed by the insistent call that is before the Christian world to meet with God in prayer.

To the humblest of us perception of this mighty field of endeavor so victoriously explored by the Christlike of every time grows as we tread the path, and we learn to appreciate the high place in the plan of God intercession holds.

Opportunities are constantly coming to those who yield themselves to this devotion, and every precious promise to those who come to him "in spirit" inspires our effort to "keep faith" in secret with him. It opens to us the greatest privilege of life—the way to help another with understanding sympathy. And at the same time it becomes the clearing house of our own desires, a guiding and corrective agency of the Spirit.

In the workshop of this inner and hidden life the great Carpenter is still the designer and finisher of all the material that comes in, and he is constantly building windows. To pray one must see, not hazily nor through blinds, but with shades raised high to insure a perfect light.

To live within this atmosphere brings added leaven to the working of the king-

dom, not only in our corner, but to the whole. To follow this simple life means struggle and discipline as well as peace and sustaining comfort. It calls for all the courage and obedience of a soldier. It is the greatest challenge for usefulness and leads to sure activity for God.

Directed prayer has meant the enlarging and the steadying of my prayer life. For this the Bureau of Specials has been and is the means used of God to bring a keen sense of this responsibility and a way to meet it. The *World News* this department sends out to the Church that it may be kept in close touch with the progress and needs of our fields and missionaries has acted as a spiritual radio through which to "listen in" and hear the special calls for prayer. It stands as an open recourse for every one who would enlist in this comradeship with Christ.

It gives to a yearning heart an intelligent and alert fellowship with the forward movement of the noblest army on earth, a positive share in the triumphs of his kingdom.

It is the mighty and beauty-filled channel through which we find the "substance of things hoped for, the evidence of things not seen."

Erlanger, Ky.

To The Sun

A quiet, but very pretty marriage took place Saturday afternoon at the home of Mr. and Mrs. S. R. B. Howell, when their daughter, Minnie Grace, became the bride of Mr. Thomas Gregory, of Norfolk. The rooms were beautifully decorated with ferns and cut-flowers. Rev. W. M. Jay, pastor of Holy Neck Christian Church, performed the ceremony.

The bride was attired in a lovely coat suit of dark blue maline, trimmed with gray fur. She wore a hat to match. Her corsage was of white rosebuds and ferns.

Little Misses Barbara Howell of Norfolk, Va., and Hazelette Rooks, of Washington, D. C., nieces of the bride, were ring bearer and flower girl. Both wore dainty dresses of white organdie. Miss Annie Welch, of Norfolk, a cousin of the bride, furnished the music.

Immediately after the ceremony, Mr. and Mrs. Gregory left for a short wedding trip, after which they will be at home in Lafayette Annex, Norfolk, Va.

W. M. JAY.

Holland, Va., Nov. 18, 1922.

DIED

At his home, Norfolk, Va., on Friday, November 17, 1922, W. J. Atkins, son of Mr. Wiley J. Atkins, of Windsor, Va., aged 41 years, 10 months and 20 days. He was a member of the First Disciples Church of Norfolk, Va. He leaves a wife, one son, an aged father, three sisters, two brothers and many friends. He was also a member of the Order Fraternal Americans, and was well known in the business circle of Norfolk, Va., having been a contractor for 18 years. Funeral services were conducted at Antioch by the pastor and his remains were laid to rest in the church cemetery. May the dear bereaved ones find comfort in Jesus.

H. H. BUTLER.

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DIED

At his home, near Suffolk, Va., on Sunday morning, November 19, 1922, Augustus Henry Powell, aged 59 years. He was a member of Cypress Chapel Christian Church and will be greatly missed in his community, home and church. His sufferings were great, though he bore them with Christian fortitude, being resigned to the will of his Lord. He leaves a devoted wife, two daughters, one son and many friends. His funeral services were conducted at his home and his remains were laid to rest in Cedar Hill Cemetery. The Lord bless and comfort the dear bereaved ones.
H. H. BUTLER.

SELLARS

Mrs. Frusannah Elizabeth Sellars was born August 3, 1833, and died October 29, 1922, being in her ninetieth year. Her marriage to Dr. B. A. Sellars occurred July 3, 1850. To this union eleven children were born, ten of whom survive. Early in life she found Christ, and to Him she was true unto the end. Faithfulness was one of the outstanding watchwords of her life. She rests from her labors and her works follow her. Funeral was held from the Christian Church in Burlington on Monday, October 30, at 3:30, the pastor being assisted by Dr. P. H. Fleming, former pastor of the deceased. Interment took place in Pine Hill Cemetery, Burlington.
G. O. LANKFORD.

DIED

At his home, near Windsor, Va., on Thursday, November 2, 1922, Joel Johnson, son of the late John Akin Johnson. Aged 74 years, 1 month and 15 days. He was a member of the Friends Church and was a good man and greatly beloved by all who knew him. He met death with a smile. He leaves one son, 4 grandchildren, 4 own brothers, and 3 half-brothers, 2 sisters and many friends. His funeral service was conducted at his home and his remains were laid to rest at his home in the family cemetery. The Lord bless and comfort the dear bereaved ones.
H. H. BUTLER.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, DECEMBER 7, 1922.

NUMBER 49.

THE SUN'S OBSERVATORY

"Senator Felton."—

Mrs. W. H. Felton, who was appointed by Governor Hardwick to succeed Senator Watson, was permitted through courtesy to be sworn in as a senator. Mr. George, of Georgia, was duly nominated and elected by the State of Georgia as the successor of Mr. Watson, and was given his commission which entitled him to the seat, but in order to permit Mrs. Felton to have the honor of occupying a seat in the highest legislative body of the country, even though it was for but a little while, he withheld his commission.

We have noticed that since women came into politics men are willing to show them courtesy if no office is likely to be lost thereby on the part of the male contingency. A woman will be asked to occupy the speaker's desk in the legislature, or she will be appointed to some important position which she accepts as a compliment. But in most cases where women run for elective offices they are overwhelmingly defeated. Major Chas. M. Steadman defeated Mrs. Patterson by a tremendous majority.

Of course, this will be changed later on when women become better acquainted with the ways of the politicians. But until they do learn some lessons as to political manipulations, courtesy is about all they need expect.—*Exchange.*

Lausanne Conference.—

The Lausanne Conference, which was called to try to settle affairs between Greece and Turkey, met on Monday, November 20. At this time the session is getting under way and we trust will amount to something, though the history of the many European conferences already held is not re-assuring.

The United States is not represented at this conference. We have "observers" there who have been accorded the right to take part in the discussions. But as the United States refused to be officially represented, these observers will have no vote.

Mr. R. W. Child, our representative to Italy, and Mr. John A. Crew, American ambassador to Switzerland, are our accredited "observers." Admiral Bristol, who did such magnificent work in rescuing the refugees of Smyrna, will also attend the conference.

Lord Curzon of England, who is the presiding officer of the conference, warmly welcomed these gentlemen from America and plainly showed his appreciation of their presence.

The interests of America will be safe-guarded and we have no doubt that the presence of these men, though not there in an official capacity, will be a steadying influence at the conference.

At the time of this writing the request from the Turks that they be allowed to retain Thrace was unanimously denied. It is said that the

unanimity in refusing this request greatly depressed the Turkish representatives. We venture the opinion that they will be still further depressed before this conference ends.

As Mr. Lloyd George failed in his diplomacy in regard to Turkey at a former conference and was severely criticized for the way he managed affairs, it may be that the new regime will profit by his failure and have better success.—*Exchange.*

Newberry Resigns.—

It will be recalled that Senator Newberry was tried in a Michigan court for violating the election laws, and was convicted. He appealed to the Supreme Court of the United States, which tribunal acquitted him on the ground that the law was not violated in fact. While the court's decision, in all probability, was rendered according to law, Mr. Newberry was condemned by the verdict of the court of public opinion. He took his seat in the Senate and a resolution for his expulsion was introduced. The introduction of the resolution was followed by a hot debate. And when the vote was taken the resolution was lost by the narrow margin of five votes. Many members of Mr. Newberry's own party spoke and voted for his expulsion.

The recent election in Michigan was a repudiation of Newberry. Senator Townsend, his colleague, stood for re-election and Newberryism was the chief issue. Townsend was defeated as were senators from other States who opposed the expulsion of Newberry from the Senate. Seeing the hand-writing on the wall, Mr. Newberry sent in his resignation which was accepted. The rebuke given to those who stood for Newberry will be a wholesome lesson to men in public life. One hundred and ninety-five thousand dollars was spent in Michigan to secure his nomination and election as a member of the Senate. If candidates for the Senate, or their friends, are allowed to buy seats in this important body by the expenditure of vast sums that body, which has the reputation of being the most august in the world, will degenerate into a mere bargain place at which the men who can command the biggest purse will secure the prize.

If the law is so defective that no punishment can be administered whenever an unreasonable sum is used for election purposes, Congress should lose no time in amending the law so as to make it operative.

Without any regard to party whatever, we rejoice that this blot has been removed from the United States Senate.—*Biblical Recorder.*

Harveyitis.—

Mr. Geo. Harvey, of London and New York, has been heard from after months of silence, at least his mouth has been silent. Mr Harvey is

afflicted. It is a bad affliction. He can't control his mouth. It is like a double hinged door that opens both ways. Some people talk when they have something to say—some people talk when they have nothing to say. Some mouths are wired up so they connect with a supply of ideas and some are not.

Mr. Geo. Harvey spoke last at an Author's Club in London. He was there as an author and as American representative to the British Government. In his speech, he stressed the theory that women have no souls. There is no need to be alarmed over Mr. Harvey's mouth and what it said this time. If he had not said this, he would have said something else. It is bad to have a mouth without a rudder and a steering wheel, but there are many such running at large. They go to church, to the Aid Society, in the choir and everywhere else. A stray and irresponsible mouth is not pleasant to have running at large in a neighborhood.

But the whole point in this is being missed. It is all a joke. Mr. Harvey was sent to the Court of St. James as a joke. It was a huge American joke pulled on our English cousins. They had had such diplomats as Hay, Reid, Choate and Page and others, and the President, desiring to give them relaxation from life's serious strain, sent Mr. Geo. Harvey as a joke. Of course, the English do not see the joke. They seldom do until it comes back on the return trip. When Mr. Harvey comes home, they will begin to understand what a funny man he is. When American comedies first appeared in London and one Mutt smeared another in the face with a pie or hit him in the head with a hammer, they didn't see anything funny in that. America screamed in fun, but London groaned in pain. There isn't any humor in it but we thought we were expected to laugh. If London didn't see humor in that, they will hardly see it in Geo. Harvey's mouth. But it is there just the same.

Some days ago, we heard two negroes talking. One was a philosopher of his race and we listened.

"Does yer know why niggers is black?" he asked.

"No I doesn't, does you?" his companion replied.

"Yes—God made Adam a white man and all ovm was white till Cain done and talk too much and God turnt him black. Den all ovm what talk too much was turnt black. You never see no nigger what don't talk too much."

There, of course, is weakness in his theory or some folks who are white are due for a darker hue and before Col. Harvey returns from London, his friends may not know him. It is bad to talk too much when you have anything to say, but it is worse when you have nothing to say.—*Richmond Christian Advocate.*

NOTES-PERSONALS

And why is it that Bro. Black has nothing to say of his new field? We are sure there are good items floating around there.

Will Dr. Long tell us what is going on in the Franklinton new church? Our brethren will be glad to know of the progress that good work is making.

Do tell us the news from your field. Make it brief, but expressive of the facts. Just give us the general facts, not so much of the details, please.

THE SUN begins to think it is time the President of the Southern Christian Convention was having something to say to his large constituency. How about it Dr. L. E. Smith?

Who has Raleigh got for its pastor? That church is too important to go without a pastor. We hope the Raleigh brethren and sisters will get together and secure a pastor, for no church can well do without a leader.

What has become of the manuscript of that sermon delivered at the Eastern Virginia Conference, Bro. Flory? We mean the one the Conference asked you to give to THE CHRISTIAN SUN for publication. Let it come as soon as convenient.

Rev. D. A. Long, D. D., is pastor of Mount Auburn in Warren County, N. C., where he is very popular with the people. He has served them for many years and enjoys his work there. Mount Auburn is one of our strong churches and is always in the line when it comes to doing good. That is the New Testament kind of churches. See Titus 2:14.

We are glad to know that Deacon William Watts of the Auburn church, who was one of our parishioners something like forty years ago, is still living and still standing by his post as a deacon in the Auburn church. Well, done good and faithful servant—may that be your welcome brother, when you go to get your reward. How we would like to see him again and shake his hand as in the olden time of the long ago.

Many are the good words spoken by the people of the Henderson Christian Church in favor of the work of Rev. Elisha Bradshaw in their recent protracted meeting. Bro. Bradshaw made a good impression for the work of the gospel and at the same time he won a place in the hearts of the people. Bro. Bradshaw is a faithful preacher of the word. Many are following his work at Fancy Gap, Va., an abiding interest. We hope he will report his work for THE SUN's readers.

We deeply regret the loss which recently befell Rev. J. E. Franks, in the burning of his barn, in which he lost one hundred barrels of corn, much long feed, a tractor and his farming implements. In his effort to save some of these his hands and face were quite much burned. While Bro. Franks has farming work done, and is very successful in the same, he is at the same time one of our most successful pastors and is doing a fine work. He is a most earnest and consecrated worker. He will have much sympathy from our brethren and especially from the churches he so well and successfully serves. Let his churches see that he is not hindered in his pulpit work.

In a note from Rev. B. J. Earp, Newport News, Va., he says: "Our field at Newport News is moving nicely. Nov. 26th, was called with us 'Christian Orphanage Day.' Our church raised \$75.00 for worthy orphanage. Next Sunday is Church Day, when we will present the cause of the Men and Millions which embraces all the enterprises of our Church." That was a fine offering for the orphanage, especially for a church which is not yet considered old. We hope to hear a good report from the Men and Millions Day.

Bro. Herbert E. Carlton, Henderson, N. C., was recently in Richmond, Va., and on his return reported that the new building for the First Christian Church of Richmond is going up nicely and with good prospects. This will be gratifying news to our many readers. We need to give Richmond a helping hand, for it is a most important undertaking. The building, if we mistake not, is to be completed by next April. It will be a great addition to our people living in Richmond and, as we believe, it will mark a new era in the work of our church in that city.

What is the matter with Rev. W. H. Garman, pastor of the Lambert's Point Christian Church (old Zion)? We rarely hear anything from him personally, but when we get down that way we do hear that wonderful things are taking place under his ministry—he seems to be a drawing force in his pulpit, for it is said that though they enlarged the church building for the sake of accommodating the people who attend his ministry, still they cannot all get in. We think it is almost ashame that Bro. Garman has such crowds and yet does not tell us (THE SUN's readers) anything about it.

Is the Christian Church growing? Yes, wonderfully in her institutions, but not so much numerically. In our missionary operations, in our colleges, in our publishing interests, and in the building of more substantial church buildings, we are away ahead of ourselves in former years. In all this we rejoice, but we do not see why we may not be growing in numbers also. It may be that necessarily there was a let up in numbers when we began to give more attention to strengthening our work along the lines of our institutions. At any rate, now that we are doing so well along many lines, we must take care of the matter of winning men and women from the world to Christ.

We regret to learn of the most unfortunate accident which befell Miss Olive G. Williams recently. Only a few weeks ago she was reported as in hospital at Raleigh, suffering from an attack of pneumonia. She was recovering nicely, and in preparation for leaving the hospital, she attempted to walk across the room, when she fell and broke her shoulder blade and now the doctor says she will have to remain in the hospital eight weeks in order to fully recover. Her many friends will deeply sympathize with her in suffering and confinement from this misfortune. Miss Williams is one of our Porta Rica Missionaries, now home on a furlough. Let our sister be remembered in prayer for her comfort and healing.

Brethren, what are you doing with your pens? THE SUN's columns need your assistance and we appeal for it. We wish your best articles for the reading of our people, and then we wish the news reported from your field. Just remember that your work needs the sympathy and help of your brethren, but how can they give it, if they know nothing about it? Again, our people are en-

titled to the best instruction our thinking and well informed men can give them. We plead not primarily for your help for the editor, although that is appreciated, but we are pleading for your help for the men and women who are seeking spiritual food at the hands of the Christian Church and her ministers. Brethren, rub your pens to cleanness and give us short articles made up from your best thought. There is a responsibility in this matter which deserves the prayerful attention of men and women who are qualified to write for the instruction of others.

Dr. W. A. Harper, as has been announced in these columns, has been elected Secretary of Christian Education for the American Christian Convention and he has accepted. The college paper, *Maroon and Gold*, the mouthpiece for Elon College and its student body, seems to think that Dr. Harper may resign in order to serve as Secretary of Christian Education. We do not so understand it, and we see no need for him to resign on that account, or as for that, on any other account. So far as building up a large patronage for Elon College is concerned, we do not think his work can be excelled. We do not believe he will resign and see no reason why he should so far as this Secretaryship is concerned. He has unusual ability along all lines of college work, both as to his business and literary qualifications. Business is almost like play to him, he despatches it so readily, and as for matters of scholarship, he seems able to grasp anything he needs to master. We predict he will not leave Elon, not that he might not do better elsewhere, so far as salary is concerned, but he loves Elon and the Christian Church. If nothing else will keep him here, these will. The cords of love are hard to break and we believe they will hold him fast and keep him at Elon.

On Tuesday, Nov. 28, 1922, Rev. and Mrs. J. T. Whitley, now of Norfolk, Va., celebrated their golden wedding. Then Bro. Whitley was a rising and popular young minister in the Christian Church with great prospects before him. Now that fifty years have passed away since that pleasant event, he is no more the rising young minister, but a man of maturity and he is watching a sunset scene, and to him and his wife it is full of significance. What eventful days these fifty years have included, and more, for many of these days have been full of blessings from our Father's hand. THE CHRISTIAN SUN, of which Dr. Whitley was once editor, hereby tenders to him, and to the lovely lady who was then his bride, but who, after so many years have come and gone, is still his devoted and faithful wife, a brother's greeting with very best wishes for the brightest sunshine of a lovely sunset to make their last days bright and happy in Christ. May the richest of all the blessings of life be given them as the crown of long and useful lives in the Master's service. We recall that marriage day, even though it is so long ago, with many vivid recollections, and one of these recollections is that the young bridegroom was very proud of his beautiful bride, and she was a very beautiful woman, as well as a beautiful bride. How wonderful and what a blessing to spend fifty years together in the Master's service! The Park Place Methodist Church tendered this beloved couple a real surprise party, as commemorative of the interesting event, and they also gave them a purse as indicating the esteem in which these dear people are held by the Park Place Church, although he is not the pastor of the church, but an attendant and a faithful helper as opportunity may present itself. May God's richest blessings be upon you, dear friend, is the wish of one who was in that day closely associated with you in the work of the Lord.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

A BROTHER PUTS HIMSELF IN A CLOSE PLACE.

In a doctrinal sermon preached by the Rev. J. B. Hill, a Baptist minister, which was published in *The Religious Herald* Sept. 28, 1922, are some remarkable statements, which ought not to go unchallenged. The sermon is based on the incident of the Tessera Stone as given to us in Rev. 2:17, which reads:

"I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."

Commentators claim that the imagery of this text is based on an orientalism which was common in the days when John was writing the book of Revelation. The Tessera Stone was used by two persons who wished to form a friendship pact in which they pledged, life-long loyalty to each other. They took a small and long white stone and the two would break the stone midway its length, and each one would take one half of the stone and this was to be a perpetual token of undying friendship and love. No matter when nor whence one should be in need, or in trouble, if he could find the man who held the other half of the Tessera Stone, and could prove the former pact of undying friendship by showing that the two pieces of stone, in the break would fit exactly, one into the other, then no matter what the conditions were, help must be immediately given.

Under this agreement it is said that two persons, youths, broke the Tessera Stone, and parted. One remained in the community and became very rich. The other became a wanderer, and after fifty years of the life of a hobo, he came back, poor, ragged, destitute. As he passed a palace, he asked the servants who lived there. A certain name was given—it was the name of his Tessera friend. He at once asked to be taken in to the man of that palace, but the servants refused, saying their master would not allow beggars to come in to his presence. Then he reached for his part of the Tessera Stone which he had sacredly kept through all his wanderings, and asked that it be taken in and shown to the man of the palace. The servant took the stone and carried it to his master. The rich man immediately took out his piece of the stone and trying it, saw that it matched his piece. At once he rushed out and threw his arms about the neck of the tramp, for he knew it was his Tessera friend of fifty years ago. He at once conducted him into the palace and treated him as a brother, meeting his every need and making him indeed comfortable and at home.

Then Bro. Hill declared:

"So it is with us, my friends; when we give ourselves with heart-loyalty to Jesus in confession of sin and regeneration, the Holy Spirit breaks the Tessera Stone with us. He keeping one end and we the other; a pledge of secrecy is made between the Spirit and the new born and newly named soul, and no one knows it but Jesus."

So far so good. Our brother, however, is not satisfied to leave the beautiful story to tell its own tale and make its own application, but he must need undertake to make it help him out in one of his denominational shibboleths for which we think he can find no passage of scripture which definitely sustains him.

Now follow him a little further, especially when he says:

"When we partake of the bread and wine, if the devil himself sits on one side of us and the tallest angel in glory on the other, we should not look at either, for we are not "communing" with either, for we should be personally absorbed in the dying love of the Lord for us. In that act we are striving to keep in remembrance that love until he comes or calls us to be with Him. Baptism and the Lord's Supper as practiced by Baptists fit in exactly with the way taught by the word and practiced by the Jerusalem Church, both ends of the Tessera, the white stone, fit perfectly."

Ah, Brother, are you sure of your facts? Who has ever claimed that we should look at the devil or the tallest angel when we commemorate the sufferings and death of our Lord in the Supper? We have heard of no one who does such a thing. You say in the act (of celebrating the Supper) we are striving to keep in remembrance that love until He comes or calls us to be with Him.

And so you think that baptism and the Lord's Supper, as practiced by Baptists fit in exactly with the way taught by the Word and practiced by the Jerusalem Church. Well, Brother, if you will give us the passage of Scripture, naming the Bible book, chapter and verse, in which your statement is confirmed plainly and unequivocally, we will doff the editorial hat to you and proclaim you the greatest friend of the Baptist cause in the nation. Now let us have no equivocation in this matter.—just give us the book, chapter and verse in the Bible upon which you depend to establish your claim that baptism and the Lord's Supper, as practiced by Baptists fit in exactly with the way taught by the Word and practiced by the Jerusalem Church. You may say a great many things in reply, Bro. Hill, but be sure to name the chapter of the Bible book and the verse which gives you authority to make such a statement.

Very well. Then if a Baptist has the white stone and a Methodist has the white stone, both given of the Holy Spirit, why may not both of them together commemorate the dying love of the Lord and from the same table? As we understand it, Baptists admit that they are not the only Christians, but that there are Christians in the Methodist Church. Now if a Baptist Christian and a Methodist Christian are both in Christ new creatures, why should they not celebrate the dying love of the Lord and at the same table? If both of them have the seal of the Spirit, that they are new creatures in Christ, on what basis would Bro. Hill refuse to allow them both to do the same thing in honor of their Lord and Master? The Baptist celebrates the dying love of the Lord in the Supper and the Methodist, having his part of the Tessera Stone along with the Baptist, likewise celebrates the dying love of the Lord, now on what grounds may our Baptist brethren refuse to let the Methodist brother or sister join him in celebrating (not the presence of the devil or the tallest angel) but the dying love of the Lord? If we are not mistaken the Tessera Stone illustration illustrates too much and so puts Bro. Hill in a close place from which we fear he will find difficulty in extricating himself.

Again Bro. Hill says:

"When in life's experiences we become sick, or poor, or needy, we can call on our Tessera friend and find help, and when we pass through the gate of death and our souls go up to Heaven, its gate will be opened by the hand of Jesus with whom we have broken Tessera. No hypocrite or counterfeit soul can deceive Him. He may have many marks of a Christian and look very much like the genuine, but the test will come at the touch of the Tessera, the soul of Jesus and our likeness to it. Our only passport to the riches and joys of the glorified and eternal city of our Lord is the

breaking of the Tessera with the Lord Himself. Education, social or financial position or morality and philanthropy will not suffice; there must be that friendship pact between the individual soul and Jesus Himself. Jesus must be our Tessera friend."

That is all very interesting, but does our brother mean to say to the Christian world that only Baptists have broken Tessera with Jesus? He seems to be drawing the line between Baptists and other denominations, but does he mean, as he seems to do, that all outside of the Baptist ranks are hypocrites and counterfeit souls? Does he mean to say that all the other denominations have included in Education, social or financial position or morality and philanthropy?

Will Bro. Hill tell us the name of the denomination which teaches that the "communion" is a mere feast of good-fellowship? We will appreciate his kindness if he will tell us who is guilty of such an unseemly and unscriptural thing as regarding the Lord's Supper as a mere feast of good-fellowship? May we suggest that Bro. Hill revise his sermon on Rev. 2:17, if he desires to be understood as recognizing all who have broken Tessera with Jesus as entitled to a mansion in the skies?

WHO ARE THE FUNDAMENTALISTS, AND WHAT DO THEY STAND FOR?

In this day of upheavals in religious thought, we need not be surprised at any turn which may be given to the discussions along the lines of a conservative phase of Christianity. Our Baptist brethren know something of what is likely to occur when the hornet's nest of doctrines is stirred up. What is known as the Fundamentalists' Movement has brought a crash in the ranks of the Baptist brotherhood. Our old friend and college mate, the Rev. R. H. Pitt, seems to have thrown himself into the midst of the storm. If we may judge from appearances our dear brother, (editor of *The Religious Herald*) finds himself in the center of the storm. He is hearing the roar of battle, he is seeing the flash of the lightning and he is feeling now and then the burst of thunder. He is doing his best to keep from getting hurt, but he is not as yet, we think, quite sure of just what will be the outcome of the conflict as to himself. He says he does not accept the premillennial view, but that he is not fighting it. We are a bit surprised that Dr. Pitt does not fight error, as he sees it, lifting its head in the midst of his brethren. The premillennial teaching has surely gotten a footing among the Baptist brethren, and whether Dr. Pitt believes it or not, he may be sure it has come to stay, and while it stays it will make its presence felt.

Rev. John Roach Stratton, Pastor of the Calvary Baptist Church of New York City, and a southern man, if we mistake not, is just the man to stand for the great doctrine now making such a stir in Baptist ranks. Dr. Stratton, in a recent issue of *The Religious Herald*, puts the situation in a very clear and strong light. What he says so nearly presents the truth from the Bible standpoint that we are glad to give it to our readers that they may get a clear insight into the teaching of the Fundamentalist Movement as to the second coming of our Lord.

Dr. Roach says:

I have been much interested in the discussion which has been going on recently in *The Religious Herald* over the Fundamentalists and what they stand for. The evident distress of mind of my dear friend and brother, the editor of *The Herald*, founded, as I believe, on a misapprehension, has prompted me to write a brief statement about the matter.

Dr. Pitt tells us that in the beginning he was very friendly to the Fundamentalist Movement because he believed it to be "an effort to restore what seemed to have been a lost emphasis on great evangelical doctrines," and that is precisely what the movement was, is, and will continue to be.

The mental distress of Dr. Pitt seems to have arisen from the fact that Dr. Riley wrote, admitting that the Fundamentalists were believers in the premillennial coming of our Lord. So in the editorial of November 2d he says: "Any attempt to write into a Baptist confession or declaration of faith any particular detailed program for the second advent will tend to division," etc. Now there has never been any attempt, nor has such an idea been in contemplation, so far as I know, within ranks of the leaders of the Fundamentalist Movement.

So far from its being the case that the Fundamentalists are all extreme premillennialists, it is true that there is every shade of belief among them upon the doctrine of the second coming of our Lord. The doctrine of the second coming has not had any larger place in the program of the Fundamentalists' gatherings than the other great Fundamental doctrines of the faith. That they are not simply "one doctrine" people is proved by the fact that they introduced and fought for "The New Hampshire Confession of Faith" at Indianapolis.

It does happen that some of the leaders among the Fundamentalists are strong believers in the premillennial coming of our Lord, but this is not primarily the reason why they are leaders in this movement. It happens that these brethren have heard the call of God to speak out, and do what they can in defence of the faith of the fathers, and the mere fact that some of them happen to be premillennialists should not prejudice the brotherhood against the movement any more than the fact that Dr. A. J. Gordon was a premillennialist, when he was president of the Northern Baptist Foreign Missionary Society, should have prejudiced people against that Society. By logic and by right, all Conservatives belong with the Fundamentalists, for we are standing in defence of the holy faith that is dear to the hearts of those who accept the Bible as a real revelation from God.

And the need of concerted activity on the part of those who do thus believe has come about because of the tremendous aggressiveness of the Radicals. Dr. Harry Emerson Fosdick, for example, not only preached his now famous sermon here in New York on the question "Shall the Fundamentalists Win?" in which he repudiated the inspiration of the Scriptures, the virgin birth, the vicarious atonement, and the second coming of our Lord, but this sermon was then put into pamphlet form and has been broadcasted throughout the nation.

Just how radical are the views of those whom the Fundamentalists are opposing is set forth, for example, by a recent interview from another New York preacher Dr. E. Ethelred Brown. Dr. Brown said in this interview:

"The Bible is a gold mine. Let us separate the gold from the dross; use the one and leave the other. The Fall is a story of the childhood of the race. Man has never fallen. Rather, starting from very low beginnings, he has moved ever onward until at length he is where he is today—himself, a co-creator with God. The evidence for the Incarnation as recorded in the Bible is wholly insufficient, and as such, it is untrustworthy to establish so extraordinary an event. And well is it that this is so, for Jesus is saved to humanity and the sanctity of motherhood is preserved. Since the fall, which is the foundation of the Atonement, has been removed, this superstruc-

ture (the Atonement) falls also. Moral guilt is nontransferable. Punishment is not an arbitrary infliction, but an inherent part of sin, therefore the sinner, and the sinner only, can be punished. Jesus has not paid it all. The Trinity is a doctrine that is at once unreasonable, unscriptural and unnecessary. The Divinity of Jesus is a doctrine unknown to the early church and is the result of a long series of controversies and church councils. The words and actions of Jesus Himself deny this age-long error and prove His essential manhood. Bone of our bone, flesh of our flesh, He is our inspirer, our example, our guide—not our God but our Brother."

These statements constitute a good sample of the utterly revolutionary views that the Fundamentalists are fighting. It is not merely the denial of the second coming of our Lord, but, as is evident, a repudiation of the very fundamentals of the faith. We fight these insidious heresies—this thinly camouflaged infidelity—and that is the reason we are called Fundamentalists. We are doing battle for the "fundamentals"—all of them and not one or two. Will any Virginia Baptist assert that organized and aggressive warfare ought not be waged against such heresies?

The great question before the religious world today is: whether we will stand idly by and let such teachers and preachers as these seduce the people from the truths of God, and mislead them into these byways of error and infidelity, or whether we will "contend earnestly for the faith once for all delivered to the saints" of God, and battle valiantly for the glorious truths of revealed religion. That is the one issue, and the Fundamentalists are simply those who believe that we ought to do the latter.

The Fundamentalists are merely old fashioned believers in the Bible, the great truths it enunciates, and the divine Christ it enshrines. The Fundamentalists are not on the aggressive, but on the defensive. They are not "the disturbers of Israel," but the disturbers are the radicals and the revolutionaries who have departed from the faith and who are seeking to carry all of protestantism over to their sceptical views and methods.

I think that Virginia Baptists know where I stand concerning the great Fundamentals of the faith of our fathers and speaking now from position through which I know the facts, I can assure them that the Fundamentalists of the North are not out to "ride a hobby" but that we are seeking as best we may to stem the ever rising tide of rationalism and scepticism within the religious ranks, and the appalling worldliness and loss of spirituality and consecration which ever go with it.

We wish to direct attention especially to the paragraph which Dr. Stratton quotes from the Rev. E. Ethered Brown. Notice especially that he says the Bible is a gold mine. At first glance this may seem an expression of high appreciation of the Bible, but follow his view just a bit further, and you will readily see that what he means by a gold mine is not what you would mean. Notice he says let us separate the gold from the dross. Ah, is there any dross in the Bible? Dr. Brown evidently thinks there is, for he calls upon the people to separate the gold from the dross. If you wish to do so, you can easily see what he regards as the dross of the Bible. You can do this by reading his paragraph through. You will see that he holds that man has never fallen, but that he is a co-creator with God, he does not accept the incarnation, he rejects the Atonement, punishment is not an arbitrary infliction. He declares that Jesus has not paid it all, that the Trinity is an unreasonable doctrine, unscriptural and unnecessary. The Divinity as a doctrine was known to the early Church. He claims that the words and actions of Jesus Himself deny this age-long

error. If Mr. Brown believes such doctrines be the dross of the Bible, we wish he would tell us just what part of it is gold. There are brethren, not only in the Baptist Church, who find a bit of fault of such men and women as object to the modern view of Bible doctrines, and Mr. Brown is one of these men, these modern preachers, but we do not see how a man can possibly class himself as a preacher of the gospel, and yet give these modern prophets their sanction. If we are going to give up as dross the parts of the Bible which teach the conservative view of the doctrines of Christianity, then we do not see why we need to hold on to anything taught therein. Brethren, let us wake up and face the situation, as it is presented to the people today, and then we believe we shall see why we should be up and doing our best to teach the doctrines of the Bible as the truth of God. Let every minister of Jesus Christ take his stand for truth and righteousness as taught in the Bible. We have no time to be trifling with the word of God by denying what it teaches.

BEYOND FOUR SCORE AND YET IN THE RACE.

Dear Brethren and Sisters and Readers of THE CHRISTIAN SUN:

"You do not know how I prize Heaven. I cannot be with you in our annual conference, but sometimes joy comes double handed. Yesterday we had a bright and sunny Thanksgiving Day, and today I am rejoicing in my eighty-third birthday. With the exception of a lame hip my health is good. I think THE CHRISTIAN SUN is splendid. Mrs. Clements' health continues very poor. She is confined to her bed nearly all the time.

"If I live to see the time, it will be a great joy to me to meet in Conference next fall. May God bless you all.

Your brother in Christ,
"W. G. CLEMENTS."

That is what we call a brave message from an old veteran. From almost my earliest recollections, Bro. Clements has been in the active ministry and a most useful man. Not only has he been an earnest and a faithful preacher, but he has been a real church builder. One of the fine pieces of his constructive work was the building of the Raleigh church, besides a number of others. Not only has he done a fine work as a builder of houses of worship, but he has led in the organization of a number of churches, and with it all, he has served a large number of churches as pastor, and a very faithful pastor he was. In his best days you could hardly break him down, physically. His endurance was remarkable. Besides all of this class of work which he did and did well, he was superintendent of Public Instruction for Wake County for several years. He has been a trustee of Elon College almost from its foundation. He has thus linked his name and life work not only with the ministry as a pastor, preacher and church builder, but also with the educational work of the people of his State and church, and though now he is unable to labor, yet like the old wounded soldier that he is (he left an arm on the battle field of the civil war) he is still looking on the busy scene of conflict between darkness and light, between sin and righteousness and between ignorance and knowledge, and as he looks, he finds his heart beating with a living interest in the noble and God-given work of his brethren. He has maintained a clean moral life as a man and a consecrated service as a minister of the Gospel of the Son of God. No man has ever heard him cast any thought of suspicion upon the truth and integrity of the Bible. Loyalty has been prominent

in his life, and as for sincerity we have heard no man through all of the eventful days of his earthly warfare against sin and uncleanness, even intimate that he was anything but sincerity. For more than fifty years he has stood as a watchman on the wall to give warning to all passersby to be ready, for in such an hour as we think not the Son of man may appear.

A few years ago Bro. Clements fell and fractured his hip, and since then the old soldier has been unable to perform the active service of a minister of the Gospel, but his prayers are going up for the cause which has been so close and dear to his heart for more than fifty years, and we feel quite sure, as these lines are read throughout our brotherhood, there will go up from many a heart and family altar a prayer for this noble and faithful servant of God. He is no doubt watching the sunset scene of life and as he watches, joy fills his heart as he looks upon the signs of coming victory. God bless not only Bro. Clements, but all of our splendid army of veterans who have born the burden and heat of the day and are now almost ready to hear the call to come up higher and receive the plaudit of the Lord and Master of us all: "Well done good and faithful servant, enter ye into the joys of your Lord." God bless you Brother Clements and may the last days of your earthly life be so filled with the sunshine of God as to give you a foretaste of the coming glory that shall be revealed as you cross over the river and enter into the presence of the Judge of all of the earth.—EDITOR.

"WHOSE WE ARE"

BY ROBERT E. SPEER, D. D.

Secretary of the Presbyterian Board of Foreign Missions.

We commend to our readers a careful perusal of the following article. It is from the mind and heart of one of the foremost workers in the Lord's vineyard of today, and as such, it deserves the reader's best attention—*Editor.*

When the obligation to set aside a definite proportion of one's income, at least a tenth, to be devoted to distinctly Christian objects, is urged upon us we often reply that such an idea is legalistic and mechanical, that the true view is that we and all that we have belong to the Lord. This is a valid reply, provided it does not result in withholding help from works of religion and philanthropy and in depriving the Lord of one-tenth of our income as well as the other nine.

The temptation to give the Lord nothing by the device of avowing that all is His, is a very old temptation. Jesus spoke some very plain words about it in the seventh chapter of Mark. There were religious people there who declined to give to specific cases of need on the ground that all they had was already recognized as belonging to God. This way of thinking Jesus said was a bare-faced evasion of God's law. The tenth of His ownership of everything is intended to mean something, not nothing. It is the ground of giving, not of withholding.

The institution of the tithe is our best defence against this old and ever-present temptation. We say we recognize God's right to all. Well, we will lay down at once as proof of our good faith in the matter one-tenth of all we get. The other nine-tenths will not be made any the less God's by this act, any more than the six secular days of the week are less God's because we set aside the first day as especially and definitely His. Indeed it is in the lives of those who keep Sunday holy that God's ownership of all days is most clearly recognized. The one-tenth givers likewise are

the people who most easily and surely admit God's ownership of all ten tenths.

It is in the hearty acceptance, accordingly, of the principles of the tithe, that I wish to say something here about ways in which the truth of God's ownership of the other nine-tenths may be made not only a religious theory but an economic reality.

One way is the evidence of waste. What belongs to God ought not to be wasted. Our Lord's life is full of evidence of His generous frugality. After His feeding of the multitudes He bade his disciples to care for the remnants. There was no parsimony in Him. He dealt His gifts with a generous hand. But there was no carelessness. There is altogether too much carelessness today. With the money with which we are entrusted and which we acknowledge to be God's, as we are God's, we too often buy what we do not need, what we could do without, and often might better do without. We create unnecessary labor, which is a form of waste. We make the laundry work needlessly heavy. We pay more for clothes than we absolutely have to. We cause disorder, which means labor for the one who has to clean up. In these and a hundred ways we misuse the money, strength and time of ourselves and of others, which we theoretically admit belong to God. A man might give God a tenth of his income and yet so misuse the balance of it as to annul by his untrustworthy stewardship of the nine-tenths what he set out to do by means of his tithe.

Another way to train one's self to the honest use of all one's resources as God's, is to become so genuinely interested in some part of the work of Christ's Kingdom that one becomes desirous of putting all that he can into it. Much of the best Christian work in the world has been made possible by the devotion of men who put their money into it in the same way in which other men put their lives into it. Mr. John Converse could not address evangelistic meetings, but he could make it possible for Dr. Chapman to go all over the world winning men to Christ. Mr. Moody could do what Mr. James and Mr. Dodge could not do, but he could do it only because they, and men like them, worked with him. And givers like these lived for such giving. They did not have to compell themselves to spare something for God. It was their meat and drink to do God's will, and money was worth to them only as an agency for promoting Christ's kingdom. When it bears this significance to us it will be easy to use all of it which comes into hands, not as our own, but as God's. One danger in some of our modern giving programs is they will deprive men of this living connection with specific activities of the cause of Christ. These programs invite men to give their money in a general sum to some one else to administer for them. Within limits this is what has to be done now. But it is a method which has its limits. And we shall lose a great deal if men miss the personal connection with living undertakings which absorb their interest and command their whole life's support.

But the best of all methods of according Christ His rightful control over our whole income, is to practice the Gospel of the New Testament. That Gospel is two pieces of good news. One is that Christ is ours and the other is that we are Christ's. And "we" means the whole of us, body and soul, powers and possessions. Christianity to Paul meant Christ's ownership of all there was of him. "To me to live is Christ." What does such a principle omit from Christ's authority. Our Christian hymns are full of the recognition of this elementary Christian truth. "I am Thine, O Lord." "Yes, Thou hast bought me, I am not mine own. . . . I am Thine, Thine

alone." "Naught that I have mine own I call, I hold it for the Giver. . . . I am His and His forever." These are not mere ecstatic expressions of Christian devotees. They are calm assertions of the fundamental Christian fact that we and all that we command belong to the One whose we are and Whom we serve.

It is no doubt true this view is not the common practice. That is one reason Christianity is not more powerful than it is. When more Christians adopt this view as their working principle, Christianity will operate with a greater energy. For there is no force in the world comparable with the power of a life which men see lived by the law of Christ, who lived as wholly God's and who relives in all who recognize that they and all that is theirs are God's also.—*Christian Work.*

DON'T BLAME THE GULF STREAM.

Weather experts in Washington doubt that there are any grounds for the fear reported to have been voiced by the director of the Institute of Oceanography at Paris that possibly diversion of the Gulf Stream from fills made on the Florida East Coast Railway may cause destructively cold climate in Europe. Science Service's *Science News Bulletin* (Washington) says that officials of the U. S. Weather Bureau and of the Hydrographic Office of the Navy point out that this railroad is not in the main path of the Gulf Stream, and that it is more than doubtful that any man-made obstructions could seriously affect this mighty ocean current. We read:

Weather Bureau officials are inclined to discredit the claim that the Gulf Stream is the all-important factor in creating European climate. The effect of such currents has been greatly exaggerated, they say. These meteorologists believe that changes in wind pressure and wind drift that interact and react the whole world around produce the climate of the world. The Gulf Stream is a small area compared to the enormous masses of the ocean. Prevailing winds from the west blowing over the vast expanse of ocean water as a whole are believed to produce the mildness of the climate in England, Norway, and other countries in much the same latitude as chilly Labrador on this side of the sea. Navy men, however, credit the ocean currents with more importance as climate makers. They say that this warm stream heats the air above it and that the winds carry this warmed air across the surrounding waters and thus, in turn, raise the temperature of the waters over which the prevailing winds blow. Dr. G. W. Littlehales, hydrographic engineer of the U. S. Hydrographic Office, says that there would still be much warming even if there was no Gulf Stream, however, for a large amount of warm water is added to this stream by the north equatorial current which travels clockwise through the Atlantic. This current joins the Gulf Stream above the Bahamas, much farther north than Key West, the location of the railroad which has been suggested as a menace to climate in England, Norway, and continental countries. But Dr. Littlehales believes that the Gulf Stream has a profound but indirect effect upon the European climate through its changes in temperature and velocity from day to day. He declared that there are great possibilities of making long-range forecasts of weather conditions affecting agricultural crops and fisheries in Norway from observations taken in the Gulf Stream off Florida. Predictions six months or more in advance are thought possible. This great Gulf Stream is so large that 2,000 Mississippi Rivers would be required to form it."

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

OUR REDEMPTION SONG.

To me one of the sweetest and at the same time most pointed and potent songs of the day is entitled, "Is That Somebody You?" The lines of that song have been employed in the following with adaptations to suit. I presume all Christian congregations know the tune and I wish every congregation in our Convention would on some nearby Sunday sing it together using the following words, copies of which I would be pleased to supply on request.

OUR REDEMPTION SONG

Somebody signed a mission pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer;
Was that somebody you? Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing each check on scheduled day;
Was that somebody you? Was that somebody you?

Somebody let the year slip by,
Heedless of payments piling high;
Somebody said, "No more delay,
I'll pay my Men and Millions today."
Was that somebody you? Was that somebody you?

Somebody's pledge was only a scrap,—
Paper that had no value, mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you? Was that somebody you?

—Adapted.

THAT STOLEN TEN CENTS.

Many years ago a little boy went alone to a meeting for prayer for the whole world, which is called a monthly concert. As he was going his father gave him a silver quarter of a dollar to put in the contribution box.

In the town where he lived, this meeting was held on Monday evening, and as he was on his way he stopped often and looked at the lighted shop windows. At one place he saw some very fine oranges, the first he had seen for a long time. The thought came to him that he might get one of those oranges with the quarter of a dollar, and then have something left over for the contribution box. He yielded at once to this sudden temptation, and soon had an orange and fifteen cents in his hand. But when he was in the meeting, and sitting quietly in his seat he began to think what he had done. He is an old man now, but he says he will never forget how mean he felt, how he despised himself when he put that fifteen cents in the contribution box. He says: "I often feel that I can never make good that stolen ten cents; and when I am called to give money for the missionaries, or to any charitable purpose, I think to myself, 'Here is a chance to pay the interest on that ten cents,' but I think I can never fully pay it."—*Advocate and Guardian.*

THREE CHRISTIAN CONFERENCES.

By the action of the recent session of the North Carolina Christian Conference which met at Hines' Chapel, Nov. 14-16, the original three Christian Conferences that operated before the merger four years ago are authorized to reorganize with the same membership. Officers, and committees that were operating at that time, and hold their first session before the next meeting of the North Carolina Conference which is continued until the present obligations are fully met. In order to meet these obligations, it was agreed that all the Home Mission money raised by the several conferences should be sent to the annual session of the merged conference, but that no further obligations should be made by the Mission Board of said conference, and that when the present term of office of the members of this Board shall terminate each of the three conferences should name and elect three members of the joint board of Home Missions.

Executive Committees.

The Executive Committees of these Conferences are as follows:— Western North Carolina, Rev. T. E. White, Rev. L. I. Cox, G. R. Underwood; Eastern North Carolina, G. J. Green, J. D. Wicker, J. E. Franks. North Carolina and Virginia, P. H. Fleming, J. W. Holt, N. G. Newman.

Rev. T. E. White having moved his membership to Eastern Virginia Christian Conference, and Rev. L. I. Cox having died since their appointment to the Executive Committee of the Western North Carolina Conference, Rev. G. R. Underwood will confer with the brethren of that conference and select two other brethren to act with him as members of the Executive Committee. These several Executive Committees are requested to hold meetings and plan to promote the work of their several conferences. It is the earnest desire of the President of the North Carolina Conference that the work in all the conferences shall faithfully support all the enterprises of the work as outlined by the merged conference, plan to hold the annual session sometime during October, prior to the session of the joint conference, as per agreement, and stimulate all the churches to send a full representation to the annual meeting.

Evangelism.

It is desired that the greatest Evangelistic campaign shall be conducted by the pastors this year that has ever been conducted in the history of our work. Use the best talent the church has, select the best time for the meeting, plan for protracted prayer for the success of the meeting for at least three months before the meetings shall begin. The one aim of the Christian Church should be to place the salvation of souls above every other consideration.

Christian Education.

In order that the evangelistic meetings shall be a success, the work of Christian Education, through the Sunday School, should be pushed to the highest degree of efficiency in training the young people for the spiritual life. It is earnestly desired that pastors, church leaders, and parents will use their best efforts to influence the children to remain in church services, and not leave as soon as the Sunday School closes. This course will, if persisted in, lead to a system of habits that will cause these young people not to abandon the church when they shall become grown people. Practices pursued through childhood adolescence, and youth will surely continue to function through

life or all the theories of Education are false. Christ was at the Temple at twelve years of age at his Father's business. Why may not the children of this present age do likewise. He said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." We are taught to train up a child in the way he should go and when he is old he will not depart from it. When he goes away from the church service he is not going in the way he should go.

Ministerial Students.

All ministers of the church should have frequent consultations with promising young men and women of the church concerning committing themselves to the Christian ministry or other form of active Christian work. It is just as much the duty and function of the ministry to urge young people to answer the divine call to the ministry as to urge them to answer the divine call to salvation. Over one-third of the graduates from one Christian college in North Carolina have committed themselves to the Christian ministry. This is a fine record, but because somebody has been wisely guiding these young people to answer the divine call. This work of the Christian should begin with the parents, be followed by the Sunday School teachers, be followed by the ministers, and continued by the Christian people of our college faculties.

The Christian Sun.

THE CHRISTIAN SUN should be placed in every home in the conferences during the present year. It is well edited by an experienced editor, well printed by an expert printer, and contains subject matter that should be the constant mental and spiritual food of all the members of the Christian Church and their children. If young people and children are familiar with what the church is doing from childhood, they will be loyal to the church of their childhood and all her institutions. They will grow up with some convictions, some stability of purpose, devotion to the institutions of the church, gratitude for what the church stands for, honesty of purpose, and loyalty to the ideals which the church promotes.

The Christian Orphanage.

The Orphanage should find a tender place in the heart of every member of the church. It is the best expression of unselfishness, sympathy, altruism, brotherly love, and Christian sacrifice that we have. The Superintendent and his corps of assistants are doing a great work in this institution for humanity and the Kingdom of Heaven, and all who help him will have part in this blessed work.

Missions.

All branches of the mission work should have the loyal support of these new conferences, because the real mission of the church is to promote missions. Every item contained in the Men and Millions Movement is worthy of the highest loyalty, earnest prayers, liberal support, and untiring sacrifice of all the people of the church. Everything that can be done to encourage our people to rally to the support of this movement that can be done by both leaders in the local church and ministers should be done. By united effort we can accomplish great things for the Kingdom. The leaders in this work need the combined support of every member of the church—need his moral support, need his prayers, need his influence, need the united support of a united church. If obligations have been made, and it requires sacrifice to meet them, time will be extended until the last dollar subscribed can be paid. This will render the contributor happy, render the church a great benefactor, lay the foundation for our children to have greater op-

portunities than we had, enlarge the Kingdom, and show the loyalty and devotion of a people that represents the finest denomination among men.

The foregoing are a few of the things that these reorganized conferences should plan to accomplish during the coming year, should plan to begin immediately, and promote with Christian aggression throughout the entire year. Such devotion, such loyalty, such sacrifices, such service will reveal what the Christian Church can do when her membership is allowed to have all the freedom and franchise, self-expression and liberty as the founders of the Christian Church vouchsafed to her membership for all time. As long as it is my privilege to continue the chosen servant of the work in North Carolina, it shall be my earnest desire to voice the will of the people and the will of God and guide them along the path of Christian freedom wherein every member of the church shall be given equal voice in all the church activities.

W. C. WICKER, *President,*
N. C. Christian Conference.

SOME OTHER HUNGRY PEOPLE.

BY W. H. MORSE, M. D.
in S. S. Times.

I will tell you some one thing that you could not guess off in a whole calendar of days, if you were to try. It is that there are some other hungry people in this country (Italy) besides my own people. That is for you to understand that I signify that I mean about the Holy Scriptures.

I had run up against it myself until I began to realize it. Very much desirous that my own people should have the best treasure in the very world, of which they so long have been destituted by the Roman Catholic Church, I was mostly selfish for them and their sakes, when now and then I came over across others who not Italians are, who are just as much in famine. After some little while it got on my sympathetic nerve, as it were, and I was calling in Rome at Palazzo Assicurazioni Generali, on the Piazza Venezia, there to see a most excellent Waldensian, who is the Rev. Dr. Enrico Pons, whom I knew in his old pastorate at Palermo. I asked him about had he noticed it.

"My good Paolo," was what he said to me, "although you, having come from that America, was accustomed to Anglicize my name, and nick me Henry Bridge, I will not bother to say a word! Yes, I have noticed it," he said, "and I tell you what and soever, that there are to my knowledge not less than forty-three different languages which have the Holy Scripture in them here in this Italy."

What do you think about that? Italy suffering some centuries from a famine of the Bible, and yet—listen, will you, please—forty-two other languages have the good Book in my country! Dr. Pons knows.

Very occasionally I am asked for American Bibles or the New Testaments in the English language. Those say to me that they do not want it in Italian, but in English. Oh, why? Because the Pope puts his foot down on Italian Bibles. Some do not dare to do what he says be sure not to do. But they get around about it by saying that he did not say opposes American English Bibles. See? They want it, because they think soon enough they will to that America go yet, and will have it on hand.

Then I find a considerable many French and Germans who are without Bibles. There are too Hungarians and the Polish; and they ask have I any kind of Holy Scriptures in their tongues, if it is only a few pages of. The Ruthenians are come in a number of places, and if I had Holy Scripture in their language it would go like

hot doughnuts. You see they are hungry, and their eyes stick out. I have also seen some Russians who say to me with some of their swearing (or what sounds to be swearing) that they do not want any Italian Bibles, but they would take Russian. One man, in a rag place in the Abruzzi, stopped my Mr. Sundqvist and myself, that if we came by that way again with no Russian New Testaments, he would shoot us. Yes, he said so. He wanted it bad.

I tell you another thing. You would not guess it, but ever so many times I am to Rome or Naples, there are those theological students who on the quiet beg of me, will I let them have some of my books? Greedy, I say. They would take all I have. And they also ask if we have any in Hebrew and in the Greek. I get my impatience when they ask that way; but you see they are hungry.

About the priests themselves I must say a word. Do you think always they are seizing the Scripture that we let the people have? Yes, that is so but not always. I know they seize the books sometimes, and they keep them. But that is not all there is about it. I get some Nicodemus-kind of priests who on the quiet ask me for American Bibles, and proffer to pay for them, too. Yes I have let them have the books, and they just so secretish about it that I laugh to myself softly. You say, "What! Are they hungry, too?" Well you may guess. I tell you the straight-edge truth, that a priest can go hungry as well as any one; that is, for the Holy Scripture. And, mind you, they are priests.

Hartford, Conn.

WHY THE TOY WAS DROPPED.

BY REV. F. B. MEYER, D. D., *London, Eng.*

There is an old Dutch picture of a little child dropping a cherished toy from its hands; and, at the corner of the picture, the eye is attracted to a white dove winging its flight toward the emptied outstretched hands. Similary we are prepared to forego a good deal when once we catch sight of the spiritual acquisitions which beckon to us. And this is the true way to reach consecration and surrender. Do not ever dwell on the giving up side, but on the receiving side. Keep in mind the meaning of the old Hebrew word for consecration, to fill the hand. There will not be much trouble in getting men to empty their hands of wood, hay, and stubble if they see that there is a chance of filling them with the treasures which gleam from the faces or lives of others, or which call to them from the page of Scripture. The world pities us, because it sees only what we give up; but it would hold its sympathy if it could also see how much we receive—"good measure, pressed down, and running over given into our bosom." "Let us lay aside the sin which doth so closely cling to us." (R. V.)

There will, of course, be difficulties in all our lives to impede our heavenward progress: difficulties from within our hearts. We shall need patience and long forbearance as we tread our appointed track. But there are two sources of comfort open to us.

Let us remember that the course is set before us by our heavenly Father, who therefore knows all its roughness and straightness, and will make all grace abound toward us, sufficient for our need. To do His will is rest and heaven.

Let us "look off unto Jesus." And away from past failure and success; away from human applause and blame; away from the gold pieces scattered on the path, and the flowers that line either side. Do not look now and again, but acquire the habit of looking always, so that it shall become natural to look up from every piece

of daily work, from every room, however small, from every street, however crowded, to His dear, calm, sweet face; just as the sojourner on the northern shores of Geneva's lake is constantly prone to look up from any book or work on which the attention may have been engaged, to behold the splendor and glory of the noble range of snow-capped summits on the further shores. And if it seems hard to acquire this habitual attitude, trust the Holy Spirit to form it in your soul.

Above all, remember that where you tread there your Lord once trod, combating your difficulties and sorrows, though without sin; and ere long you shall be where He is now. Keep your eye fixed, then, on Him as He stands to welcome and reward you; and struggle through all, animated by His smile, and attracted to His side, and you will find weights and unbelief dropping off almost insensibly and of themselves.

This is the only way by which souls can be persuaded. Argue with them; urge them; try to force them—and they will cling the closer to the encumbrances which are clogging their steps. But present to them Jesus in the beauty and attractiveness of His person and work, and there will be a natural loosening of impediments; as the snow which had been bending the leaves to the earth drops away when the sun begins to shine. And God never takes aught from us, without giving us something better. He removes the symbol, to give us the reality; breaks the type, to give us the substance; releases us from the natural and human, to give us the divine. Oh, trust Him, soul: and dare let go, that thou mayest take; to be stopped, that thou mayest become clothed!—*Selected.*

PRAYER.

True prayer is wrought by the Holy Spirit in the heart; it always accords with (and is never contrary to) the will of the holy Father, and true prayer is always presented through the mediation of the Holy Son—in His name, and for His sake. Thus true prayer is to the One God, with respect to the Trinity of Persons in the Godhead. It consists in:

1. *Adoration.* The Holy Spirit always produces reverence and awe in the presence of the Almighty. Without the fear of God, there can be no approach to a holy God. We are dust and ashes. He is the eternal Jehovah.

2. *Confession of Sins.* With hand on mouth, humble penitents draw near to the throne to confess their sins. It is not enough to confess in a general way that we are sinners; there will be a specifying the particular sins of which we are guilty, the making a clean breast of it.

3. *Thanksgiving for Mercies Will Have Place in Prayer.* Our unworthiness acknowledged, it becomes us to acknowledge the Lord's goodness to us notwithstanding. Here again, the Lord's mercies will be specified and enumerated, with an act of thanksgiving for each. Then comes—

4. *Petition for Favors Needed.* This is properly supplication, and here the soul will bring special requests for special blessings. The spirit of grace and supplications teaches us what we need and enables us to tell the Lord, whether it be for spiritual or providential mercies.

5. *Intercession.* The believer does not pray only for himself. True religion is personal, but not selfish. There will be prayer for others, which is intercession; and, in this, the believer has fellowship with Jesus, for Jesus ever lives to pray for the brethren.—EDWARD CARR.

I thought he acted a good deal as if he had something nice to think about. I've seen that look on people's faces sometimes, and it always makes me feel a little surer that I'm a human being.—*Zona Gale.*

CONTRIBUTIONS

SUFFOLK LETTER.

The International Convention of the "World's League against Alcoholism" was held in Toronto, Canada, November 24 to 29, 1922. The Convention was composed of accredited delegates from sixty-one nations. The leaders in Temperance reform throughout the world were conspicuous on the platform; but State officials, also, were staunch advocates of Prohibition. It was the greatest Convention in favor of temperance the world has ever known. The sessions were held in Massey Hall, the largest in Toronto, and it was crowded at the night sessions, and well filled in the daytime. No time was wasted and there was a marked unanimity in all the messages. There were four outstanding characteristics of the Convention: 1. The testimony from the sixty-one nations was in favor of Prohibition. This was not the expression of fanatical zeal, nor the vaporing of sentimentalists, but the sober testimony of wise and balanced minds. 2. The eye of the world turns to the United States, by reason of the 18th Amendment to the Constitution, and the mind of the temperance world makes its appeal to this country to lead in the world-effort to rid the race of the alcoholic curse. The convention seems to have seized the conscience of mankind that alcoholic beverages should be banished forever from commerce. 3. Recognition of women as a world-factor in this great movement. The W. C. T. U. received praise for their work not only in America, but in many other lands. Women from many nations demonstrated, on the platform, their devotion, their ability, and their determination to make the world dry. The women of the world are coming to the front more and more in all lands, and this means that the temperance cause will grow among the nations till Prohibition covers the earth. Wise women are consistent, insistent, and persistent in whatever cause they oppose, and it will tell in this great movement. 4. The great work must be done in the schools among the children and young people. Education will aid this movement, and a new generation will rise up in the majesty of a great purpose to destroy this monster evil and set the nations free. The colleges must teach temperance and organize for definite work in this great field. They must learn the damage to body, mind, and usefulness by the use of alcohol. These four outstanding points in the world-program for Prohibition impressed me as potential factors and forces now at work in the minds of thoughtful people.

So far as Prohibition is concerned in the United States, three points may be mentioned: 1. That Prohibition has come to stay. The 18th Amendment is as safe as any other part of the Constitution. 2. That Prohibition does prohibit. Taking the whole country and the whole population, this law is as well obeyed as other laws. Violations are exaggerated and sometimes condoned; but the law controls law-abiding citizens. 3. Violators of this law are criminals as much as those who violate other laws. Any violation of this law is lawlessness, and enforcement of the law was emphasized as essential to the demonstration of its value to other nations.

One of the great facts remains to be stated, that the churches of Christendom stand together on this vital question and in this great fight. Protestants and Roman Catholics vied with each other on the platform in favor of Prohibition.

W. W. STALEY.

ELON LETTER.

There is no warrant in experience for insisting that all must undergo the same type of conversion in entering upon the Christian life. It is doubtful if any two persons become Christians in the same manner. Each particular life is a special design of God and is distinct in personality from every other life. The sympathetic, loving Father Who notes the sparrow's fall certainly does not need that there should be uniformity in the manner of His children's approach to Him.

The theologians have mystified a most normal heart-experience in their voluminous but not often luminous discussion of conversation. The high-sounding steps in the process which they have differentiated sometimes bewilder rather than clarify the earnest seeker for the way of life. Not so long since a splendid man was explaining to me that he had never gone through those stages. And so he felt himself lost, though he loves Jesus and trusts Him as the guide of his life.

That theologian who came to Jesus by night was not unlike the theologians of our day. His whole idea was wrong. Ritualistic performance and childish tithing of worthless foibles with neglect of justice and mercy made up for him and his class the way God wished men to live. He and his class needed to be born again, or as other versions give it, from above, that is to say, they needed to begin life all over again as a little child made in the image of God. Being a theologian and accustomed to tweedle-dum and tweedle-dee distinctions Nicodemus could not understand. Theologians do not today, many of them, understand the beautiful simplicity and naturalness of our entrance upon the Christian life.

Jesus recognized that it is not necessary for every soul to undergo a crisis, cataclysmic upheaval in order to enter His Kingdom. To begin with He put all children there. "Of such is the Kingdom of Heaven," He declared of them. Whose fault is it that they stray away? We will let the conscience of Christian parents answer that.

The fact is that far too many do stray away from God, some to far countries, others only a little way. Conversion is simply their return to their Father's house and to their fellowship with Him. Note the wealth of figures Jesus used to typify and illustrate this point. Note too that He does not represent it as a great theological mystery, but as one of the simplest, most natural, most normal things in the world. What could be more simple than entering a door or a gate, accepting an invitation to a wedding feast, looking up to God with the supreme trustfulness of the babe,—all of which figures Matthew reports Him as having employed in telling men how to return to God. Mark adds the idea of just believing the good news and of following a person in fellowship and service. Luke speaks of the idea from God's side as a shepherd finding a lost sheep or a woman searching for a lost coin. He also gives that beautiful picture, most typical and satisfying of all, of the returning prodigal. The picture he paints is true today in that the elder brother, typifying the theologians, will continue to regard the prodigal as unsaved until he has undergone an experience involving more than merely returning to his Father's house. John's gospel gives us the idea of conversion being like taking a drink of water and that too from a very sinful woman. He also speaks of its being like

receiving an indwelling guest in the heart. And as we have already said for some theologians, such as Nicodemus was and the religious leaders of his day, Christ in his gospel requires a new birth.

How natural the Christian way is and how manifold and personal the methods of approach to Christian citizenship according to it! No involved naturalization papers are required. We return to the loving embrace of our loving Father. He puts new shoes on our feet, a ring on our fingers, a robe on our bodies, and kills the fatted calf to signalize our return. Let every one who has strayed from this Father's love return to Him. He will forgive and abundantly pardon. He will restore to full fellowship and remember our iniquities against us no more forever.

W. A. HARPER.

BETHLEHEM COLLEGE LETTER.

One fundamental purpose usually predominates in every enterprise. Peoples, institutions, and nations never rise higher than their ideals. Bethlehem College has one great purpose, namely: To furnish young men and women, on equal terms, with thorough preparation for service to God and humanity. This preparation will be given under the most positive moral and Christian influence. Emphasis will be placed on scholarship and the development of Christian character. Scholarship without Christian culture is incomplete. It was Eliot who said, "Exclude religion from education and you have no foundation upon which to build moral character." Christian education is the antecedent of Christian character. It is also the antidote to effective service and effective service is the antidote to true greatness. The more thorough and Christ-like the preparation the greater the service, and the greater the service the greater the glory of serving.

Christ settled forever the question about greatness when He said, "He that is greatest among you shall be your servant." The law of true greatness is realized in the path of unselfish service. A desire to be great is no mean aspiration; but the aspirant must realize that greatness is not a free gift. It must be paid for. It was Christ's contention that all true greatness must be purchased through service to others.

But no individual can become truly great and adequately serve God and humanity until he fully realizes himself. It was this desire for self-realization that made Washington great. He was engaged in a life and death struggle. He was defeated at Germantown and Brandywine. He spent a most miserable winter at Valley Forge. His soldiers were half naked, half starved and without help and sympathy. But later he asserted his possibilities and plucked the brightest jewel from the crown of England. Lincoln might have died unheard of but for that grinding effort to realize himself and his desire to aid others in the task of self-realization. It was that try-again-spirit that brought success and greatness to Demosthenese. It was because they waited to realize themselves that the disciples at Pentecost became great and brought greatness to others. Christ came to minister and became mighty. The little church at Antioch served its way to sovereignty.

An individual or an institution can serve humanity most acceptably by striving to correct the many misconceptions that exist in life. Mankind is suffering from the great malady of misconception. Indifference to Christian ideals, brought about by the most hideous misconceptions, is a twentieth century tragedy. In the existing social, moral, industrial, and spiritual crises the

denominational school can make its voice heard and its influence felt if it will. The institution that does not function in this field has fallen short of its duty and privilege. An institution can never build up to the level of its opportunity until it builds down to the foundation of its duty. The ability of an institution to apply its ideals and make effective its influence in this hour of selfish prosperity, extravagant living, social ambitions, miserable misconceptions of life, moral decay, and spiritual bankruptcy will measure its growth and greatness.

Just as faith is the foundation of Christianity, so Christian character is the basic principle in true education. Men must be set right in their thinking before they can be set right in their conduct. The heart of man is no purer than his thoughts. Man can never do right until he thinks right, Christian education plus Christian service is the only cure for this Christian age.

R. F. BROWN.

THE FAITH OF THE COMMON MAN.

It is a widespread opinion, and possibly true, that no age has witnessed a fiercer or more persistent onslaught on the Bible than that which is being made in our day. A deplorable feature of this assault is that it is being made not by those without, but those within the church; not by those who deny a divine revelation, but by those who allow that the Bible is such a revelation. They even insist that they are giving an increased value to the Bible by their critical labors.

All the same, they deny that the Bible is the Word of God, they deny its infallible inspiration; they deny the Mosaic authorship of the Pentateuch; and they deny the historical character of much of what purports to be history. In a word, they would substitute for the traditional view of the Bible, which has held sway in the church since Apostolic times, a view based on the philosophy of evolution. They make the Bible the product of the development of the religious consciousness of the Jewish people. It is divine revelation in the same sense that nature is. "The heavens declare the glory of God; the firmament showeth His handiwork; day unto day uttereth speech, and night unto night showeth knowledge."

These people bring to the support of their evolutionary views a great array of learning, and much dialectical skill. They show scant courtesy to those who oppose them by openly charging or silently assuming that opposition is due to ignorance or invincible prejudice. Now the charge of ignorance is just as respects the common man. Comparatively few can lay claim to expert knowledge in the sphere of Biblical literature. The great body of Christians are disqualified by ignorance from pronouncing on the validity of the arguments used by the destructive critics. What then? Obviously the common man must follow some leader. Is there no learned leadership which still clings to the old traditional Bible? We think so, and the common man should not be lightly charged with being controlled by a blind prejudice if he should prefer the leadership of the scholars of conservative views to that of the scholars of radical views.

As a matter of fact, however, the common man is not following the leadership of the uninspired man. The great body of Christians know nothing and care nothing about the strife which is creating so much noise among the learned critics. They are getting their views of the Bible just where their predecessors in all generations got theirs, namely, from the Bible itself. Furthermore, this is just where their successors are going to get their

views. The laborious German scholars, who have devoted their energies to work out this new theory about the origin and structure of the Bible, and who have shown marvellous acuteness and tireless patience, have written libraries of books that are on their way to swift oblivion. Their English followers are doing the same. These books have no influence on the common man and never will have. "The thing that hath been is the thing that shall be." To the end, the multitudinous army of God's children will continue to get their views of the Bible from the Bible itself, and the Bible is against the Higher Critic. It is the one formidable opponent which he will never be able to overcome.

Is the common man's faith without a reasonable foundation? In saying that he gets his views of the Bible from the Bible itself are we saying that he is making no use of the reason that God has given him? It may be well to call to mind what a very wise company of men once said about the Bible: "The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God." According to the well-considered judgment of these wise and devout men, the Bible furnishes arguments to human reason abundantly sufficient to prove that it is the Word of God. The common man is not discrediting his rational powers when he rests the case on the Bible's own witness to its claims.

Jesus Christ is on the side of the common man. Apparently He held what is now called the traditional view of the Bible. He quotes from it, and refers to it precisely as if He regarded it, in its entirety, as of Divine authority. Whether He so regarded it or not, it is beyond question that He permitted and even encouraged His disciples to hold the traditional view. The Jews of His time had the Old Testament in precisely the form in which we have it. They believed it to be throughout the Word of God, plenary inspired. In dealing with His disciples Jesus availed Himself of this belief in His own use of Scripture. This is so perfectly manifest to the common man that he never thinks to question it. Hence in forming his view he follows the leadership of Jesus. As between Jesus and the Higher Critic, it doesn't take the average Christian long to decide.

So far as we can see the only way for the learned critic to influence the faith of the common man is to write a better book than the Bible, and show himself more worthy of leadership than Jesus Christ.—*Presbyterian Standard*.

MUNCIE (INDIANA) LETTER.

Since the Burlington Convention sectional lines in our church life will seem less distinct to many, and remote sections will possibly feel more interested in each other's work. I am not in the least apologetic when I say that, it seems most natural for me to report any field news to THE CHRISTIAN SUN in the South although my field is out here in the Middle-West, as I do to the *Herald of Gospel Liberty*. There is a sense in which I belong to both.

Yesterday was filled with unusual interest about our church here. It was the occasion of Rally Day in our Sunday School. The attendance at both the Sunday School and forenoon service was larger than in several years, although we did the unusual thing of having a continuous program which kept our Sunday School through our fore-

noon service, which made the attendance larger. In the afternoon, Attorney Fred McClellan, a real leader in Sunday School work, delivered an excellent address on the Bible as a standard of conduct and life. He was followed by Mrs. Clarence Benadum, wife of our Prosecuting Attorney, who is a leader in Junior work. She gave us a very fine address on departmental work, confining her thought largely to the Junior and Primary departments. The attendance in the afternoon was very fine. At noon some of the families of the church served luncheon in the basement, as a church-family-gathering.

The outside painting of the wood and metallic work on our building is completed and the painters are now painting and decorating the interior walls this week. We have also recently had our heating system re-installed.

The Executive Committee of the Boys and Girls Congress of the Eastern Indiana Conference met in the Pastor's study here last Saturday and planned for the work of the year, including several district conferences.

We had the privilege today of hearing Mr. W. C. Pearce, Field Worker of the World's Sunday School Convention. Mr. Pearce is just from a trip around the world in the interest of the Sunday School, and his message was full of stirring interest. Rev. L. E. Follansbee will be with Rev. D. R. Lusk next week in special meetings at Farmland, Indiana.

MURDOCK W. BUTLER.

Muncie, Indiana, Nov. 22, 1922.

CLEMENCEAU.

War Premier of France Clemenceau is on a visit to this country. He says he comes as a private citizen to use his influence to bring about a better understanding between France and America. Though eighty-one years old, the French "Tiger" is as vigorous as a man of half his age. He has already addressed two or three immense audiences in New York, and has spoken with utmost frankness.

Clemenceau expresses his gratitude for the part America took in the World War. He says our country went into the war at an opportune time, and our soldiers had a most important part in winning the victory. But he says we failed in our duty after the war by not taking part in the reconstruction of the world. He is not enamored of the League of Nations as a peace measure, but he says if we had gone into it we could have at least settled things until the nations would have had cooling time, and after reflection upon the terrible results of the last war he indicated that the world would have been slow to enter another.

Mr. Clemenceau is to make a tour of the country, the itinerary having been mapped out by Col. E. M. House, the mysterious citizen who wielded such an influence during the first few years of Mr. Wilson's occupancy of the White House. We think Senator Borah showed rather bad taste in criticising Clemenceau the other day and charging him with the responsibility for present world conditions.

Our distinguished visitor suffered an indignity in having received a letter which threatened his life. The letter warned him to be very careful as to what he said about his country and Germany, else he might hear bullets whistling around his head. The letter was signed "War Veteran."

It is said that the old "Tiger" was not perturbed by the reception of this letter. But those who had charge of the arrangements for his speaking in New York asked the police force to increase the number of policemen who were to act as a body guard for the former premier.

We sincerely hope that the visit of Mr. Clemenceau will result in good.—*Exchange*.

CHILD'S HOUR

AN ANGRY BLOW.

Ralph and his sister May were playing together one morning. Something which May said angered him, and in a burst of passion Ralph struck her.

She staggered against a pillar and tried to catch hold of it, but lost her balance and fell upon the step, crying as she did so,—

"I didn't mean to make you mad, Ralph."

He was glad rather than sorry, to see her fall, in the fierce heat of his anger. But when he saw that she did not stir or try to get up from the steps upon which she had fallen, he began to be frightened.

"Are you hurt?" he asked.

She did not answer.

He ran to her and lifted her up. The blood was running in a little red stream from the cut in the side of her head. She was insensible.

He carried her into the house and told his mother that they had been playing on the veranda and May had fallen on the steps.

At first they were not much alarmed about the little girl. But that afternoon she seemed to be delirious and the doctor was sent for.

He looked grave when he turned away from the bed in which she lay. "I think she is threatened with brain fever," he said. "The wound is more severe than it looks to be."

Ralph did not understand much about brain fever, but the doctor's looks and words alarmed him.

"O mother, it was all my fault!" he said, hiding his head in her lap. "I got angry and struck her and she fell. She'll die, I know she will, and they'll hang me for killing her!"

The next day May was worse. She kept saying over and over:

"I didn't mean to make you mad, Ralph, I'm sorry."

When Ralph heard her saying that, he was cut to the heart with remorse.

"Oh, I wish I was in her place," he told his mother. "Poor little May! I know now she didn't mean to make me angry, but I didn't stop to think of it then. If God'll only let her get well, I'll never speak a cross word to her or be unkind again if I can help it."

"I pray he may spare her to us," his mother said gravely. "If he does or does not it will be a lesson that I trust you may never forget."

For some days May lingered at the gate of death. Many times every day Ralph crept to her bedside, to see if she was in her right mind that he might ask her forgiveness. When he called her name she would say, "I didn't mean to make you mad, brother. I'm sorry, sorry." Then Ralph would burst into tears and go away by himself to beg God to let her live.

And his prayer was answered. One day the doctor told them that all the danger was over. Ralph went up to the bedside, and mingled joy and sorry filled his heart when she held out her thin little hand to him with a wan smile on her face.

"O May, forgive me," he said, and began to cry. "If you only knew how sorry I am."

May put her arm about his neck and whispered:

"I'm sorry I was cross, Ralph. We'll try not to make each other angry any more, won't we?"

Ralph has never forgotten his lesson. It has made a gentle, better boy of him.—*Zion's Herald*.

ELON COLLEGE NOTES.

Elon College, Nov. 29th.—A unanimous decision was handed the juniors, of Elon College in their annual forensic contest with the seniors here tonight; the juniors winning the affirmative side of the question that Congress should enact a compulsory arbitration law for public utilities engaged in interstate business.

Wild enthusiasm swept over the members of the junior class as the three to nothing vote for the affirmative was read, and with a scream of delight the class as a whole rushed forward to congratulate its representatives.

A large audience turned out to hear this, the first debate of the college year, and was unanimous in its expression that the debate was one of the best heard here in some time, because of its interest, forcefulness of its speakers, intelligent presentation, and in spite of the one-sided decision. T. H. Andrews presided over the debate and in a brief speech welcomed the audience. Miss Della Cotton acted as secretary for the occasion.

Miss Lucy Austin, Taylorsville, N. C., opened the discussion for the affirmative. She pictured the detrimental effect of labor strikes to the general public as well as to labor and capital themselves, bringing out the fact that a steady increase in strikes for the past five years had been noted, and that only a small percentage of strikes had been settled by voluntary arbitration.

Herbert Scholz, Jr., Macon, N. C., began the argument on the negative side of the question, which was upheld by the seniors, and brought out facts showing that compulsory arbitration would only irritate and antagonize the labor situation.

Mrs. R. S. Rainey and G. A. Brown, seniors, and G. D. Colclough, and N. T. Scott, juniors, constituted the other speakers for the debate, presenting argument on their respective sides.

The juniors, upholding the affirmative, contended that the great mass of people never win in a strike, they always lose, and that public opinion is decidedly against strikes, and that the government's failure to be of service in the recent shopman's strike was because it did not have power to interfere.

Continuing the argument the seniors advance on the affirmative side the points that all the people are prejudiced either for one or the other of the classes and no fair board could be found to settle disputes, and held up as a remedy for the present evils of the industrial system the profit sharing plan as now in operation by the Henry Ford and Standard Oil plants.

For the judges Profs. A. L. Hook, P. S. Kennett, and N. G. Newman served.

Marshals of the occasion were Messrs R. V. Morris, chief, J. C. Whitesell, W. L. Haslett, and Misses Esther Farmer and Berta Crutchfield.

C. M. CANNON.

THE OLDEST BOOK.

The Bible is the oldest book in the world. A portion of it was old when Cecrops founded Egypt. The Book of Job had been written three thousand years when Chaucer opened the springs of "English undefiled." The Book of Ruth was 2,500 years old when America was discovered. Yet there are hundreds of millions of people who read their Bibles daily and find them fresh as the break of day. This is because the Bible was adjusted, in the beginning, to all vicissitudes of time and to all progress of coming ages. Its truths, its ethical precepts, its exceeding great and precious promises are like Oriental spices,

which the more they are rubbed give forth the more of fragrant sweetness. The gospel is "good news." It is as fresh as when the evangel first came to paradise. It is the latest news from the heaven of a loving God.—*The Bible in New York*.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

Christian Orphanage

SHALL THE ORPHANAGE REACH ITS GOAL?

DEAR FRIENDS:

To reach our goal of \$6,000.00 for the Thanksgiving Offering, we must get \$4,600.00 between now and the end of the year. To reach our goal of \$10,000.00 from November 1st to the end of the year, we must raise \$7,361.29. We want you to put forth your best efforts in your church and Sunday School, and also personally, to help us reach it. I have the utmost faith in our people, and I believe we will reach each goal.

I want to say to our people that Christmas will soon be here, and our little folks always look forward with bright and happy thoughts for Christmas and expect "Santa" to come with many things to make them happy. Every year they have been made happy, and I feel sure that this year will not come up lacking.

I want to ask the churches and the Sunday Schools that send boxes, to get them off in time to reach us before Christmas day.

I truly hope some of our friends who have peanuts will remember that all little folks like peanuts, and I believe our little folks like them better than any other children from the way they eat them. Apples are next in line of the good things to eat. *Don't forget us Christmas.*

The following has been sent in as Thanksgiving offerings:

Missionary Society, First Christian Church Danville, Ill., one box clothing.

Ladies Aid Society, Eures Christian Church, one pair blankets, one pair sheets, one pair pillow cases.

Sellars Store, Burlington, N. C., several boxes of goods.

Glencoe Cotton Mill, by Mr. R. L. Holt, 700 yds. outings.

Lakeside Mills, Mr. J. H. Holt, 255 yds. shirts and heavy goods.

Elmira Cotton Mill, 200 yds. nice gingham.

Ossipee Cotton Mills, 360 yds. outing.

Holt Gant and Holt, 100 yds. blue denim for overalls.

Revolution Cotton Mills, 507 yds. outing.

Pomona Cotton Mills, 144 1-3 gingham.

Belvilleview Cotton Mills, 170 yds. gingham.

Proximity Cotton Mills, 414 yds. denim for overalls.

Sidney Cotton Mill, 172 yds. checks.

L. Banks Holt manufacturing Co., 32 yds. shirting.

Virginia Cotton Mills, 45 yds. gingham.

A friend Norfolk, Va., 10 sheets.

Mrs. J. H. Cates, 2 doz. cans fruit.

We are grateful indeed for such liberal support.

CHAS. D. JOHNSTON, *Superintendent.*

Elon College, N. C.

REPORT FOR DECEMBER 7, 1922

Amount brought forward.....\$16,330.08

Sunday School Monthly Offerings

North Carolina Conference—

Mt. Auburn	\$ 6.75
Wentworth	9.00
Damascus .....	.53
Lebanon	1.97
Sanford	7.82
Patterson Grove	6.40

Hebron, Va.....	1.56
Women's Missionary Society, Liberty Vance S. S.....	3.00

Eastern Virginia Conference—

Antioch	\$ 4.00
Winchester	8.37
Suffolk	25.00
Wakefield	4.04
Mt. Carmel	5.22
Class No. 6.....	1.55
Holy Neck	14.69

Valley Virginia Conference

Woods Chapel	\$ 1.00
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Alabama Conference

Corinth	\$.86
Christiana	1.50
	————— \$ 103.24

Thanksgiving Offering

M. Orban, Jr.	\$100.00
Mrs. Dr. Maggie Spencer.....	1.00
Mrs. Thos. G. Robinson.....	1.00
Christiana Church, Ala.....	6.36
Holy Neck Sunday School	
First Bible Class.....	35.41
Darden O'Berry	35.50
Young Men's Barraca.....	65.00
Philathea	10.00
Intermediate	7.22
Junior	4.08
Primary	1.50
Beginners	1.60
Total	\$160.31
Mt. Auburn	3.00
Mr. and Mrs. B. F. Gwaltney.....	10.00
Patrica Holden	1.00
Ben Holden, Jr.....	1.00
Rebecca Anna Holden	1.00
John Staley Holden	1.00
Mrs. Ben T. Holden	6.00
Mrs. Harriet Thomas	10.00
Haw River S. S.....	19.54
Mrs. Rosa Reploge, Gerston, Mo...	3.00
Mrs. C. G. Maynum	10.00
Jas. S. Frost	1.00
Mr. and Mrs. Floyd Pierce	2.00
Mr. and Mrs. J. W. Knight.....	10.00
Mr. and Mrs. J. B. Kitchen.....	30.00
D. V. Carter	10.00
Mrs. H. W. Phillips	75.00
Mr. H. W. Phillips	25.00
Graham Christian S. S.....	24.07
Union Church	27.80
Hebron Church	10.00
Willing Workers Class, Col'mb's, O.	5.00
Liberty Vance S. S.	20.00
Liberty Vance Church	40.00
Hanks Chapel	20.60
Antioch S. S., N. C.....	11.25
Browns Chapel	5.65
Holt, Gerringer, Monticello	1.00
Rev. Carl E. Gerringer and wife...	5.00
Apples Chapel, in cash.....	28.12
Apples Chapel, Pledge	25.00
	————— \$ 685.70

Special Offerings

Mississinerva Christian Church, Farmland, Ind.	\$ 7.68
R. H. Long, pledge made at C. C., Burlington, N. C.	5.00
Marguerite Strong, pledge made at A. C. C., held at Burlington, N. C.	1.00
Jr. Philathea Class, Durham, N. C.	14.00
On support of a little girl.....	27.68
Total	\$ 816.62
Grand Total	17,146.70

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

RELIGIOUS EDUCATION

MISS LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

December 17, 1922.

SUBJECT: "Jesus Among Friends and Foes."—
Luke 10:38-11:54.

GOLDEN TEXT: "Ye are my friends, if ye do the
things which I command you."—John 15:14.

DEVOTIONAL READING: John 15:8-16.

REFERENCE MATERIAL: Luke 2:34,35.

LESSONS TO LEARN.

"Love is the ability to see the beautiful others
miss, to miss the evil others witness, to render
the service which only springs from pure good
will."—*Edward Campbell White*.

Jesus loved people. He could see clearly
their needs, and was able to commend the virtue,
and reprove the fault. To Mary, He was the
great Teacher from whom she could learn great
lessons. To Martha, He was an honored guest, for
whom adequate preparations must be made. Robert
Louis Stevenson has said: "So long as we
love, we serve." Martha wished to express her
love in kindly service. And the Christ appreci-
ated her loving spirit while he sympathetically
told her that Mary had chosen the better part.
Worship and service must be closely linked to-
gether. The life of the Master, as well as His
words, teach the need for communion with God,
and study of His Word as a preparation for ser-
vice. Christians need a blending of the Martha-
spirit of deeds, and the Mary-spirit of learning
together with a faith in God which will drive out
the feeling of careful anxiety.

"When He who, sad and weary, longing sore
For loving sweet service, sought the sisters'
door;

One saw the Heavenly, one the human guest;
But who shall say which loved the Master
best?"—*Whittier*.

The story of Jesus, the Guest, brings to mind
the motto often seen:

"Christ is the Head of this house, The Unseen
Guest at every meal; The Silent Listener to every
conversation."

Is Jesus the unseen, but honored Guest in
your home? Too often today as we are "cumbered
about much serving" the better part is for-
gotten. The "Giver of every good and perfect
gift" is not thanked. The Master is overlooked.
Has Jesus His place in your home and heart?

Jesus had many friends, and active enemies
as well. His enemies were the men whose lives
did not measure up to the standard of His teach-
ings. The proud Pharisee was condemned for his
superficial religion. He had placed all stress on
the outward obedience to the letter of the law, and
had disregarded justice and the love of God.
Jesus's definition of religion corresponds with that
of Hosea: "What doth Jehovah require of thee,
but to do justly and to love kindness and to walk
humble with thy God." The enemies of Jesus to-
day are seeking their own welfare, but dealing un-
justly with others; are observing certain forms
and ceremonies, but leaving undone far more im-
portant things.

Jesus had many friends, and is a friend to
many. "Ye are my friends."

It is said that Mrs. Browning once asked
Charles Kingsley what was the secret of his life,

"Tell me that I may make mine beautiful, too."
His reply was, "I had a friend." The secret of
the beauty of the Christian life is intimate friend-
ship with Jesus. Thomas a Kempis once declared:
"Without a friend thou canst not well live;
and if Jesus be not above all friends to thee, thou
shalt be indeed sad and desolate."

"Do you seek for a friend who is always the
same,

Who will answer your sign and your call?
There is just such a Friend, I will tell you
His name—

It is Jesus, the best Friend of all."

—*G. M. Bills*.

CHRISTIAN ENDEAVOR TOPIC.

DECEMBER 17, 1922.

SUBJECT: "The Glorious Gains of Fidelity."—
Rev. 2:1-10.

THOUGHTS ON THE LESSON.

God knows our work and endeavor and efforts.
No undertaking is in vain if undertaken for Him.
—Verse 2.

"Endurance is nobler than strength, and pa-
tience than beauty."—John Ruskin. Patient faith-
fulness is the secret of the success of many a
great achievement. "He that can have patience
can have what he will."—Benjamin Franklin.
The church needs workers who go forth in the
Master's name, and do not grow weary. See Gala-
tians 6:9. Verse 3.

"To him that overcometh" is the reward. Fide-
lity, or faithfulness in the Christian life spells
ultimate victory.—Verse 7.

Tribulation and poverty and opposition from
others are trying, but do not furnish reason for
unfaithfulness. The "crown of life" is to the
man or woman who is "faithful unto death."
Trouble is the test of the strength of faith.—
Verses 9-10.

"It's easy enough to be happy
When life goes like a song;
But the man who's worth while,
Is the man who can smile,
When everything goes dead wrong."

"Nevertheless that which ye have, hold fast
till I come. And he that keepeth my words unto
the end, to him will I give authority over the
nations."—Rev. 2:25,26.

PLANS FOR THE MEETING.

Be loyal to your Christian Endeavor Society,
and faithful to your pledge by coming to this
meeting, and bringing somebody with you.

The leader may arrange with different mem-
bers to tell of the faithfulness of Bible characters;
as Daniel (Daniel 6:4); David (1 Samuel 22:
14); Moses (Numbers 12:7); Timothy (1 Cor.
4:17). Even Juniors can tell these stories so
that the fidelity of God's servants will be shown.

During the meeting have the fact brought out
that there are many objects which demand our
loyalty; as home, family, friends, church, com-
munity, country, and above all, the Kingdom of
God. Each of these may be the theme of a brief
talk. Christian Endeavor is no place for long ad-
dresses. Opportunity must be given for all to
take part.

Suggested Hymns: Faith of Our Fathers;
Jesus, I My Cross Have Taken; The Son of God
Goes Forth to War; Face to Face; Beulah Land.
The songs "Some Time We'll Understand" and

"Some Day the Silver Cord Will Break" are
good for special numbers by the choir or soloist.

As this meeting comes so near the close of the
year, it may be well to suggest the need of even
greater faithfulness during the coming year
and that the great program of the church needs
every Christian at work all of the time if the
story of Jesus is to be told to the whole world.

THE INFLUENCE OF THE SUNDAY SCHOOL.

It seems sometimes that we just take the Sunday
School "for granted." We do not stop to think
just what part the teaching which has been done
through this organization of the church has play-
ed in all of our affairs. An editorial in this
month's number of "*The Westminster Teacher*"
gives one more testimony to the great influence
which the Sunday School is wielding in the world.
The editorial is headed "They Went to Sunday
School" and reads as follows:

"A large part of our Sunday School work
seems to be barren of positive results, at least of
results we can tabulate. But we never can know
its full value. One who visited Wales during the
coal strike in 1919, hearing revolutionary talk
everywhere, only a spark being needed for an
explosion, wondered what prevented it. He asked
a labor leader what was holding things together,
and he replied, "All that holds now is the fact
that these men went to Sunday School in the
churches and chapels of Wales years ago; noth-
ing else restrains them." Thus the religious
sense of the common welfare, developed through
Christian teaching, holds when all else gives
way."

We cannot estimate the value of the Sunday
Schools to our churches. Through them and in
all of the educational work in our churches, we
are determining the future service of the Christian
Church, for that service will be rendered by the
boys and girls of today.

RELIGIOUS EDUCATION ACTIVITIES IN THE SOUTHERN CHRISTIAN CONVENTION.

C. H. Stephenson of Raleigh, S. M. Lynam of
Elon College, and J. U. Gunter of Sanford were
appointed as the Religious Education Committee
at its recent session at Hines' Chapel.

The Southern Christian Convention has now
over seventy active Christian Endeavor Societies
of which we have record. If your church has not
reported its Christian Endeavor Societies, or
plans to organize one, let us know.

Christiana Sunday School has adopted the
plan of giving one offering a month to missions,
and one offering a month to the Orphanage, and
is doing fine work along all lines. The Chris-
tiana Christian Endeavor Society is also progress-
ing nicely.

A new Christian Endeavor Society has been or-
ganized at Pisgah, Alabama, with twenty-five
members. Mrs. Eva W. Hall, as one of the
leaders in the Society, writes of the interest of the
young people, and of their eager desire to work in
the church.

Suffolk is another "Honor Church" in Chris-
tian Endeavor, having three Societies, Senior,
Intermediate and Junior. Mrs. Clarence Rawls
is president of the Senior Society, Miss Susie Pow-
ell, Junior Superintendent, and Mrs. J. V. Bland
Intermediate Superintendent.

Dr. G. O. Lankford is the teacher of the
Teacher Training Class organized recently among

the workers of the Burlington Sunday School. The class is using for its textbook, "The Pilgrim Training Course for Teachers-First Year," the first book in the new standard teacher training course.

The number of inquiries which have come to the office of the Board of Religious Education during the past few weeks shows a growing interest in our church in the work of Christian Education and a determination on the part of many churches to enter into the work more heartily than ever before. Recently a letter was mailed to every superintendent asking for a list of the officers and teachers of our Sunday Schools, and the officers of the Christian Endeavor Societies. The response from many has been splendid, but there are still superintendents who have been very silent. Will you not write the Field Secretary, 1012 East Marshall Street, Richmond, Virginia, about your Sunday School and Christian Endeavor Society? Let's know each other! Let's work together!

MODERNISM AND THE MODERNIST.

A modernist is one who accepts evolution and applies its philosophy to religion. Modernism is the resultant therefrom. What contents are in that "resultant"?

The Baptist of Chicago, a paper for which the Northern Convention put up \$25,000 to keep it running another year, is no friend to fundamentalism, as is plain. Its sympathies seem clearly to be with modernism. It ought to be able, therefore, to tell what modernism is. We find credited as appearing in that journal the following:

"Modernism is a system of thought exhibited in denial of a personal God, of revelation, of Christ, of the Bible, of the atonement, of salvation by faith, and of practically the entire range of Christian truth which is involved in these central conceptions. Its essential notion is that modern rational and scientific investigations have superseded and invalidated faith in any revealed religion." And it adds: "Modernism is a system of philosophy which, in the name of modern reason and science, denies the essential truth of the Christian religion." Behold resultant. And evolution applied to the Scriptures gives us the higher criticism and applied to theology gives us the "new" theology.

The Baptist is right in its statement. As has been said repeatedly in this magazine, a fundamental working postulate of the evolutionary philosophy is a denial of the intervention of the supernatural. Says Kuenen, the distinguished German scholar, "So long as we allow the supernatural to intervene even in a single point, so long our view of the whole continues to be incorrect." And says Lyman Abbott, one of the foremost apostles of modernism in America: "The fundamental basis of the old theology is expressed by the word supernatural. It held a sharp distinction between the natural and the supernatural, and the supernatural came to be a test of orthodoxy. . . . The New Theology denies absolutely the old assumed distinction between the natural and the supernatural."

The question just now is not the truth or falsity of either Christianity or Modernism. The question that is surging to the fore is the attitude and relation of the two to each other, and what should be done about it.

Let it be understood that Christianity is supernaturalism through and through, and that modernism is naturalism. Naturalism eliminates supernaturalism. The two are irreconcilably antagonistic, mutually destructive. Christianity de-supernaturalized is Christianity extinguished.

Thus by one stroke modernism annihilates Christianity. Undeniably this is the logic of the situation—Christianity or no Christianity.

We are not talking now about the ethics of Christianity, but about its essentials, its fundamentals. Ethics, the common moralities, Christianity and paganism both hold. Before me as I write is a volume, "The Discourses of Epictetus." The old Stoic philosopher, so far as morality is concerned, would pass for a good church member. So would Seneca and Marcus Aurelius. But there was no salvation in their philosophies. Neither is there salvation in modernism, for it denies, as we see, the very truths on which salvation rests. With its abundant complement of moralities, it is but baptized paganism. Modernism is today the chiefest enemy of vital Christianity.

The siren-voiced, silver-tongued, suave propagandists of the modernistic school that are touring mission fields to induce holders of the Old Faith of the Ages that only has brought salvation, to compromise their principles so as to fit modernism and live and work at peace with it, are attempting a bootless and foolish pursuit. It can't be done so long as there remains loyalty to Jesus Christ and His truths. And loyalty will not be lacking.

Talking recently with a United Presbyterian theological professor, he said: "It looks as though the time is coming when there must be a new alignment, and it will be not along denominational lines, but along the line of the fundamentals." What should be, must be, will be done. Separation is the word.—*The Bible Champion*.

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THE JUBILANCE OF A SONG IN THE NIGHT.

A Sermon by REV. J. H. JOWETT, D. D., LL. D.

Text: In the Lord put I my trust—Psa. 11:1.

That is a jubilant bird-note. The bird is singing, not on some fair, dewy spring morning, but in a cloudy heaven, and in the very midst of a destructive tempest.

A little while ago I listened to a concert of mingled thunder and bird-song. Between the crashing peals of thunder, I heard the clear, thrilling note of a lark. The melody seemed to come out of the very heart of the tempest. The environment of this Psalm is stormy. The sun is down. The stars are hid. The waters are out. The roads are broken up, and in the very midst of the darkness and desolation one hears the triumphant cry of the Psalmist, "In the Lord put I my trust!" The singer is a soul in difficulty. He is the victim of relentless antagonists. He is pursued by implacable foes. The fight would appear to be going against him. The enemies are overwhelming, and, just at this point of seeming defeat and imminent disaster, there emerges this note of joyful confidence in God. "In the Lord put I my trust." It is a song in the night!

"How say ye to my soul, Flee as a bird to your mountain?" The Psalmist now hears the voices of counsellors. They are urging him to get away from the exposed plains to the strongholds. They beseech him to fly to the mountains, and to seek security from his foes in the heights. Away in the mountain fastnesses, he will be able to hide in perfect security; but to the Psalmist the suggested defenses are inadequate. The enemy can reach him there. Evil has a long-range ministry. He will be discovered in his hiding-place, and will be wounded and defeated even in the heights, "For lo, the wicked bend their bow; they make ready their arrow upon the string, that they may shoot in darkness at the upright in heart." Against these imperfect defenses the Psalmist proclaims his own confident boast: "In the Lord put I my trust."

Have we no similarity in adequate resources which are suggested to the driven soul today? The soul is assailed by fierce temptations. It becomes possessed by the feverishness of ambition. It lies exposed to the contagion of the leprosy of avarice. It is the target of the fiery darts of lust. Where may the soul find security? In what defense may a man rest in the strength of peaceful security? What protective ramparts are offered to the soul?

The world is not slow to recommend its own fastnesses, its secure heights, its mountain air. I do not despise them. I am grateful for any defensive strength which they may offer to me; but, at the best, their resources are all insufficient. In the best of earth's health resorts one can catch disease. Even the most conspicuously healthy place has its published death rate. There are graveyards even among the Alps. And these mountain heights, which are recommended for the security of men who are persecuted by temptations and exposed to the assaults of the devil, leave the soul vulnerable at a thousand points.

Look at two or three of these suggested refuges. "Flee as a bird to your mountain." "Take up literature!" No one can be more grateful than I for the magnificent defenses offered by elevated literature. A healthy book is a strong defense. But if a man immerse himself in the very best literature, he is not necessarily out of the reach of evil. "Lo, the wicked bend their bow." There are interstices in the most refined and finely woven literature through which the forces of evil can pour like an atmospheric flood.

"Flee as a bird to your mountain." "Take up music!" How grateful we are for the gracious ministry of music. It gives expression to the moods of the soul for which speech is altogether

too coarse and imperfect a medium. Music refines the emotions, and helps to lighten and purify the desires. But are its defenses adequate? Is the musician out of the range of the evil one? I should say that in this health-resort the death rate is abnormally high. The jealousies and strides, and petty envies of musicians have become a common-place. The love of high class music frequently co-habits with the lack of moral principle, fostering a dangerous sensationalism, which is often used in shameful lust.

"Flee as a bird to your mountain." "Take up Science or art!" Here again one is grateful for the invigorating ministry. It is a rare benediction to be led into the wonder and beauty of nature, into the unveiling of her features, and the disclosures of her soul. I know of nothing more helpful, outside the realms of actual fellowship with Christ, than to go out into the country, and engage oneself with the unfolding marvels of the natural world. Such a habit affords a grand shield for the soul.

But the armor is not complete. "The wicked can bend the bow," and discover the soul through many an exposed and unprotected place. The esthetic can not subdue the immoral, nor is science a safeguard against irreverence and impurity. All these suggested strongholds are inadequate. Evil can invade these fastnesses. The air that blows on these heights is a breeder of the microbe of moral disease. "How say ye to my soul, Flee as a bird to your mountain?" "In the Lord put I my trust."

Upon what, then, shall the driven soul depend? "In the Lord put I my trust." In Him are the sure foundations of a mighty stronghold. In Him man's security is complete. In the remainder of the Psalm, the Psalmist enumerates some of the foundations upon which his joyful confidence is built. I do not wonder that the inspection is accomplished to the accompaniment of a song. What are some of the stones of the grand foundation?

The Lord's Immanence.—"The Lord is in His Holy Temple." That is the beginning of his confidence. Our God is not an absentee. "The Tabernacle of God is with man." God is very near. We can get at Him, and He can get at us; we can speak to Him, and He will speak to us.

The Lord's Sovereignty.—"The Lord's Throne is in the Heaven." We are not under the dominion of chance. Forces are not moving in blindness towards unknown destinies. The Lord governs the coming and going of the night. The clouds accomplish His bidding. He rides upon the storm. "God is in His Heaven." That is the second great note in the Psalmist's faith.

The Lord's Discernments.—"His eyes behold. His eyelids try." Our God is a close observer. He is familiar with everything that is happening. Nothing gets the start of Him. He sees things in their germ. He sees conduct when it is only yet a wish. He sees the finished work when it is only yet a stammering prayer. Our Lord sees. All the secret movements of vice and virtue are known to Him. I need have no wonders as whether He knows the forces that surround me. He knows them all—their measure, their weight, and the power of my endurance. This is another element in the Psalmist's boast.

The Lord's Repulsions.—"The wicked and him that loveth violence, His soul hateth." The Lord is not passive, He does not stand aloof, and allow things to go by default. He hateth sin. Divine hatred means Divine antagonism. To know that the evil temptation that besets me has God for its antagonist, strengthens the nerve and invigorates the will. Evil has God for its antagonist, and for its overthrow the Psalmist waits with fruitful certainty.

The Lord's Purposes.—The wicked haste towards the night. "Upon the wicked He shall rain

snare and fire of brimstone, and horrible tempest." I do not know the full import of these words, but I can catch their drift. The wicked are moving towards destruction! The righteous march towards the dawn! "The upright shall behold His face." They are moving on, through tribulation and pain, to a quiet and radiant morning. This is the design of God, and in the design the Psalmist builds his faith. Such are the foundations of the Psalmist's security. He will not be overwhelmed. God is with him! The end of all things shall be to him, and to all the faithful, an unspeakably glorious dawn!

BRO. HOLT IS POUNDED.

Burlington, N. C., Nov. 18, 1922.

Bro. Barrett:

I filled my last appointment at Bethlehem the second Sunday in November, closing a pastorate of over thirty years. Only those who have lived and labored with a loyal congregation for so many years know how to appreciate the ties that bind loving hearts together in Christian service, and what it means to retire from such fellowship. I have never served a truer and better people.

At the last service when I entered the pulpit I noticed the table in front of me was covered with packages, large and small, Bro. A. C. Madren interrupted me to say that my friends wished to tender to me these packages as an evidence of their appreciation of my services with them. There were thirty-five separate packages: About 50 lbs. sugar; two sacks of flour; cereals; coffee, etc. \$19.25 in cash. My wife and I cannot tell how much we appreciate this pounding from our friends, coming to us in the evening time of life. May God bless all who had any part in this donation.

JEREMIAH W. HOLT AND WIFE.

NOTICE.

To the women of North Carolina Christian Conference:

Your attention is called to the Annual Thank Offering which is due to be taken in December. The Annual Thank Offering is supposed to be set aside for building and maintaining homes for our Missionaries. The Thank Offering taken by the young People's Society will be used this year for the Santa Isabel Chapel building fund. Mrs. Morrill has prepared a very beautiful program for a Thank Offering Service. You will find this program in Christian Missionary for October, 1922.

MRS. W. H. CARROLL, *President.*
Woman's Mission Board, N. C. C. Conference.

Mother.

Some one has called this the sweetest word in the English Language, one which brings up ideas and associations more tender and sacred than any other known to the race. Fortunate indeed is that boy or girl who has enjoyed the loving ministry of a good mother. It is the nearest thing to divine love that the world has ever seen.

True mother love is wholly unselfish. No matter how wayward has been the boy, nor how far he has gone from the home life, mother loves him still. That was a lovely idea of Miss Anna Jarvis of Philadelphia, when, some years ago, she suggested that every one wear a flower on the second Sunday in May in memory of mother. If she is still living, go to see her and tell her how much you love her. In case this cannot be done then write her a real love-letter. In any case let there be some expression of appreciation for the mother love which we have received so freely. No amount of kindness on our part will ever cancel the debt we owe for what she has done for us.

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OBEYING ORDERS

Poster up at the railroad stations and in the post offices are notices by the government calling for young men to join the army. A young man is left to his own choice whether he will join the army or not, but once enlisted, he is no longer left to his own course. If Uncle Sam says for him to go to China or the Philippines, there he must go, and there is no alternative. If he declines to obey orders he is dismissed from the service, and that, too, under disgrace. It is none the less true when we enlist under the Captain of our salvation, that we are in service and must obey orders. The order is to go into all the world and preach the gospel to every creature. William Duncan was once asked if he would go to the Indians of the great Northwest. He replied by saying that he would go anywhere in the world where he was sent, and if need be he could be ready in an hour.

All along our coasts are saving stations. Now and then a ship is dashed upon the rocks and many are in the perils of the deep. Just where it may happen no one can tell; but there is a constant lookout from the shore for shipwrecked mariners, and wherever it may happen there the rescuing party hastens with all speed to render all possible assistance. Often his is accompanied with great hardships and perils. But no man enlisted in the service thinks for a moment of drawing back because of these things. Can a Christian do less?—J. M. McCaleb.

THE LEADING

In pastures green? Not always; sometimes He Who knoweth best, in kindness leadeth me

In weary ways, where heavy shadows be. Out of the sunshine warm, and soft and bright,

Out of the sunshine into darkest night; I oft would faint with sorrow and affright—

Only for this—I know He holds my hand;

So whether in green or desert land, I trust, although I may not understand. And by still waters? No, not always so;

Ofttimes the heavy tempests round me blow,

And o'er my soul the waves and billows go.

But when the storms beat loudest and I cry

Aloud for help, the Master standeth by, And whispers to my soul, "Lo it is I." Above the tempest wild I hear Him say, "Beyond this darkness lies the perfect day,

In every path of thine I lead the way." So, whether on the hilltops high and fair I dwell, or in the sunless valleys, where The shadows lie—what matter? He is there.

And more than this; where'er the path-way lead

He gives to me no helpless, broken reed, But His own hand, sufficient for my need.

So where He leads me I can safely go; And in the blest hereafter I shall know

Why, in His wisdom, He hath led me so. —Author Unknown.

FERRELL-RUSSELL

Mr. Robert Monroe Russell and Miss Josephine Ferrell of Haw River, N. C., were united in marriage on the 25th of November, 1922, at the residence of the writer, Burlington, N. C. The writer officiated. Their many friends wish for them a long and prosperous life.

P. H. FLEMING.

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Prayer is the register of your conscious growth upward; and no man ever grew upward who did not grow through difficulties.—Harris E. Kirk.



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Dr. Phillips Brooks has well said: "The preacher needs to be a pastor, that he may preach to real men. The pastor needs to be a preacher, that he may keep the dignity of his work alive. The preacher who is not a pastor grows remote. The pastor who is not a preacher grows petty."

May God in His mercy graciously send us such preachers, such pastors, and such sermons!—*The Bible Call.*

The precious One whose coming we are so anxiously looking for at the present time.—*Earl Cavan.*

JOHNSON

Died at her home in Greensboro, N. C., on the morning of November 23, 1922, Mrs. Margarette Lee Johnson, in her 21st year. She was a daughter of Mr. and Mrs. G. W. Pearson, of Haw River, N. C. Her husband, Mr. C. P. Johnson, and an infant daughter survive her. She was a member of the Haw River Christian Church. Her death was quite a shock to her family and many friends. The funeral services were conducted from the Springwood Presbyterian Church by the writer, assisted by Rev. Mr. Whitely. May the blessed Christ comfort the bereaved.

P. H. FLEMING.

WEAVING

My life is but a weaving
Between my God and me;
I may but choose the colors—
He worketh steadily.
For oft he weaveth sorrow;
And I, in foolish pride,
Forget He sees the upper,
And I the under side!

I choose the strands all golden,
And watch for golden stars;
I murmur when the pattern
Is set in blurs and mars.
I can not yet remember
Whose hands the shuttles guide;
And that my stars are shining
Upon the upper side.

I choose my threads all crimson,
And wait for flowers to bloom,
For warp and woof to blossom
Upon that mighty loom.
Full oft I seek them vainly,
And fret for them denied—
Though flowering wreaths and garlands
May deck the upper side.

My life is but a weaving
Between my God and me;
I see the seams and tangles—
The fair designs sees He.
Then let me wait in patience
And blindness; satisfied
To make the pattern lovely
Upon the upper side.

—*Florence May Alt.*

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, DECEMBER 14, 1922.

NUMBER 50.

THE SUN'S OBSERVATORY

To Stableize Financial Centers.—

The whole civilized world now seems to be uneasy and restless. We wonder what is the matter with the people any way. Of course, there is a variety of opinions, some holding to one thing and some to another as an explanation for the present disturbed condition of the world. At length it seems that the stabilization of the German Mark is the key to the situation. That may be a help, but by no means do we believe that even the making of the German Mark into a gold dollar will relieve the world's strain at this time. We believe that the only thing that will bring rest to the people of God is for them to return humbly and devoutly unto the Lord, confessing their sins and laying hold on Him for life everlasting—we think that would stableize the great financial centers of the world, and then we might get out of our present situation of unrest and see the financial world again come to its rest. An exchange puts the matter this way when it says:

"Experts investigating economic conditions in Germany have come to the conclusion that the financial condition not only of Germany but of Europe cannot be improved without a stabilization of the German mark on the basis of 3,000 to 3,500 on the dollar and of the utilization of Reichsbank gold reserve. The experts also concluded that there cannot be this stabilization without a moratorium of at least two years in reparation payments. They find that payments should not be resumed until Germany shall have become able to make them from a real budget surplus. Of course France is bitterly opposed to any moratorium whatever and will certainly fight the report of the commission of experts, consisting of Professors Keynes, Brand, Jenks, and Cassell."

The Cruelty of Man to His Fellowman.—

We have heard of the cruelty of the Moham-medaus, the Turks and the Germans, but we believe for cruelty with the bottom dropped out, the Turks excell as the people on the face of the earth. It is hard to conceive what can be the possible motive for inflicting such cruelty. Who can imagine the Turk being bloodthirsty enough to even dream of doing many of the things which the public press tells us are being done, first by this one and then again by that one, and still it seems that not one of the great powers of the world will put their hand down in an effort to

stop such cruelty. One of our exchanges tells us of an awful instance of Turkish cruelty. It puts it up in this way:

"Ali Kemal Bey, an intelligent and enlightened Turkish editor who was highly respected in Constantinople, was beaten to death recently by a mob of infuriated Turkish women at Ismid. His body was afterwards dragged through the streets and exposed to public gaze for several hours on the gibbet where he was to have been executed because of his pleading through his paper for a more just treatment of enemies and foreigners. The allied government had tried to save the life of this man, and it is said that the mob of women beat him to death more as a protest against the efforts of the Allies to save him than because of what the man himself had done. His shameful death is another affront to the allied governments, who sought to protect this editor because they regarded him as innocent of any crime and because they felt that he was a man capable of and disposed to be of real help in bringing a better day in Turkey. This deed also illustrates the bloody-minded intolerance which is a Turkish characteristic. There is no such thing as freedom of the press or freedom of speech among the nationalists in Turkey."

What Do You Think of A World Congress?—

The discussion is on and something must come of it. Either it will come to nothing, or it will precipitate one of the biggest questions the world has faced in its history, so far as money matters are concerned. One of our exchanges puts it this way:

"The proposal that a world economic congress be called by the United States, suggested by Dr. Joseph Wirth, former German Chancellor, has been indorsed and presented to Congress by the United States Trade Commission. Mr. C. J. Owens, Chairman of the Trade Commission, says that after three months' careful study of a committee appointed by the Commission the Commission favors a world congress such as Dr. Wirth has suggested. The Commission in its request to Congress suggested (1) an international congress of bankers and governmental representatives to devise a scheme for the payment of international debts and the payment by Germany of reparation; (2) the amendment of laws of the United States to coordinate the agencies of the American government at home and abroad as they relate to the foreign service of the country; (3) the revision of tariff from a nomination standpoint so as to remove the barriers to foreign trade; (4) the change of our diplomatic policy so that foreign representatives may submit con-

structive criticisms on economic subjects without partisan bias and without fear of reprimand. The Commission declares that 'Europe is more nearly on the verge of armed conflict than at any time since immediately preceding the World War,' and 'the fundamental problem is that of settlement of war debts and reparations. This must include all nations that are parties to international obligations.' The Commission suggests that America is the creditor nation and therefore should call such a congress."

Punishing Automobilists.—

One of the most frightful causes of death among the people in our modern times is the accident from the running of the automobilist, and this ought not so to be. The automobilist kills himself almost as often as other people, although he frequently kills other people too, and it really seems as if there is nothing found that will make the average driver of an automobile careful. Life is imperilled when ever the run is made on auto wheels. Not all accidents are from careless driving, or from fast driving, but there is little doubt that a great proportion of automobile accidents could be avoided if the driver was only careful in driving. Detroit is the great automobile center of the United States and Detroit is the center of automobilists accidents. Judge Charles L. Bartlett of that city is trying a new experiment, looking to the making of these people more careful in driving and far more considerate of the safety of the public. We are told by an exchange that Judge Bartlett has sentenced seventy automobilists speedsters to a most garrowing ordeal, and we believe he is right and we wish him great success in his novel undertaking. His plan is to sentence all speeders to visit with him in a hospital ward where the victims of these accidents are suffering. His idea is to make these reckless drivers look upon their suffering victims as they are confined to their beds and living in great agony. Most of the children were maimed for life. Then the Judge led the convicted speeders through the morgue, where reposed the mangled bodies of several persons who had been killed by automobiles. The Judge announced that he proposed to continue passing such sentences, since he believes that the mental torture the law violators suffer in looking upon their victims does more good than other forms of punishment. In each case the guilty are sent to prison following the "mental-torture" sentence. Judge Bartlett suggests that if courts all over the country would follow the example he set of "mental-torture" sentences followed by imprisonment automobile accidents would be reduced rapidly. We believe that the Judge is right.

NOTES-PERSONALS

Rev. D. A. Long, D. D., preached a Thanksgiving sermon in the First Baptist Church at Franklinton, N. C., on Thursday, Nov. 30, 1922.

When you change your residence, please notify THE SUN if the postoffice address of your paper is to be changed.

Let's make December "pay up month" for our Men and Millions pledges. If we do we shall have a brighter, happier, better Christmas.

A sample copy of THE CHRISTIAN SUN of this issue is mailed to former subscribers who are not now on the mailing list. This copy is an invitation to you to send in your subscription and become a reader again.

Our pastors should bear in mind that the battle for Men and Millions is their battle and that all they preach, teach and represent will be aided or impeded by the success or failure of this Movement.

Rev. D. A. Long has accepted the pastoral charge of the following churches for the coming year: Popes Chapel, Mt. Auburn, and Franklinton, N. C. He is at Mt. Auburn second Sundays, at Pope's 4th Sundays, and at Franklinton on other Sundays.

The Layman's Subscription Campaign which has been on for three months ends with this issue of the paper. Premiums and commissions will be sent out as soon as the final reports have had time to get in and the checks made out. THE SUN appreciates the work done.

Dr. D. A. Long is expecting to spend January and February, and possibly March, 1923, in Florida, where he can keep warm in winter. We wish you well, Dr. Long, and we would be glad to go with you, but we have too much work at this end of the line to permit such a trip.

Rev. T. E. White, now of Windsor, Virginia, has another letter in this issue addressed to his "Brother Abe." That is all we need say, for we are sure that to let you know such a letter is in this issue will insure its reading. Bro. White is doing a bit of plain talking to Brother Abe,—and to others also. Keep it up, Bro. White.

While you are doing your Christmas shopping, don't forget that the paper-man, the ink-man, the type-man and the pressman would like to be remembered. Look at the label on your paper, it will tell you whether you are paid in advance or whether you are in arrears. If in arrears, you will enjoy Christmas better if you know that THE SUN'S "men" are all paid. Renew your subscription.

Rev. J. G. Truitt, now in his senior year at Princeton Seminary, is making ready for his graduation next Spring. The church that is seeking a talented and consecrated man for its pastor, will do well, we think, to keep an eye on this brother and make sure of getting him if possible. We shall soon give another of his splendid papers on *Fullness and Emptiness*. Be sure to watch for it and give it a good reading when it appears.

Are you praying for the success of Dr. Atkinson in his great effort for the completing of the Men and Millions campaign? Help him in every way you can, but remember that if you truly pray for him, that act itself will make it a pleasure to help him carry on the work as you have opportunity to do so. Do not knock, but help him in the good work. A helping hand is so much better than a knocking hand. Help him brethren and sisters, for he is doing a good and a noble work for our cause.

"I certainly am in a position to appreciate thoroughly the fine editorial of yours on the Fosdick affair. You are exactly right. May God bless you, Dr. Barrett. I like to hear you speak out like you do." "That comes to us from one who is giving his life to the work of preaching the truth to the people, and as such we appreciate it. It does help the lonely sentinel to feel the touch of a brother's elbow now and then as he stands on the post of duty. It is encouraging to know that you do not stand entirely alone, so far as your brethren are concerned."

Rev. T. E. White has reached his new field at Windsor, Virginia, and is now busy, getting the harness on and adjusting himself to it. If he talks to his present field (people) as plainly as he did to his Brother Abe, there will be something doing around in the regions near his churches. He is a worthy man and has ability for the work he is undertaking. He surely did make a fine address before the North Carolina Conference in its late session, and the people gave him close attention. When such plain talking is given the people they are going to set up and listen and get good out of it.

Rev. J. Vincent Knight has connected himself with the Methodist Episcopal Church, South, and has taken work in the North Carolina M. E. Conference. We wish Bro. Knight well, although some of our brethren think it means that the Methodist Episcopal Church, South, is gaining at our loss, but that is a mistake. It is true Bro. Knight has withdrawn from our work and joined the Methodists, but what of that? The Eastern Virginia Christian Conference in its late (Nov.) session received two able ministers from the Methodist Episcopal Church. So if the going of a minister from one denomination to another means anything, denominationally, we are still ahead for we received more than we lost—two for one is not so bad, now is it?

The Nashville Christian Advocate (Nashville) has had a vision, and a very fine one too. If it is correct, then we are just entering one of the most prosperous seasons we have had in many years. *The Advocate* says:

Reports from the Department of Commerce and the Department of Labor at Washington state that unemployment this winter will be at its lowest ebb since the World War. Few people who want work need go without a job. The reports say that a shortage of labor, especially unskilled labor, is certain to exist before next spring. Secretary of the Treasurer Mellon is advocating the modifying of the immigration laws so as to admit such laborers as are needed in this country. There is an almost unprecedented building program on all over the country. The railroads are ordering hundreds of millions of dollars worth of equipment. Various public improvement enterprises are on and will be put on within the next six months. There is such a road-building program as was never seen before in any country. Automobiles and automobile equipment are being

manufactured in tremendous quantities. All in all, it does seem certain that all who want to work can work now.

Here is a suggestion to our ministers who will preach a Christmas sermon. You have no doubt found it a bit hard to select a text. Preach a sermon Dec. 24th on The Virgin Birth, taking as a text some suitable passage of Scripture such as Luke 1:35. Give it a careful and prayerful study, and so present to your people the best thought you have on this most important question. THE VIRGIN BIRTH is a matter of vital importance in the Christian Faith, for if Jesus was not born of a Virgin, then Jesus is only a man, and if only a man, having a human father and mother, then he is only a man and not in an especial sense the Son of God. THE VIRGIN BIRTH is a key-stone to the teachings of Christianity. With the Virgin Birth, the structure stands a living monument to Divinity, but without it the structure still stands as a hollow ideal. By all means give to your people the Bible teaching on the Virgin Birth. After you have preached on the question, if you did not do so in preparing the sermon, prepare the sermon by writing it out in full for the press. Send the same to the Editor of THE CHRISTIAN SUN, Henderson, N. C., and he will have the same examined by a competent Committee of three ministers. To the author of the sermon which this committee shall pronounce to be the best from a Scriptural standpoint, the editor of this paper will present Five Dollars in gold and publish the sermon in the columns of THE CHRISTIAN SUN. The second and third best will also be published in these columns. Get busy and keep much upon your knees and may the Lord help you to produce a sermon that may be greatly used of God for the furtherance of the truth of the Virgin Birth. Of course, these sermons must be in support of this great doctrine. The sermon must be in the editor's hands by Jan. 1, 1923.

FROM ELON COLLEGE.

I want to say to my many dear friends that after the Burlington Convention, I had to have a hard fight with asthma, but am now nearly normal again. About the 22nd or 23rd of this month I expect to go up to Greensboro to my Masonic Home where I am Chaplain. I'll remain there until about the 27th with my old, dear friends whom it will be such a pleasure for me to see. About the 27th, I expect to return to Elon to be present on my 97th birthday 1st day of January. I will expect at that time quite a number of letters, cards, etc., as I am accustomed to getting quite a number on my birthday and I want to thank you all in advance for the same.

J. W. WELLS,

Elon College, N. C.

DR. HARWARD'S WORK IN PORTSMOUTH.

We have now about 160 members in the Elm Avenue Christian Church of Portsmouth, Va. Rev. W. D. Harward, D. D., is our pastor. He has been with us only a short time, but he and his wife are doing splendid work. I feel that they are going to do much for us here. On Sabbath, Dec. 3rd, we had splendid services and fine attendance. We had 116 in Sunday School present. Then we had a very good number in our church services. Pray for our church and for each member, that we may do a good work for the Master—that we may win many souls to Christ.

LIZZIE P. ELEY,
Cor. Secretary.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

TWO IMPORTANT EVENTS.

Through the Richmond and Norfolk papers we learn of two important events in our current history. On Saturday, Nov. 18th, Richmond witnessed, at least a part of it did, what it had never seen before, viz.: The laying of a corner stone for a new church building for our people in that city. We are told that the weather was inclement, but there was a great crowd of people to witness the ceremonies of the occasion.

In this instance the building, as we may judge from the laying of the Corner-Stone, is well on the way under construction, and we are told that the building is assured. Of course, the fact that it is assured does not mean to say that the Richmond Church will not need the liberal help of our people. It does need and ought to have it promptly, but the building will, under the favoring love of God, be built. We believe the contractor is under bond to give it to the church completed by next April, and that means that real work must be done, for next April is only a little more than three months away. Rev. W. T. Walters, D. D., the pastor of the Richmond Church is a hard worker and has heretofore successfully undertaken some heavy tasks in the way of building, and we are looking for him to bring the work to a successful completion on the time appointed.

The Richmond Christian Church building will be a handsome structure and will add to our usefulness, as we trust largely, especially in the capital city of the Old Dominion, where we have long needed a working church. The location is a fine one, we judge, and the future of the cause of the Christians in that city is looking up and with a fine prospect. In thirty years, that is to say, by the year 1945, we ought to have a strong church in that city and from two to three younger churches growing up around what will then be called the Mother Church of our people in that city. This ought to be the condition at this time, and for the reason that we ought to have had this work well under way thirty years ago. If the present status had existed thirty years ago, we might have had a great work in progress there at this time, but we are glad we have begun at this late day. Let us take courage and go bravely forward in that great and growing city.

On Thanksgiving Day, 1922, another important event in the current history of our people came off in the city of Norfolk, Va. It was the laying of the corner stone of The Christian Temple, Park Place, Norfolk, Va. It was a great occasion a fine day and a large attendance on the part of the people. Dr. Smith, the pastor presided and directed the events of the occasion. The program for the exercise was quite an attractive affair, comprising a pamphlet with the cover of 16 pages. Several speakers were on hand and did a fine piece of work in bringing out striking features of the institution whose corner stone was to be laid that day. The Rev. Jas. A. Crain, Secretary of the Norfolk Council of Federated Churches, spoke on "What This Church Should Mean to Cooperative Christianity." Then an address on "What this Church Should Mean to the City," by City Manager Charles E. Ashburner was read by Mr. Steed, who represented Mr. Ashburner, as he could not be present. Lieutenant-Governor J. E. West, Suffolk, Va., spoke on "What This Church Should Mean to the Eastern Virginia Christian Conference," and it is

said that Liet.-Gov. West was at his best and made a telling speech in favor of the principles of the Christian Church. He was followed by Dr. J. O. Atkinson, on "What This Church Should Mean to the Southern Christian Convention," and those who know Dr. Atkinson need not be told that he made a great speech, for he is given to doing that sort of thing. The music was good and very appropriate. They sang, "I love Thy Kingdom, Lord", then "The Churches One Foundation" and others. The occasion was one of great interest and the building was surrounded by a vast throng of people and the laying of the Corner-Stone of this new temple was considered a great success. The building is likely to be the handsomest structure in the whole denomination, East or West, North or South, costing, it is said, a quarter million dollars. It will likely be the handsomest church building in the city of Norfolk of any denomination. This naturally calls much attention to it. Who could have thought even ten years ago of the people of the Christian Church erecting in the City of Norfolk a church building of such a character? We have no doubt that to the other denominations who have handsome church buildings in the city, it seems like a strange thing to have it this way—that is the smallest denomination in the city be the owners of the handsomest church building occupied by a small body of people. Of course this handsome building can be of real service and truly acceptable to God only as it shall be filled with the right type of Christian people, worshipping the true God through Jesus Christ our Lord. May this temple be one not merely of great physical strength and beauty, but may it stand for generation after generation, a tower of spiritual strength and light to all the denominations, and especially to the city of Norfolk and Eastern Virginia, and more, may its light shine in Porto Rico and Japan through its fine missionary spirit and work.

As the Christian Temple of Norfolk, Va., it is the successor of the Memorial Christian Temple and Old Providence Church, just outside the City, and the Third Church, all brought into one. Its future is big with promise and its outlook for large usefulness under the blessings of God, are very bright. There are thousands of our people who will watch its career with great interest and wish for it the best possible service for God and our fellowmen.

When the ceremony of laying the corner-stone was completed, the Mason in charge turned to the Marshall of the day and said:

Brother Marshall, you will make proclamation that the corner-stone of the building to be erected here, has this day been found square, level, plumb, true and trusty, and laid according to our ancient customs.

Then the people joined in singing that grand old hymn of Christianity:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?"

THE TIDE IS RISING.

It has taken a long while to get the good people of this country awake as to the dangers of Evolution, but at last there is evidence that the people are getting their eyes open, and once aroused; we believe there will be no let up in their efforts to stay the tide of scientific opposition to the Bible. We call it scientific opposition, but in fact we believe it is very unscientific, and therefore its literature ought to take its place on the dumping ground of other dead theories. The Christian heart and mind, the Christian home, the Christian pulpit and the Christian press are cer-

tainly not the places for the display of these goods.

No doubt some of our friends, who are so much in love with the ideals of Evolution, feel a degree of chagrin on seeing the opposition which is rising all over the country to these unproved and unestablished theories, but they may as well take down their chagrin and look the situation squarely in the face, for the opposition to Evolution will not die till Evolution is dead and buried. Even now the idea of Evolution is much nearer dead than many think. As a fact Evolution has never been proven and it is not likely to be. The originator of the theory of Evolution himself admitted, if we mistake not, that there is a missing link in its chain of evidence, and so far no man has been able to supply this link. Till this link is supplied, clearly and definitely, it seems to us that it is a piece of vanity on the part of its friends to try to make Evolution a basis of opposition to revealed truth as we find it in the Bible. If there be any truth in Evolution, that truth is God's gift to man, and we may be sure that the All-wise and infinite God would not give us the truth of the Scriptures and then give us a separate line of truths which are so fully in opposition to what He has revealed to us in the Bible. It is no wonder that Christian men and women are rising with so much unanimity and force against this wild-eyed enemy of Christianity.

We find the following condemnation of Evolution as it is creeping into public schools in this country. We commend it as well worthy of the imitation of other States and Cities. Let the people but get their eyes open to the dangers of this enemy of Christianity, and we shall see something take place, and it will not tend to boost Evolution, at least we do not believe it will. These resolutions are taken from a Western magazine and deserve the thought and earnest consideration of the people.

PASTORS CONDEMN EVOLUTION THEORY IN PUBLIC SCHOOLS.

At a conference held in the First Baptist Church in Minneapolis, Minn., recently, the following preamble and resolutions were adopted:

"*PREAMBLE*—As American citizens we believe in the complete separation of church and State, and are opposed to religious teaching in public schools—higher or lower.

"As those who wish to teach Christianity must support their private schools, we believe it but just that those who wish to teach anti-Christian theories should be forbidden the use of tax supported schools for propagating their opinions.

"Whereas, The evolutionary hypothesis has come to be accepted by many American teachers, and is increasingly taught in the public schools, of Minnesota, including high schools, our State normals and State university, and

"Whereas, This hypothesis, after sixty-three years of study, remains wholly unproven, and has increasingly shown itself to be a foe to the Christian faith, denying as it does the veracity of the Scriptures.

"Therefore, be it *resolved*, That we, citizens of Minnesota, representing thousands of our fellow citizens, hereby utter our protest against this propaganda of infidelity, palmed off in the name of science, and we call upon the trustees of State institutions to demand of teachers a cessation of such teaching and the removal from our schools of such textbooks as favorably present the same.

"We do this in the interest of true science vs. science falsely so-called; and in the interest of fair dealing, if to Christian citizens, it shall not be made a subject of scoffing on the part of tax paid teachers.

"We hold that the first amendment to the Constitution of the United States, 'Congress shall make no law respecting an establishment

of religion,' was never intended to be interpreted that the state should become sponsor for irreligion; and that it is manifestly unfair to impose taxes upon Christian taxpayers to inculcate teachings inimical to the Bible and destructive of civilization itself.

"We have waited patiently for this hypothesis to either prove a truth or to pass from public instruction. Having now no prospect of either, we demand that the state shall prove its impartiality towards its citizens by dispensing with a subject that is utterly divisive; and is, in the judgment of thousands of its taxpayers, utterly false.

"And we declare that if the school authorities prove derelict in the enforcement of the law relating to the teaching of religion or of theories subversive of the Christian faith, we will appeal to the legislature for the enactment of such laws as shall eliminate from our tax supported school system this anti-scientific and anti-scriptural theory of the origin of man and the universe."

Signed by

Rev. W. B. Riley, Baptist.

Rev. D. Edward Evans, Presbyterian.

Rev. O. H. Sletten, Lutheran.

Rev. S. B. Roberts, Congregational.

Rev. B. E. Bergesen, Norwegian, Lutheran.

R. H. Muelner, Evangelical.

Rev. E. E. Wordsworth, Nazarene.

These resolutions speak for these men in no uncertain terms, and we believe the multitudes will catch up this thought and hurl it back whence it came, and when its enemies are done with it, it will at least have the appearance of having been in a storm of such dreadful proportions as mean an uncertain future for it. We believe Evolution is doomed.

"REVISING OUR CONCEPTION OF STEWARDSHIP."

We Ought To Do It. Let Us Prayerfully Study the Proposition.

Many of us do not do the things we ought to do, and we do not for the reason that we do not know the right thing to do. But will that excuse us for not doing? We think not, unless we have been so situated that we could get no chance to find out through study what we ought to do. Not many of our readers have such a reason for not doing, for with most of us, if we did not know what we ought to do, we could have known if we had honestly and faithfully tried to find out what we most needed to do in the service we would render to the cause of Christ. Then by all means, do let us try to ascertain just what our Christian privilege calls us to do in the name of Christ.

Let us take the matter of *Christian Stewardship*. Have we done our best in our service as stewards in the cause of Christ? He has given us certain opportunities, certain means or money, and He has wished us to put our money where it will do the most good, but where did you put it? Did you put it where the cause of Christ most needed it, or did you put it where you are interested, it may be, in some local enterprise? And did you do it just because it was a local enterprise, or did you do it because you really thought, after praying over the matter, that this was the most needy cause just at that time? Do let us be careful in deciding such matters, for often the usefulness of our money, be it little, or be it much depends on such decision.

One of the most thoughtful articles along this line recently appeared in *Christian Work*, from the pen of the Rev. William P. Merrill, D. D., Minister of the Brick Presbyterian Church of

New York City. It is so good and so much to the point that we are republishing it below that our readers may have the chance to read it and study it. We advise that you read it over once, and then a day or two later, give it another reading, and then another a few days still later, and each time you read it, ask the Lord to give you light that you may understand it in so far as it is in keeping with God's will, and as you come to understand it, just that far begin to practice what he teaches. We urge this because we believe his ideas are Biblical and so deserve to be practiced among Christians of all names.

Dr. Merrill puts the case this way:

"As the wealth in the hands of church members has increased in amount and in power to bring results, there has been an increasing effort, on the part of church leaders, to deepen the sense of stewardship on the part of all who have control of money beyond the legitimate needs of their personal and family life.

"What is commonly and carelessly understood by the principle of stewardship is this: that men and women of large means should consider themselves to be handling trust funds, and should use their money accordingly for the work of the Kingdom of God. This is a good conception so far as it goes; but it penetrates only slightly below the surface. As a matter of fact, stewardship is a word with meaning for those of moderate means as well as for those of large means. In the deepest sense it holds for the poorest; for it means that every dollar a Christian controls should be spent in accordance with the will of God. What one spends on daily bread and recreation and all other matters is a part of stewardship, no less than what he spends on Foreign or City Missionary Work.

"Yet practically stewardship has to do with the use of our surplus. It means that one is a trustee, handling funds that belong to God, an agent, under orders as to the way he conducts his business; that he must conscientiously keep down expenditure on himself, and put all he can into God's business.

"The obligations of stewardship are not met by compliance with the law of the tithe. Yet, freely adopted, that law, or some other rule of proportionate giving, is of such great practical help that it is the part of Christian wisdom to adopt it. It is a great thing to have an adequate part of one's income so absolutely set apart for benevolence and missionary purposes that one never by any possibility thinks of it as his own money. It enables one to give more, and feel it less, than if he gave spasmodically.

"But stewardship involves more than giving liberally and definitely and conscientiously to the work of the Kingdom of God. That might make one only a silent partner, furnishing capital, claiming occasionally the right to say how the money shall be used, but with no active and regular interest in the business.

"A steward is an under officer, one intrusted with a department of a business. We need only a deepened sense of stewardship that shall lead men to give more money. We need an enlarged conception of stewardship that shall lead men and women who control the expenditure of God's money to consider themselves officers in God's great business, not mere contributing partners.

"What does that mean practically? Two things at least.

"1. It means that one shall put his money *not where he wants to put it, but where the business needs it.*

"A man who 'owns' his business, or the money he puts into it, may feel that he has a right to choose the particular places and ways in which his capital shall be spent. He may, if he chooses, withdraw it from one particular part of his work

and put it all into another part. But the steward *cannot* so act. He must consider no individual preference, no private whim, in the use to which he devotes the money he controls. It is not his; it belongs to the proprietor of the business; and the only consideration that has the right to decide and govern his use of the funds in his hands is the good of the business.

"Every Christian, in his giving for the Kingdom of God, is a steward and not a capitalist. He is not only under bonds of conscience to put his money into the work of the Kingdom; he is bound to put it, not where he wants to put it, but where the business of the Kingdom needs it.

"Here is a phase of stewardship needing emphasis. Some Christians give liberally, but give according to individual preference. They give, in other words, in the spirit of the *owner*, who wishes to gratify his desires through his giving, rather than in the spirit of the steward, who has an eye to the development of the business and puts his resources where they will count most. Hence, some parts of the work of the Kingdom overflow, and others are in want. Some causes get money readily, not because they are most important, but because they are most popular. College presidents tell us they can get money far more readily for a building than for general endowment; not because colleges need buildings more, but because givers prefer to give them. That indicates the capitalist, not the steward, Church and individual Christians have favorite benevolences. They give largely to them and meagerly to others, not from careful estimate of the relative importance of the two sets of objects, but because they like the one set more than the other. There are not many who look carefully for the neediest work before deciding where to place their gifts, are there? Yet only such are stewards.

"2. The second meaning involved in stewardship is closely akin to the first: *to be a steward is to work with the organization.*

"No matter how much one contributes to the work of the Kingdom, he is not really and fully a steward if he waits to be sought out by the work, or makes it hard for those in charge to set the needs before him, or gives only when the facts beat their way through his defences. One who knows the conditions has a deep sympathy for men and women of large means, beset continually as they are by countless representatives of innumerable good causes, importuned to "stop, look and listen" many times a day. In self-defense they must deny their attention to most of the appeals. And it is not strange that they grow very weary of them.

"But there is no reason why every man and woman who has any considerable amount to give to the work of the Kingdom should not at least look into the situation with sufficient care to determine which large organizations or movements or Boards or Committees or men are of most worthy to the Kingdom, and then selecting a few such, give them ready and full access at all times to their minds and hearts, ever seeking from them the facts without which one cannot intelligently play the part of steward. Here is something even more vital than large contributions. Why should not the authorized directors of great church undertakings have ready access to men and women of means, to lay before them the real needs of the Kingdom, just as the directors of a great business come to the officers or to the men who hold the funds, and show them what is needed and where it will produce the results? Such stewardship would lift one of the heaviest burdens from the leaders of our great church activities, who must spend much time and ingenuity getting access to the men and women who ought to grant it freely and spontaneously.

"One of the best of God's stewards in recent times was Mr. Louis H. Severance. He not only gave liberally, but he knew the business, looked into the facts, sought out the leaders, tried to place his money where it was needed rather than where he preferred to put it. Why should not many Christians seek out the leaders of our mission work, as did he, with constructive suggestions and inquiries as to pressing needs, and continual openness to information as to the condition of the work of the church?"

"Stewardship is a great word; but press its meaning as far as you can, and it is not too strong to fit the facts. We are handling trust funds; and we must handle them as stewards, not as capitalists.

"Christ told a parable about a steward. There is a detail in the story that is uncomfortably true to the facts in the life of many a Christian. 'How much owest thou unto my Lord?' each debtor was asked. And when he said, 'A hundred measures of wheat,' the answer came, 'Take thy bill, and sit down quickly, and write fifty.' That sort of dialogue goes on in many a soul. How much do I owe? If I looked the matter squarely in the face and gave an honest answer, I might say, 'A hundred.' But I take my subscription card, and sit down *quickly* and write fifty. There can be no question that, if every one in the Church saw himself as a steward, a trustee, and referred to his conscience the amount and the objects of his giving to the Kingdom of God, the work of Christ in the world would be fully supplied with resources. Is that any more than every Christian is bound to do? God speed the day when all the Lord's people shall assume the obligation and enter into the joy of stewardship."

"THE LAWS AGAINST LIQUOR MUST BE MAINTAINED."

Under this heading *The Southern Churchman* says some very suggestive and timely things for present consideration. The time is ripe for such thought. We bring it to our readers that their pure hearts and minds may be stimulated to stand for the thoughts and purposes therein set forth. The laws of the land in which we live must be not only maintained, but rightly enforced, or the will of the people will be defeated. There was a time, if we mistake not, and that time was not so long ago, when if a man or a woman had talked against the Constitution of the United States, as some are doing in the hope of breaking down the Eighteenth Amendment today, such an one would hardly have been recognized as fit to live in a decent community. Have the friends of the Constitution fallen from grace that such opposition to the Constitution of the United States is now tolerated? Is it not just as near an offence against the Constitution now to speak in a disrespectful way of that honored instrument, as it was in the days of the past?

The Southern Churchman in discussing the necessity for maintaining the laws against the liquor business in this country, says:

"A matter which has immediately arisen for discussion in connection with the results of the Congressional election, ten days ago, is the probable attitude of the next Congress toward Prohibition. As far as one can judge from the indications available, it seems unlikely that the newly elected body will, as a whole, represent any decided shift in sentiment. Those who desire to keep the laws against the sale of liquor as they now are will apparently retain a safe majority in the next Congress.

"The fact must be clearly recognized, however, that very powerful influences in the United

States, allied with influences also in other countries, are doing their utmost to break down, in whole, or in part, the present prohibition laws. In the recent elections, some of the States sent to Congress men who have been vehement spokesmen of the anti-prohibition sentiment. Ex-Governor Edwards, of New Jersey, elected from that State to succeed Senator Frelinghuysen, has been at the head and forefront of those who would destroy the entire prohibition experiment to the utmost possible degree. Dr. Royal S. Copeland, who defeated Senator Calder, in New York, is also prominently identified with the anti-prohibition forces. The election of these two men, though, of course, not accounted for solely on this one issue, yet undoubtedly indicates that the efforts of those who would befriend, and as far as possible reinstate, the liquor traffic, have not been without results in those great cities of our country such as New York, and Newark, and Paterson, and other communities, where there is a very great foreign-born population. When these men take their seats in Congress, they will, unquestionably, work to their utmost, in the first place for the repeal of the Volstead Act, to the end that the sale of wine and beer might be legalized; and, after that, if they should be successful to this extent, they doubtless would use that partial victory as the ground from which to launch an assault upon the whole prohibition amendment itself.

It is a frequent device of the liquor traffic to try to throw the friends of prohibition off their guard by talking smoothly of prohibition as a 'settled issue.' But it is not a 'settled issue' if the unwearied and implacable efforts of its enemies can by any means unsettle it. There has been formed in Europe a world association against prohibition, by which the liquor producers in all countries are working grimly to prevent the spread of prohibition, and to discredit it where it is already in effect. That immense body of men and women in America who are determined that this mighty adventure for a more moral and wholesome society shall not fail, must be alert and determined. Prohibition, even in its imperfect development, has brought immeasurable benefit to America, as thoughtful and unselfish citizens everywhere have recognized. The will which enacted it must be matched now by a patient and unswerving determination to carry it on deliberately to full success.

"As to the specious plea which is often made, that beer and wine might be legalized without tampering with the prohibition of more intoxicating liquors, and that the return of these drinks would be a positive gain to the real sobriety and orderliness of the country, let the following judgment be considered from Professor Edward A. Ross, one of the greatest students of sociology in America. In his most recent book, 'The Social Trend,' he has written:

"The catering of liquor became commercialized. It came to be a "big business" intent on profits—always more profits. From being shrinking and apologetic, it became brazen and aggressive. It no longer pleaded humbly for leave to assuage existing thirsts. In order to "promote business" it deliberately and methodically set itself to create new thirsts. It advertised, gave away samples, subsidized convivial organizations, encouraged festal customs, of a "damp" character, planted saloons in new places, and brought them into close partnership with the great social plagues, gambling and prostitution. In olden time alcoholic beverages were no more "pushed" than hen's eggs are "pushed." But as production and distribution were centralized, and business grew more capitalistic, the saloon-keeper came to be the brewer's man, while systematic efforts were made to "shove" liquor, especially beer. Between

1880 and 1907 the annual per capita consumption of all liquors in this country rose *from ten gallons to nearly twenty-three gallons!* Far, then, from being a superfluous stroke at a dying social custom, prohibition was an urgent social-defense forced by greedy liquor interests which were so short-sighted that they would not leave non-drinkers alone. Continually they plotted to tempt the public into a large consumption. Their ambition seemed to be to convert the rising generation of males into peripatetic tanks.

"A long and variegated experience with attempts to regulate the liquor traffic showed that it was incapable of being made decent and law-abiding. It would respect no law, heed no warning or protests. Always it was secretly digging under or insolently breaking over any bounds the community set to it. So, not out of a sour resentment of other people's pleasures, but out of bitter experience with an unmitigated social evil, grew the sentiment for destroying it, "root and branch." When parents and other earnest people realized that here was a sinister thing doing its utmost to ensnare our boys and ravel out the fabric of sound principles and good resolutions which home and school and church had been at such pains to weave into the soul of youth, they hardened their hearts and struck it down."

SHALL THE PREACHER EAT?

The Literary Digest says:

To keep body and soul together, a Newton, N. J., pastor was recently forced to add to his income by taking a job as time-keeper for a gang of road-pavers. Unquestionably, we are told, the paving job pays him much more than the ministry. Many other pastors have supplemented their small stipends by outside work, and often their cases go unnoticed, except in their own localities. But the minister who took up the paving job so that he could get enough to eat while he was preaching the Gospel again forces the remark that the average clergyman gets less than the average laborer, that it costs less to save souls than to dig ditches or pave streets. Yet, the *Washington Star* reminds us, these ministers have spent many years of study and preparation for their pastoral duties. They have worked hard to gain their education, and have struggled against adversity, "supported by faith in their calling, by a sincere conviction that they are needed in the field of church work. And their reward is constant anxiety, desperate poverty and an obligation to present a creditable appearance without the means to do so." Some denominations, we are told, are making better provisions for the clergy, and some are better able to pay good salaries to the church leaders.

Another paper in presenting the same subject says:

"In most churches the financial problem is the most serious. Collections vary, and annual subscriptions are sometimes undependable. Fairs, bazaars, suppers, entertainments are held to get funds. The congregations are constantly under pressure, in one form or another, forever subject to the appeal for money.

"It is a great pity that this is the case. The Church is for spiritual advancement. How can it be fully effective as such if the sordid questions of finance are constantly obtruding? True, the sacrifice of means for this good end is wholesome and often a practical corrective of worldliness. But in the long run the one who sacrifices most is the man who, after hard work in preparation, undertakes the spiritual guidance of a flock with less provision for his physical sustenance than even the humblest member of his church."



MISSIONS



REV. J. O. ATKINSON, D. D., *Field Secretary.*

A BLESSING OR A CURSE?

A friend in conversation with the writer the other day said, "Do you know that another wave of prosperity has struck our country, and this time a permanent and powerful one? It has the solid backing of real and not inflated values and has come to stay?" The writer trusts his informant, who is a hard working man and a producer, was none too optimistic and is correct in his conclusions. And then the writer read this sentence "Increased prosperity without increased morality and deepening spirituality tends to gross materialism and makes a people ignore or forget God." And then he thought further in the fact that many more nations have gone to their ruin and to their undoing from prosperity and riches than from poverty and want. It is not adversity but indulgence that has overthrown governments and destroyed principalities.

Unless, then, the churches can keep open and freely flowing the fountains and channels of charity and benevolence, our returning prosperity will prove a curse instead of a blessing. In the days of our plenty and gladness we should not forget the Hand and the Heart that gave us all.

PAYING THROUGH AFFLICTION.

If all who have made pledges to Men and Millions could realize how some are sacrificing to meet these pledges there would be a great outpouring on the altar of our Lord in consecration to Him for the furtherance of His work in winning the world through the atoning blood of His Son. Before me now under date of December 1st. are these lines: "I am sending \$5.00 which will finish paying the \$25.00 I promised to pay on our special Mission fund. I hope now I can begin paying my pledges, or some of it, to Men and Millions, both for myself and my wife. We have an afflicted child and in addition to medicine and doctor's bill weekly it seems hard on a poor man, though by God's help I am going to finish paying my pledges to Men and Millions just as soon as I can. Help me pray for my little afflicted one, who has been sick now for four years."

Somehow afflictions seem to be necessary in the wisdom of God and in the economy of grace, since we are told in the Book that even our Lord Christ was made perfect through suffering. (Heb. 2:10). Our Men and Millions pledges were made in the day of plenty and prosperity. The fact that many of them must now be paid through suffering and adversity will in the providence of God prove a blessing spiritually to the church in completing this great task.

PAY UP MONTH.

There are other and greater features of the Men and Millions Movement than the money feature: but Oct. Nov. and Dec. are the months when the money side is to be stressed. All who pledged and have not paid during the year certainly owe it to themselves, their conscience, their church and their God to make, or do their best to make, at least one payment during these months on their pledges. In January, February and March we should stress the thought and fact of stewardship. In April, May and June we should emphasize the idea of our young people dedicating their lives, as Life Recruits, to some form

of Christian service. July, August and September should begin to emphasize the thought and fact of evangelism—winning souls to Christ and increasing our church membership. But now is the time for us to consider paying up our dues to church and the Lord's cause, if we have not already done so. Only one month is left of the period. Let's make December "pay-up-month" and all who have not done so, pay up a Men and Million pledge.

J. O. ATKINSON.

MEN AND MILLIONS AWAKENING.

The November report from Supt. C. D. Johnston is a distinct advance for Men and Millions over previous months. Brother Johnston feels that payments will be better now. There seems to be an increasing interest all along the line. Those who have pledged realize that they have an obligation that they cannot repudiate. I know full well that our people will pay these pledges as rapidly as they are able. We should keep the matter constantly in mind and in the public eye in order that as we meet other obligations we may bear in mind this one also. I very much hope that December will show a considerable advance over November collections, and it should. We will have a better Christmas and enjoy the good occasion if we pay off our obligations to Men and Millions.

Together brethren, and we shall have great occasion for rejoicing in the good days ahead.

J. O. ATKINSON.

AMOUNT PAID BY MEN AND MILLIONS FORWARD MOVEMENT

NOVEMBER, 1922

North Carolina Conference

Happy Home	\$ 31.00
Graham	5.00
Graham	57.00
Raleigh	400.00
High Point	1.00
Mt. Auburn	195.00
Mt. Zion	39.00
Union Ridge	10.40
Garner	1.00
Ebenezer	20.00
Wentworth	1.50
New Elam	17.00
New Lebanon	30.00
Monticello	5.00
Oak Level	\$ 25.00
Union Ridge	16.79
Franklinton	8.00
Moore Union	16.00
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	\$ 878.69

Eastern Virginia Conference

Liberty Spring	\$ 266.00
Johnson Grove	15.00
Barretts	37.00
Holy Neck	330.00
Washington	15.00
Union (Surry)	20.00
Oak Grove	7.05
Newport	3.63
Peoples Church, Dover, Del.	70.00
Christian Temple, Norfolk	1,000.00
Windsor	170.00
South Norfolk	52.40
Burtens Grove	6.00
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	\$1992.08

Alabama Conference

New Hope	\$ 47.50
Wadley	147.00
Antioch	20.00
Pleasant Grove	4.00
Bethany	5.00
Christiana	8.00
Lanett	25.00
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	\$ 256.50

Valley Virginia Conference

Dry Run	\$ 5.00
Joppa	5.00
Concord	7.00
Dry Run	10.00
Palmyra	4.80
Antioch	25.68
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	\$ 57.48

Total Amount\$3,184.75

SUNDAY SCHOOL MISSIONARY OFFERING FOR NOVEMBER.

Haw River, N. C., \$6.84, Union Dendron, Va., \$1.04, Zion, Moncure, N. C., \$1.55, Shallow Ford, Burlington, N. C., \$1.96, Wadley, Ala., \$1.98, Richland, Ga., \$1.00, Sanford, N. C., \$4.80, Burtens Grove, Wakefield, Va., \$1.00, Pleasant Grove, News Ferry, Va., \$6.65, Wake Chapel, Varina, N. C., \$1.60, Monticello, Brown Summit, N. C., \$4.70, Bethlehem, Broadway, Va., \$1.68, Henderson, N. C., \$4.17, Bethel, New Hill, N. C., \$1.00, Rose Hill, Columbus, Ga., \$2.55, Rock Stand, Roanoke, Ala., \$1.09, Leaksville, Luray, Va., \$2.14, Pleasant Hill, Liberty, N. C., \$1.19, Berea, Driver, Va., \$10.00, Liberty, Henderson, N. C., \$5.88, Wentworth, McCullers, N. C., \$1.46, Winchester, Va., \$15.94, Berea, Altamahaw, N. C., \$4.44, Wakefield, Va., \$3.17, Holland, Va., \$5.70, Dry Run, Seven Fountains, Va., \$2.02, Burlington, N. C., \$60.67, Total \$152.22.

Thanks, dear Sunday School Workers and Friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

ROUNDING OUT THE YEARS.

December should be made the "best yet" month of all the year in paying our Men and Millions pledges. Bear in mind that when we pay these pledges we express our loyalty and devotion to all the enterprises of the church; and every dollar we pay in goes to the support of these enterprises severally according to their need. We want to finish the good year of our Lord 1922 right, and have a clean record, a clean conscience and a grateful heart as we face the new year. Let us then, beloved, pay every penny possible on our Men and Millions pledges for the good of the church and the glory of our Lord.

Rev. R. A. Whitten is now working in the Ga. and Ala. Conference; Rev. E. M. Carter in the Alabama Conference and Rev. Fuller Johnson in the N. C. Conference in behalf of Men and Millions. These brethren are going daily with Captains in the local churches too see each subscriber and request at least one year's payment on pledges made. Any aid given these brethren in this strenuous effort for this great cause of our church will be service rendered as unto the Lord, for it is His work we are seeking to carry on. "Whosoever believeth in me the works that I do shall he do also and greater works than these shall he do because I go unto my Father."

Is it not glorious to be a comrade with our dear Lord in His work?

BROTHER ABE HEARS FROM HIS FORMER PASTOR.

Dear Brother:—

Before I begin to tell you what I told the conference in my speech, I want to tell you about my trip on my faithful Ford to my new field of labor. I thought of you so often, and was so deeply impressed on the way, that I felt that you should know something about it.

It was a real experience to me to leave home to leave my friends, the new-made graves of my loved ones, my two single sisters, who have been so recently bereft of a loving father, my only brother, my wife and my two little girls. You never had such experience, Brother Abe, and, of course, cannot appreciate, it. It reminded me of what our Savior said about leaving father, mother, brothers and sisters, wife and children, homes and lands for His sake.

I made the journey over the splendid high-way, constructed at such great costs to both North Carolina and Virginia. As I sped along and alone, I reflected much, and gathered sermons by the way. This splendid road, I reflected, had been built for *me*, that I might travel with rapidity and safety to my new home. As I meditated along the way about these things, it occurred to me that God had created a world for *me*, had moved men to inventions, to make progress for *me*. I seemed to be reaping and enjoying all God's creation and all the progress and wealth of mankind. I felt large, and I felt small. I thought too, of the highway of which we read in Holy Writ, how plain, the sign posts, the filling stations, the travelers, and the great cost of its construction. And, it was all done for *me*. I decided upon two things: First, I will appreciate what the States have done for *me*, and I will be just as good citizen as I know how to be. Secondly, I will appreciate what God has done for *me*, and I will strive to do what He would have me do.

As I have stated, I was alone. How much better, I thought, if I could have had company! The journey would have been happier and the way easier. All which reminded me that we can travel the heavenly way much more easily if we have good company. And, yet, for all that, we can make the journey successfully, if entirely alone. It appeared too, that everybody was going the other way. Only three cars passed me, as I recall, going my way, while hundreds were going in just the opposite direction. Along the road, I saw tourists camping, and all of them seemed to be going the opposite way. Is it true, I mused, that the multitude of earth are treading the downward way?

Again I was impressed by the many conveniences along the way: Filling stations, where the cleverest boys would come out upon a single toot of the horn and pour in oil and gas. I did not have to soil my fingers or clothes—so clever were they. Then there were signposts at cross roads, pointing out the way, as well as clever boys who delighted in telling the way. Then, too, there seemed to be some whose business it was to help those in trouble. I passed one such car, that was being towed in for repairs. All along the way were shops many of them especially built to help those in trouble. And it appeared to me that in all of them they were busy. Oh! it is a wonderful and convenient way! It reminded me so much of the King's Highway, where we may be filled with the spirit and the oil of gladness, read the signs and get repaired when we are hurt by sin! I certainly thought of you, Brother Abe, when I saw the boys pulling the car in for repairs. It recalled the first protracted meeting I held at

your church. You were in the rear. Your wife and children and neighbors were weeping over you and pulling at you, trying to get you in for repairs. It was a hard job, for you were deep in the mire. But we finally got you in, cleaned up the spark plugs rearranged the wires, and poured in fresh oil. It was a hard job, as I remember. You were all out of fix except the horn, and that was wrong too, for somehow it got to sounding and we couldn't stop it. I never shall forget when we got you fixed up, and how a strong brother took you by the hand,—gave you a twist, and how you ran off in high gear.

Again I was reminded of you very forcibly when I crossed a long bridge over Roanoke River. When I reached the middle, I was stopped by a black man, who demanded of me toll. I paid the toll, and wondered what you would have done! Somehow, I had the feeling that you would have refused and turned back. I trembled at the very thought of you. How many times in our church have I seen you refuse to pay toll, saying the whole way is free! Not so. "Bring ye all the tithes into the store house." Yes, we must pay toll.

Well, sir, after I paid the toll and passed over, I made great progress. The road seemed smoother and my Ford raced faster and faster. I here gave it a new name. I said, "thy name shall no longer be 'Tin Lizzie,' but 'Henry Husty' shall be thy name." I began to think if I had started earlier, I could have made the trip in one day. But, like too many upon the heavenly way, I started too late; and darkness overtook me before the journey was done.

On the following day, I had another chance. Thank God for the second chance! Jonah had it. Peter had it. John Mark had it. Adam, and all the rest of us. But somehow, the way seemed worse. And I was reminded that perhaps, before we reach the end of life, the way may be rough. I have known some preachers, who seemed to have their hardest trials in old age. Somewhat neglected, unnoticed, forgotten, and unprovided for. Too, I read of the "valley of the shadow of death," and about a last enemy called "death." However, it may be, the end is sure. Good road and bad road, fair weather and foul, new home at last!

Another word, and I close. I thought I would be a stranger here, but everybody seemed to know me—even my name. They were looking for me. They knew I was on the way. So when we reach the end of our earthly pilgrimage, they will be looking for us, and will know us. Already, "over there," father and mother, brothers and sisters, children and friends are waiting and watching for us. Let us not disappoint them. Are we on the right road, following the sign posts, paying the tolls, making progress? My love for you emboldens me to warn you that you be careful.

Sincerely,
T. E. WHITE.

Windsor, Va. 12-4-'22.

P. S. My letter, I know, is too long. One thing I must add: If you could have made the trip with me, you would have been convinced that Prohibition prohibits. I did not see any sign of drunkenness on the way. Everybody was polite, and gave me the road. I could not have made the journey in safety, if bar rooms had been along the way.

T. E. W.

Our Men and Millions Movement is not primarily one for money. It is a call for the consecration of lives and means on the altar of the Lord that the whole church may go forward in its work of soul saving.

KEEPING OPEN ALL THE YEAR.

A few of our Sunday Schools still go into "winter quarters." It is true that the number is yearly decreasing, as more and more of our churches are realizing the importance of the work of the Sunday School, and the very limited time, which it has at best, to do its work of teaching. But to the Schools, which may be thinking next Sunday, of voting to suspend the sessions of the Sunday School until spring, we submit the following suggestive thought of Mr. M. W. Brabham of the Methodist Church.

It has been pointedly said: "A Sunday School should be evergreen, and the teacher never green." Give teachers and superintendents who are interested and well informed about their tasks, and immediately bad roads, unfavorable weather, long distances, and other difficulties seem smaller.

"One rural superintendent attended a Sunday School institute in North Carolina. He went back to his work with "this one thing I do" fixed in his mind: "Our Sunday School will run through the winter." Early in December he announced to the school that instead of closing for the three winter months, as they had done for many years, the school would continue to meet regularly. Some of the teachers doubted if it could be done; some of the grown people had not yet seen the importance of it; there were some objections raised. The superintendent explained to them how important he believed it to be, and closed by telling them that "rain or shine, snow or sleet, you will find me here every Sunday through the winter." It is needless to add that the school continued through that winter and through each succeeding winter and has grown stronger through the entire year.

"There is hardly a community in village or remote rural section in which a Sunday School closes where you will not find the rural public school running through the winter. The same roads are traveled, the same children attend the schools, but the parents have not come to regard the Sunday School as of equal importance with the public school. This winter ought to see many Sunday Schools remaining open which have been accustomed to close."

It is important to make the church building comfortable. Perhaps this will necessitate fixing a broken window or door, or laying in a supply of fuel, or repairing a stove. The vital thing is to resolve that the teaching of God's Word is task big enough and challenging enough to require an all-round program of work throughout the whole year. What is your Sunday School going to do regarding this responsibility?—LUCY M. ELDRIDGE.

Can we Christians cooperate in Kingdom service through the channels of the church? That question is to be answered by our success or failure in collecting our Men and Millions pledges and in making that Movement a success or a failure.

"Together brethren in Kingdom service, in the name of our church and in the strength of our Lord" is the meaning, the challenge and the spirit of our Men and Millions Movement.

The campaign for Men and Millions is nothing more nor less than a campaign for the Christian Church, her sacred principles and her future activities.

Remember that every dime paid to Men and Millions goes to every object and enterprise of the Christian Church in proportion to their several needs.

CONTRIBUTIONS

SUFFOLK LETTER.

When one considers the cost of the International Convention against alcoholism, held in Toronto, Canada, in November, he is impressed with the sincerity of temperance advocates. Nearly a thousand accredited delegates had come from many lands, not in their own interest, but in the interest of the victims of alcohol, and to prevent such victims in the future. Viewed solely as a financial proposition, it was benevolent and Christian. So far as I know, all of the delegates attended at their own charges, or by the kindness of some other self-sacrificing spirit. It was purely a Christian convention with philanthropic purposes. In that sense it was the world's greatest expression of the Christian position on the subject of temperance. It was held for the gain of those who composed the convention. It convened "not to be ministered unto, but to minister"; and that far it was like the Master. The impressions of the meeting will be carried to all lands and be distributed among the peoples. National, denominational, and racial lines were no barriers to the united movement for world-prohibition. Unity of spirit, of purpose, and of effort, was the keynote of every address and of every demonstration.

Telegrams from Governors, Senators, and other officials gave sustained evidence of confidence in the law and its support by enforcement, and the growth of such a sentiment among the nations. The Governor and Attorney General of Ontario, bishops and priests, Anti-saloon leaders, laymen and women from all ranks and professions, vied with one another in expressions of hope for a saloonless world in the near future. Alcohol has always been lawless in its operations. It never had inherent rights. It never had any moral rights. The only right it ever had was a *legal* right, and that is to be withdrawn forever. It never ministered to the social or moral elevation of man. It always interrupted domestic peace.

The "Whiskey Insurrection" in western Pennsylvania in 1794 was the same kind of spirit that engages in bootlegging and the illicit traffic in liquors at the present time. It was local resistance to the excise law of 1791. Conventions were held—one in Pittsburgh—property was destroyed, an officer was shot. Finally Government sent a commission to meet two hundred delegates from western Pennsylvania at Parkinson's Ferry; but no satisfactory result was attained, and 15,000 militia men were sent by Washington, under Governor Henry Lee of Virginia, to quell the disturbance. The leaders fled the country, several hundred were taken prisoners, all of whom were subsequently pardoned, and order was restored. The "Whiskey Ring," a secret association of distillers and Federal officials, formed in 1875 to defraud the government of a large amount of tax on distilled liquors, and to use part of the same in political corruption, was brought to light in St. Louis, Chicago, and Milwaukee. Some 200 persons were implicated in this violation of the law. But such breaches of the law subsided, and respect for law again prevailed. Illicit manufacture, sale, and use of alcohol will cease again, and obedience to law will return, the Press will help the Government, and the people, when better informed, will understand their obligations and obey them. The benefits of Prohibition and the wrongs of

violation will make a better citizenship and a happier people.

The great purpose expressed in the Convention was to get the facts and benefits of Prohibition down to the last man. But it is a difficult task to reach all the people, and a still more difficult task to reach the unwilling. The Toronto meeting has put Prohibition on the map, and it will put it into the minds and conscience of the nations. Australia says she will be the first dry continent in 1930. Every member of the Finland Parliament is a member of the Anti-saloon League, and crime in that country has decreased 50% in a population of 3,500,000, under Prohibition. Ignorance and lawlessness say that Prohibition does not prohibit; What do you say?

W. W. STALEY.

ELON LETTER.

Jesus was a layman. The dauntless prophets of Israel, with a single exception, were laymen. Biblically there is ample justification for a layman's participation in the discussion of religious themes.

Historically too, there is weighty evidence in the same direction. The Christian Church was founded by laymen. The thing that impressed most of the critics of the early church was that there were no ecclesiastics among its leaders. They were described in Acts 4:13 by a Greek word which transliterated into English would be "idiots." In that day an idiot was a member of the non-ecclesiastical type, or of that proletarian group of the churches known in our day as the laity. The Christian Church was founded by these "idiots" and chief among them was the great Leader of the faith, Jesus the Christ.

Every uprising of the idiots, of the plain, simple laity of the Church, has marked the progressive advance of the Kingdom. Whenever ecclesiasticism and sacerdotalism have had their way, the Kingdom has languished and progress has marked time. Priestly leadership is of the conservative type. It takes its inspiration too often out of the past. It is not able to let the dead past bury its dead. But laymen are progressives. But for the professionals, the churches would long ago have united.

Consider the laymen's contribution to our modern time. The Sunday School by Raikes; the Y. M. C. A. by Williams; the Salvation Army by Booth; the Modern Missionary Movement, inaugurated in 1806 in the famous haystack prayer-meeting by five laymen, Mills, Richards, Robbins, Loomis, and Green; the Student Volunteer Movement, founded in 1896 by the layman evangelist Moody, and led today by Mott; the Social Settlement work founded by Riis and Jane Addams; the Baraca and Philathea Movement by Hudson; the Layman's Missionary Movement in 1906 by John B. Sleman, Jr.; the Federal Council of Churches headed up by Robert E. Speer; William Jennings Bryan pleading for the orthodox view; Cope and Ellwood for the liberal view. What a record! And these are but few choice selections. The whole record is magnificent.

In the times preceding, the leadership of the laity has been equally pronounced. The great revivals of the history of the church have been led by laymen. It was the lay-preachers of

the first Christian century who made Asia Christian. The laymen monks made the Reformation possible and so freed the Church in freeing the individual believer. The Wesleyan revival was a lay revival. John Calvin was a layman. The Wycliffe and Lollard Movements were lay movements. The Welsh revival, perhaps the most distinctively spiritual revival of history, was led by that simple hearted layman, Evan Roberts. Billy Sunday's marvellous success is attributable as much to his lay-organization and his layman song leader Rhodeheaver as to his own personality, and so in spite of the crude theology he preaches he is really a vital influence for God.

The crisis of the Church today calls for a layman theologian, like John Calvin, and for an organizer like John Wesley. The Church suffers today because her leaders are not able to see how science and revealed religion, both of which proceed from God, can work harmoniously together for the promotion of human welfare and the Kingdom of God. We need a social religion, which shall do for the religious life all that democracy should do for the political life, and that shall weld all scientific truth with religious truth into a beautiful symmetry. Who knows but that a layman must do this?

The Church suffers also today because of schism. A lost world is the fearful price we pay for a divided Christendom. Some prophet of unity must arise and fuse into a battling army the competing groups of Christ's followers. Who knows but that a layman must do this, as has already been said, the ecclesiastics are keeping the churches apart.

We need a revival of lay-leadership, a genuine mass movement of the laity. Every time a layman gives himself to Christian thought and Kingdom-planning we should greatly rejoice. And no layman should be satisfied to transfer his religious thinking to his pastor any more than that he should undertake to do his praying or his giving by proxy. According to Jesus' view we are all kings and priests unto God, sovereigns of our own souls and rightly entitled to direct access to the Spiritual Sovereign of the Universe.

W. A. HARPER.

BETHLEHEM COLLEGE LETTER.

More thought is given to the theme of education today than ever before in the history of the world. This is due in large measure to the modern conception and interpretation of education. The new day in which we live has stamped education with a new meaning. For several thousand years it has been subjected to the most scrutinizing tests. Low aims fostered by its promoters minimized its real value and thwarted its great mission. It has suffered untold privation in the unholy hands of its rankest enemies. It has been clothed in the robe of misconception. Mankind has suffered and the progress of the world has been hindered as a result of the terrible malady of misconception. The situation assumed serious proportions and finally culminated in the greatest tragedy to the human race the world has ever witnessed—the world war.

But a new day has dawned for education. Old things have passed away. The world has been nerved with a new conception. The new meaning of education has been written across its scarred and wrinkled brow. Within an amazingly short time this new conception has wrought great changes in the attitude of people and nations. New thoughts, new purposes, and new ideals have forged their way to the

surface and revealed vast changes in the pulse of the world. These obvious changes have been watched with scrupulous eyes. With many there has been great rejoicing. Men have cautiously counted the steps in the change, adventurously marked the resting places, and anxiously measured the speed and space of the march. From ancient Chaldea to modern America, the change has been one of adding and subtracting, of approving and discarding, of grafting the new upon the old, that the old may be renewed with the fresh blood of the new conception. It is through these changes that we are able to blaze our way into the more hopeful things of the future. The church that fails to grasp this opportunity will be left behind in the march. The Christian Church in the far South stands on the threshold of a new day. But our highest hopes cannot be realized unless we make Bethlehem College a reality. We have in this section new territory, new men, and new ideals. Shall we not make the new meaning of education a dominating factor in shaping the conceptions of our people?

In former days the thoughts of the disciple were guided implicitly by the maxim of his master. The student was expected to think the thoughts of his teacher. And the student that could best accomplish this end was reckoned as the most promising scholar. But this is no longer true. Today the student imbibes the spirit of the institution. The painful customs of former days have been ingloriously tossed aside, and today the student is urged to build upon the foundation of worthy principles. From such a foundation will emerge the rising temple of a well-rounded education. The application of such a principle in the educational process will balance the mental powers of the student and cause him to discover his own possibilities. It will lift the robe of misconception and banish the illusion that the power to think is relegated to a favored few, or that the meaning of education was summoned out of the void and must to the void quickly return.

The denominational College will not only aid the student in his search for truth and scholarship, but will interpret for him the new meaning of these possessions and show him how to use them to the best advantage in life.

R. F. BROWN.

WHAT OBJECT SHOULD ONE HAVE IN JOINING THE CHURCH?

Their real object should be to forsake the world and worldly things and serve and glorify God. The church needs us and we need the church. Membership in the church of itself gives opportunity for witnessing for Christ, just as wearing a badge of an organization is a way of showing one's loyalty. It is a way of asking to be counted on the right side. We should be on the right side and join the church with but one true purpose in heart, that to be ready to love and serve God in sincerity and truth, by living up to our duties as best we can. We should be willing to throw ourselves unreservedly upon the altar, put on the whole armor of God, and work for our King. Christ called his followers to be witnesses for him and he expects us to confess him and glorify God.

It is the duty of each member to testify for him at any time and place the opportunity presents itself. Some have one object, that of having their names on the church roll, while others join thinking they can serve God and mammon, but we cannot serve two masters.

We are either for Him or against Him.

Man should have but three objects in life:

1. To glorify God.
2. To help his fellowman to heaven and happiness.
3. To develop himself withal and by all, to the stature and likeness of Christ.

Here is a principle on which to build and a character with which to clothe that time cannot destroy nor eternity take away. Any other principle or character is an insufficient foundation.

Let us remember there is only one church that we can join and be saved and that is the Church of God. Only one way by which we can join, and that the way of the cross.

Through faith in Jesus have our names written in the book of life. To do this we have to make a full surrender of self and consecrate our lives to God, by living and working for him, for neither life, time, talent nor money are our own. We are his slaves, for we have been bought with a price. The word tells us there are some lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, from such, turn away. It takes grace to be a real church member; that is, one who tries to live in the likeness of his Lord. To be such a member you must be endued with power from on high. Pray for more of this Christian spirit, for an intimate touch with Jesus.

To know our duties as church members, we must carefully and prayerfully study God's word and obey the teachings thereof. Christ wants us to be humble, gentle, meek, submissive and forgiving with love serve one another. And above all, give him the first place in our heart and life. His ideal for his church has not been reached on earth yet. Do let all of us, as church members, be true to God, true to our church and true to ourselves, by fully consecrating our lives in service to our Lord, and thus be worthy of the vocation wherein we are called.

MRS. R. J. NEWTON.

Liberty (Vane.) Church.

BUYING AND SELLING.

The Word tells us that twice while our Lord was upon the earth He cleansed the Temple, driving out those who bought and sold therein. He told them His Father's house was not a house of merchandise, but it was a house of prayer. We have sometimes wondered if He would not do some cleansing and remind us that His Father's house is still a place of prayer, instead of a place of buying and selling, if He were to walk through some of our churches today. The oxen, the sheep and the doves which were being bought and sold then would not be there. But within the church have you ever seen any one sell out for popularity, or some one of questionable character bought up with prominence?

Jesus cast out the buyers and sellers, so we are told, telling them they had made His Father's house a den of thieves. There are many kinds of robbers. There are robbers of honor, robbers of character, robbers of the Christian life, and sometimes they get within the church. Woe to every one of their kind, for "it were better for him that a millstone were hanged about his neck, and that he were drowned in the sea." One casting out did not stop it. They came back again, and again He cast them out. But did that stop it?

Jesus let the rich young ruler go away, He also let the multitude go rather than compromise. Our Lord knew the man or woman who, because of their money, are popular, or have influence in the world would never be able to win

men to Him until they renounced the world and became not of the world. Compromising the truth or the standard of Christian life given by Jesus will never make Christians. It may make church members, but not members of the body of which He is the Head.

How many churches today would let the moral, or immoral rich man go away. Would not many of them rather give him a place of prominence to keep him and his money in the church? We once knew a church which had a deacon who was both dishonest and intemperate. It was a common thing for him to pass the emblems with the odor of liquor upon his breath. But he was very rich. Selling the Lord of lords and King of kings for a man's bank account. Buying with the prominence which a sacred office gave him a drunkard, when the Holy Spirit had it recorded that drunkards shall not inherit the Kingdom of God. Be not deceived. God is not mocked. There will be another casting out of them that bought and sold.

"What shall it profit a man though he gain the whole world and lose his own soul? What shall it profit a church though it gain money and members who know nothing of the new birth, and lose in spirituality? Whatsoever a man soweth, that shall he also reap." Whatsoever a church soweth that shall it also reap. I can show you today, a church which bought up with about all the prominence a church can give, (for he is one of the "rule or ruin" kind), a rich man who is untruthful, full of malice, over-reaching in business and who has been known to use church funds dishonestly more than once. Within a year after the buying and selling every young man in the Sunday School was in disgrace. There were two cases of forgery, one arrest for drunkenness, four arrests for stealing. No Sunday School superintendent or teacher can lift the young people in the school to higher ground than that upon which they stand. Whatsoever a church soweth it will also reap. Do not forget the seed which is sown, be it good or evil, will produce a harvest, forty, sixty or a hundred fold.

The Head of the church made it plain that His Father's house is to be kept free from buying and selling, and that it is to be a house of prayer. He is coming again unannounced, coming as a thief in the night. He is coming suddenly and unexpectedly. He is coming as the Judge of all the earth, and He will judge aright. Where will He find you? Will you be among those who are cast out, or will you be among those who are caught up to meet Him in the air?

MINNIE LOHR.

Mt. Vernon, Ohio.

FROM BROOKLYN.

I have resigned my work in Brooklyn to take charge of the new Christian Orphanage at Carversville, Penn.

Our new institutions is scheduled to open Jan. 1st. I am moving out this week to get everything in readiness for the little folks in time. This new work starts with a very bright outlook, and gives promise of large things.

I am pleased to note the wonderful progress being made with the new Christian Church enterprise in Richmond, Va.

In the near future we expect to erect a large modern church building in Brooklyn, N. Y. We have five lots on one of the most beautiful corners in this part of the city, and ten thousand dollars in cash on new enterprise. We have a very comfortable building at present, but it does not meet present day demands. We must build larger and better.

L. F. JOHNSON.

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

FACING THE FACTS.

Suffolk, Virginia,
December 6, 1922.

REV. E. O. WATSON, *Sec'y*,
Federal Council of Churches,
937 Woodward Building,
Washington, D. C.

Dear Sir:

In your year book of the churches 1921-22, you give the Christian Church as having 97,084 members and say raised for all purposes \$197,723.00. This is a gross error as the Southern Christian Convention, which is a part of the Christian Church with 28,251 members raised for all purposes last year \$345,933.11. The Eastern Virginia Conference with a membership of 8,299 raised for all purposes \$181,966.11. I hope that you will get more accurate statistics about our church for the year 1922 and I will be glad to assist you in any way I can so far as our work in the South is concerned. I cannot give you this information until the Christian Annual is published, which will be some time in January, 1923.

Yours very truly,
J. E. WEST.

NEWS FROM BERE A, NORFOLK COUNTY.

Last Sunday, December 3rd, at eleven o'clock A. M. Rev. B. F. Black, our pastor, gave us one of the most instructive, encouraging and inspiring sermons on Men and Millions we have ever had in this church. He based his remarks on Matt, 16:13-18 first referring to the query of Jesus, as to what the world or men generally thought of him, and then what did they, his followers, think of him. Bro Black had one of the charts that Dr. Atkinson has recently prepared and gotten out for impressiveness and inspiration, relative to our Men and Millions Movement. He beautifully pictured verbally the origin and foundation of the church and further showing what are the principles and impressions we base our faith and doctrines upon, with much earnestness and pathos he made it plain that the seven enterprises mentioned on the chart were expressions of the impressions that we, God's children, get from being loyal and faithful to Him and having fellowship with those in His service. He pleaded with us to never let Men and Millions die, for if we did it would mean the declining, if not the departure, of all we hold dear in the church. His sermon was an unceasing current of thought that would, to my mind, bring out of our hearts and lives the very best impression and sentiments within us and blend them together in such an united responsiveness that it will bring a glorious victory for Men and Millions in our church.

M. W. HOLLOWELL.

December 7, 1922.

REUNION.

On Thanksgiving Day I had the pleasure of being in the home of Bro. W. M. Crutchfield, Guilford Co., N. C. to celebrate Thanksgiving Day together.

I was once pastor of this dear family at which time most of the children gave their hearts to the Lord, and two of the young men are now ministers, G. C. and E. H. Crutchfield. It did my heart good to be in this home and with these dear folks again.

There was present a large number of friends and several of Bro. Crutchfield's brothers and sisters and their families. We had a great Thanksgiving dinner of almost every thing good to eat, and every body seemed to enjoy it, and the social part of the program.

The following were present with their families: W. M. Crutchfield, J. R. Crutchfield, G. E. Crutchfield, R. W. Crutchfield, R. V. Crutchfield, Carl Pope, Pat Lineback, R. S. Chase, H. P. Smith, C. W. McFarland and Mrs. Jim Cane. Also Miss K. W. Webb and Mr. A. B. McFarland. Those present numbered seventy. May the good Lord bless and save them all is my prayer.

J. S. CARDEN.

No. 906 Shephard St., Durham, N. C.

LAYMAN'S SUBSCRIPTION CAMPAIGN.

This is simply the name of the movement. It is not the purpose to limit this campaign for subscribers to the Christian Sun to the laymen of the church; but members of the Church and Sunday-school scholars, preachers and deacons, men and women, boys and girls, may all take part in this work of placing *The Sun* in the home of every church member. The paper is the messenger to the people and makes known the needs of every department of church work. Through it every enterprise of the church is brought to the attention of the people. And better still if the paper can be placed in other homes even beyond the bounds of the Southern Christian Convention. For through it the principles of the church can be made known to others.

The Sun as now published is equal to the best; and our people can feel confident in their belief for it is true.

The publishers of *The Sun* have arranged and will carry out to the letter a financial plan that will guarantee to every person the rewards or prizes herein offered for subscriptions. The amount of money to be used for this purpose is limited to ONE THOUSAND DOLLARS (\$1,000.00). Three months' time will be given, beginning September 15th to December 15th, 1922. The premium for this work will constitute a handsome Christmas present, and will be worthy of your best efforts. The work of the contest may begin any time after September 15th. It will close December 15th as denoted by post mark on reports. Subscription report lists and receipt books will be sent to all who desire to engage in this campaign for new subscribers.

Send your name and reference at once, and receive the necessary report blanks and receipt books.

SCHEDULE OF SUBSCRIPTIONS.

The Sun has been greatly enlarged. The subscription price, recently reduced, is now \$2.00 per year; two six months' subscriptions at \$1.00 each, count as one year. Premiums will be paid as follows:

1. To one sending 100 subscriptions or more\$50.00
2. To one sending 80 to 99 subscriptions. 37.50
3. To one sending 60 to 79 subscriptions. 25.00
4. To one sending 50 to 59 subscriptions. 20.00
5. To one sending 40 to 49 subscriptions. 15.00
6. To one sending 30 to 39 subscriptions. 10.00
7. To one sending 20 to 29 subscriptions. 5.00

To all solicitors will be paid 10 per cent. commission on all net subscriptions sent in during the time specified above. But those receiving prizes will not be entitled to commission.

Many persons of means, if asked, would donate a subscription to a family which does not take the paper either from lack of interest or lack of means. Such people would be helped, and might become interested in the church. Remittances made on this campaign are to be net; amounts less than \$10.00 will be subject to cost of collection. Post office money orders constitute a safe plan of remittance.

Address—"The Christian Sun," 1536 East Broad Street, Richmond, Virginia.

Christian Orphanage

GOOD NEWS FROM THE ORPHANAGE.

DEAR FRIENDS:—

Thanksgiving was a very happy day with the Orphanage family. The Durham Ice Cream Co., Durham, N. C., made the children a present of six gallons ice cream for Thanksgiving dinner and the good ladies of the Burlington Church furnished some cakes. The matron killed some old hens that ate lots of feed and laid but few eggs, and had a real nice dinner for the little folks and all were happy and enjoyed their dinner.

Out of the ninety children we did not have a sick one and every child was able to fill its place at the table.

The boys had the day off and most of them spent it hunting. Several of our boys who have gone out came home to see us and spent Thanksgiving with us. We are always glad to have our children to come to see us. It shows that they appreciate their old home.

I know it was always a source of happiness to me to have the opportunity to go back home after I had reached manhood and had gone out in life to fight its battles and make my own living. Since I have a home of my own and a family I love my home and find no place like home. When my days work is done I am always anxious to go home. When I am away on a trip and my work is finished and I turn my face homeward the train never runs too fast for me.

The following articles have been sent in since our last letter:

Mrs. Eunice Lenagar, Turon, Kans. One box clothing.

Ladies Aid Society Graham Christian Church 23 lbs. sugar, potatoes, apples, pumpkin, can salmon etc.

Willing Workers of same church one basket fruit, one box of stick candy.

Dan Valley Mills, Danville, Va., one barrel flour.

Hico Milling Co., Burlington, N. C. one barrel of flour.

Woman's Missionary Society Burlington Church, 3 quilts, jelly and 3 cakes.

The Victor Bible Class, Waverly Christian Church, Va., one box of tablets and pencil cases and pencils.

Ladies Aid Society Christian Church, Goshen, Ind., one box containing three dresses, blouses, sweater and toilet articles.

Mr. W. E. Lindsay, Mt Airy, N. C. one barrel apples for Thanksgiving.

Mebane Bedding Co., one nice new mattress.

Golden Rule Bible Class, East End Christian Church, Newport News, Va., one box containing gingham, dress goods one dress, canned fruit and jelly.

Mayland Christian Church, Valley of Virginia, one quilt, six dresses, hose, pillow cases, shirts, blouse, etc.

Women's Missionary Society Linville Church, Va., 10 dresses, one suit, and hose.

Cragford Christian Church, Cragford, Ala. one quilt.

Mrs. L. E. Carlton, Kinston, N. C., two sheets, four dresses, one pair shoes, hose and candy.

Sunday School Class Winchester Church Mrs. Boyd R. Richards, teacher, three suits, one pair blankets, pillow cases, hose, 20 dolls, canned fruit, jelly, etc.

Mrs. L. L. Dixon for class, Norfolk, Va., one box clothing for little girl.

Mrs. Chas. Burkett, Goshen, Ind., one box clothing for little girl.

Willing Workers Class, Chapel Hill Church, 6 yards of gingham and braid.

Ladies Aid Society Chapel Hill Church, N. C., 4 coats, 4 dresses, 6 suits, 3 hats, 17 yds. gingham, 6 towels, one quilt, pillow cases, canned fruit, potatoes, peanuts, several other articles.

E. M. Holt, Plaid Mills, through Burlington Christian Church, 189 1-2 yds. gingham

Gleaners Class, Henderson (N. C.) Church, one nice quilt.

CHAS. D. JOHNSTON, *Superintendent.*

Elon College, N. C.

REPORT FOR DEC. 14, 1922

Amount brought forward\$17,146.70

SUNDAY SCHOOL MONTHLY OFFERINGS:

North Carolina Conference

Palm St., Greensboro	\$ 4.00
Liberty, N. C.	5.66
Moore Union	6.05
Henderson	6.84
Shiloh .....	.53
Burlington	60.34
Reidsville	2.00
Morrisville	2.00

Eastern Virginia Conference

First Christian S. S., Portsmouth..\$	7.51
Washington	10.00
Waverly	20.00
People's Church	7.26

Valley Virginia Conference

Leaksville	\$ 3.10
Dry Run	3.43

Georgia and Alabama Conference

New Home, Ala.	\$.68
Ambrose Christian Church, Ga...	10.00
Beulah Christian S. S.	1.00
Arthur Christian Church, Ill.....	6.00

\$ 156.40

Thanksgiving Offerings

Lineville, Ala.	\$ 29.90
Sylva Methodist Church	5.00
Jr. Endeavor, by Mrs. Carl Anderson, Clemons, Iowa	7.00
Pleasant Hill Church	1.80
Mrs. Jeremiah Holt, Burlington...	2.00
Liberty S. S., Va.	8.50
Union, N. C.	1.00
Union Christian S. S.	10.00
Mt. Pleasant	8.50
Holy Neck S. S. Birthday Offering	20.00
A. D. Dunn, Lynchburg, Va.	5.00
New Elam	35.00
Mary Griffen, Raleigh, N. C.	5.00
Rev. and Mrs. A. A. Mason, Ottowa, Kansas	5.00
Jr. Class, Mayland S. S.	2.00
Dunfee Christian S. S., Ind.	3.00
Needhams Grove	2.43
Wisslers Chapel, Va.	3.25
Woods Chapel	9.00
Oak Grove	1.20
Mr. and Mrs. B. B. Gwatleny....	2.00
A Friend, Washington, D. C.....	25.00
Mr. and Mrs. L. A. Sharpe	15.00
Mrs. Maggie Spencer	1.00
Mrs. Eunice Leangor, Turon, Kan.	1.00
Christian Light Church, N. C. ...	10.46
Danville Christian S. S.	13.16
Mrs. Laura Kennedy	5.00
J. A. Dunlap	2.00
Midway Christian S. S., Cox-sackie, N. Y.	25.00
A Friend, Durham, N. C.	10.00

Stella Johnson, Garner, N. C. ...	5.00
Oakland Christian S. S., Va.....	14.00
Mrs. J. C. Goodwin, Dunn, N. C...	3.00
Mrs. L. E. Carlton, Kinston, N. C.	15.00
Mr. L. E. Carlton, Kinston, N. C.	10.00
Berea Christian Church	27.25
W. J. Kendricks, Richmond, Va...	5.00
J. O. Foster	5.00
First Christian S. S., Winchester, Va.	22.01
Sanford Christian S. S.	68.09
Mrs. H. B. Parson	2.00
Mr. H. B. Parson	10.00
Woodrow Parson .....	.50
Warren Parson .....	.50
Mr. J. C. McAdams	5.00
Timber Ridge Church, W. Va....	15.35
Mayland Church, Valley Va.	5.25
Mrs. T. W. Butts, Norfolk, Va...	5.00
Miss Emmill A. Portlock	5.00
Monticello Christian Church	10.60
Palm St. Church, Greensboro, N. C.	30.11
Pleasant Hill (A)	19.66
Grace Chapel Church	4.31
Grace Chapel S. S., N. C.....	8.99
Longs Chapel, N. C.	18.61
Morrisville	9.75
First Christian Church, Richmond	21.58
Ingram Church, Va.	50.00
Centerville S. S.	5.00
Leaksville Church and S. S.	15.37
Hank's Chapel Church	5.95
Mt. Carmel S. S.	23.95
Total	\$ 721.03

Special Offerings

W. W. Brown	\$ 15.00
Graham Christian S. S.	15.00
W. H. Thomas, on support of children	25.00
A. F. Perkins, rent	12.50
Woman's Home and Foreign Missionary Society of Southern Christian Convention	119.02
A. Friend, Durham	15.00
R. W. Thompson, on support of children	10.00
Total	\$ 211.52

Total for week\$1,088.95
Grand Total\$18,235.65

BIBLE HEALTH VERSES.

ANNA I. HELFENSTEIN, M. D.
Dean of Women, Elon College, N. C.

Ps. 67:2—That Thy way may be known upon earth, Thy saving health among all nations.

Ps. 42:11—Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him Who is the health of my countenance, and my God.

Jer. 8:22.—Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?

Jer. 8:15.—We looked for peace, (but no good came,) and for a time of health and behold trouble.

Prov. 16:24.—Pleasant words are as an honey comb, sweet to the soul, and health to the bones.

Isaiah 58:8.—Then shall thy light break forth as the morning and thine health shall spring forth speedily.

III John 2. —Behold, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

On Christmas day we will celebrate God's greatest gift to man. On or before that day let us Christians make sure our greatest gift to our church by paying our Men and Millions.

RELIGIOUS EDUCATION

MISS LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

DECEMBER 24, 1922.

SUBJECT: "A Lesson in Trust and Preparedness."—Luke 12.

GOLDEN TEXT: "The life is more than food and the money than raiment."—Luke 12:23.

OR

"The Birth of Jesus." (Christmas Lesson).—Luke 2:1-20.

GOLDEN TEXT: There is born to you this day in the city of David a Savior, who is Christ the Lord.—Luke 2:11.

DEVOTIONAL READING: Isa. 32:1-8.

REFERENCE MATERIAL: Matt. 1:18-25.

Note: The teacher will choose which lesson to use, for he knows best the needs of his class. In children's classes, using the Uniform Lessons, no doubt the choice will fall upon the Christmas story of the Babe of Bethlehem, and the song of the angels and the shepherds praising God. Classes of adults may decide to use the Lesson in Trust and Preparedness as found in the twelfth chapter of Luke, the last of the lessons of the quarter in the study of the life and teachings of the Master. This may be linked with the Christmas lesson by showing the great blessings which have come to man from the words of Jesus, the best gift ever given to man. And God, in His great love, has given us many other gifts. "He that spared not His own Son, but delivered Him up for us all, how shall he not also with him freely give us all.

"The beginning of everything is the Cradle of Christ."—*Faber*.

The angels joined in a song of praise at Christ's birth. Surely they must celebrate his coming every year. May our voices join in the chorus, and with our songs and our lives may we strive to bring to the whole earth the angelic message:

"Glory to God in the highest,

And on earth peace among men in whom he is well pleased."

The angels rejoice over the birth of Christ in every soul. What better time can there be to accept His love, and to give Him yourself than at the Christmas season?

"O then open your heart's closed portals,

Receiving from God above,

The Gift of the Saviour of mankind,

And send forth His wondrous love."

—*Shannon*.

Christmas is the birthday of the Christ. On that first Christmas Day He was the object of the shepherd's adoration, the theme of the angel's chorus, the one whom the Wise Men came far to see. Does your celebration of the Christmas-tide, honor the Christ first of all?

As the shepherd's watched their sheep, the angel appeared. Only as we are faithful to the duties near at hand, will the vision come to us. God blesses faithful service.

"And the shepherds return glorifying and praising God for all. . . . they had heard and seen." They had seen the Christ Child in the manger, and the angels from Heaven; they had heard the message of the angels, and song of

the angelic choir. It is no wonder that they glorified and praised God. "Christmas is a time of song and joy for in Christ Jesus, God was brought down out of the clouds to live and dwell among men."

"Christmas stands for birth, beginning, a condition followed by wonderful growth. When Christ is born in us, it is only the beginning of an eternity of development. "(B. B. Brown). Christmas makes it possible for us to grow. The spirit of Christmas is the spirit which we need to carry us through all of the days of the whole year. The spirit of joyful praise, of loving giving, of adoration, of thoughtfulness for others, all of these would help to sweeten life. The spirit of Christmas is the Christian spirit.

"Let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light,
And everywhere, everywhere Christmas will be bright."

—*Dixie Endeavor*.

CHRISTIAN ENDEAVOR TOPIC.

DECEMBER 24, 1922.

SUBJECT: "Christmas all the Year."—Luke 2:8-20.

CHRISTIAN ENDEAVOR CHRISTMAS PLANS.

Invite every member of the church and Sunday School to your Christmas service. Invitations may be written on Christmas cards, or on cards cut from colored paper in the shape of a bell, or star.

During the meeting sing the old Christmas carols: "Silent Night," "It Came Upon the Midnight Clear;" "O, Little Town of Bethlehem;" "Joy to the World;" "Come All Ye Faithful," and any others you can get. Sing them together during the service, and then on Christmas eve, or Christmas day, go to sing them for any shut-ins in your community, or if you are near to any Alms House, or Home for the Aged, plan a Christmas visit to these. Carry the Christmas spirit in your carols as far as you can.

Many societies ask each member to bring a gift to the Christmas meeting, food or clothing or toys, to be given after the meeting for a Christmas gift to brighten the holiday of someone.

A Candle-Light meeting is effective. Make a big star out of cardboard to place in front of the Society. Place small candles around each point of the star. After the opening part of the service, put out all lights, except one candle on the organ or piano, and one on the leader's desk. Then as each member takes part, light a candle on the star. It takes all the members to make the star shine brightly.

Close the meeting with the telling of a good Christmas story. Some which are especially good are "Why the Chimes Rang"; "Her Birthday Dream"; "The Fir Tree"; "The worker in Sandalwood," or best of all just the story, told simply, of the First Christmas Day, as told in the Gospel of St. Luke.

Make your Christian Endeavor Christmas service one which will so impress the Christmas spirit of good will that your members will think of the meeting as the beginning of a year filled with deeds of kindness, in the name of the Christ.

A VISIT TO FANCY GAP.

MRS. F. E. BULLOCK.

(Note: We are glad to have this account of the people who are in our Sunday Schools in the mountains of Virginia from Mrs. Bullock's pen. The great possibilities of the work at Fancy Gap and Rocky Ford, and all through those mountainous sections, challenge our deepest interest and call for our best support and most earnest prayers, L. M. E.)

On my way home from the American Christian Convention it was my pleasure to make a trip up into the mountains to visit our mountain mission work under the supervision of my old-time friend, Miss Iola Hedgepeth, now Mrs. J. Russel Meredith. Mrs. Meredith met me in Mt. Airy and we went together to her home in the mountains, riding in a truck in which a young man had carried a load of cabbage to the markets at Winston-Salem, sixty miles away. On our way we met ox teams coming down to Mt. Airy, which had been on the road all day and were still miles from their destination.

Mrs. Meredith lives in what was the old school house, a one-room building which her husband has fixed over into a living room. The first night I was there the wind blew a gale all night. Sometimes I thought the building would surely go down before it, but they told me that there was not much wind for "on top of the mountain." I find there is a very definite distinction made between "down in the mountain" and "up on top." A mountain has an elevation of about three thousand feet and the top is a broad plateau covered with knobs and valleys, among which people raise such crops as will do well at that height. Cabbage seems to be the main money making crop.

The next day I visited the new school house with its groups of children studying under the efficient leadership of Mrs. Meredith and Miss Midyett. Mrs. Meredith has the first four or five grades and her children range in age from six to twenty-two. Miss Midyett teaches the older pupils. Among her pupils is a teacher in the mountain Sunday School some distance away who is striving to secure a better education. I told Bible stories to these groups of boys and girls, which they seemed to enjoy most heartily.

On Thursday night, in company with Miss Midyett and three of the older pupils from the school, I went "down the mountain" to visit the Sunday School at Rocky Ford begun by Miss Clemmer of Eaton, Ohio. It is five miles by the road from the Fancy Gap School, and is, they tell me, by far the best Sunday School of any so far begun. The people certainly love Miss Clemmer and ask about her of anyone who can give them any information. A Mr. Rigney has built an addition on his house, 8 by 12 feet, and in this the Sunday School and Singing Class are held. In this building are a few chairs, an old organ, but the main seats are boards laid across blocks of wood. The night I was there twenty-six people had gathered for singing gospel hymns. They told me if they had known I was coming they would have had a "house full."

I stayed over night in this house where I was made most cordially welcome. The main room of the home has no windows, securing its light from the fire place or the open door-way. I slept in the room above which was in the peak of the roof and is the room which was occupied by Miss Gladys Lankford during her weeks of teaching this summer.

This little school is really doing a splendid work. I returned there for their Sunday service and found more than fifty people waiting to welcome me. They could not all get into the little room so I stood in the door way to speak so

that all might hear. We had services on Friday and Saturday nights in the Fancy Gap school house, also Sunday School Sunday morning. As they were used to having Sunday School in the afternoon, not many turned out for the morning service, but they all seemed very much in earnest, and very enthusiastic for the work done by Miss Hedgpeeth or Mrs. Meredith. One of the mountain men said to me: "There is no way of telling what she has done for us; you would just have to live here and see it."

The people are not all poor. Some are well-to-do, but some are desperately poor. When it takes a full day to go to Mount Airy, the nearest town, and another day to return, it is evident not much contact with the world is had. New plans are being made for better roads, and some of those, who are more able, are securing trucks in which to haul their produce, and there is hope for a new day dawning for these mountains. Strange to say, the feeling seems to exist that one of the best things which ever happened to this section was the Hillsville tragedy, and the realization that those who are brought up in a Godless community will make Godless men and women. One man said to me, "I tell my boys they have got to go to school, and they've got to learn the law; if they don't learn it in the school, they'll most likely learn it in the penitentiary."

The means of making extra money in this section are extremely limited, and the prices paid for such work as can be done are ridiculously small. Women make the small tobacco sacks which are filled down in the plains, and I judge that by working industrially about ten hours a day, a woman might, after she was trained in the work, make thirty or thirty-five cents per day. This seems to be a fair average price for such forms of labor.

Mrs. Meredith's work is not done when the school house doors are closed. She has general oversight of the work and acts rather in the capacity of Mother-Advisor of the whole community. As, for instance, one evening a little girl came in with a great sore upon her foot. Mrs. Meredith gave her explicit directions for cleansing and sterilizing the wound upon her return home, and also gave her some salve to put upon the sore, with directions for bandaging it and caring for it. The mountain women come to her for help in cooking, for fashions, and in fact for advice along all lines.

It seems to me that the two greatest needs of the work at present are these: First, a class for new converts. People have joined the churches with but the vaguest ideas as to what church membership really means and what Christian character is. They are "babes in Christ" in the most literal sense of the work. They need instruction as to what the church and God will expect from them. For instance it does not seem to have occurred to any of them that giving is a part of the Christian life. Yet, while some are apparently unable to give anything, others could and should give toward the support of the work. That they will give when taught to do so, is, I think, evidenced by the gifts of fruit, vegetable, nuts, etc., continually brought to Mrs. Meredith and Miss Midyett.

Second; a dormitory where boys and girls living too far away to walk back and forth might remain under the care of a matron, to be taught the principles of housekeeping and home making by actual experimentation. I saw one woman of middle life in the mountains who had good teeth.

I cannot but think that part of this is caused by faulty diet, as well as by the neglect of the teeth, one woman expressed it to me: "We fry everything we eat, exceptin' the coffee," and her daughter reminded her, "Oh no! we roast the coffee in the frying pan, too." It is evident that

good training along this line might be made to mean a great deal for the homes of the future.

As an instance of how impossible it is for some of these children to attend schools now, let me say it took us over an hour to go "down the mountain" from Fancy Gap to the Rocky Ford Sunday School, and this was through a cut-off where the road was exceedingly steep, and where we climbed fences, scrambled through bramble patches and took advantage of every semblance of a road which existed. On my return the next day, I went around by the road, which is about five miles, two and one-half miles of this being to "the top of the mountain" or Fancy Gap proper, a little better than two miles from the school. I walked one and one-half miles of this, and rode on a lumber wagon for a mile, and it took us just one hour to cover the two and one-

half miles. I think I could have out-walked the horses at that. It is evident that even mountain boys and girls used to this manner of walking could not possibly cover these distances in bad weather, or when the snow lies deep upon the mountains, and yet, in the family where I stayed at Rocky Ford are two bright, intelligent girls who by all means should be in school, and scattered through the valleys are others who would gladly go to school if they could.

I am more than glad for this opportunity of visiting our work, and I wish it might be so arranged as to make the mountain work a work in which the entire church was interested. These people are splendid men and women, with wonderful possibilities, and it seems to me to be a place where the whole church is needed to cover the whole of the task.

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WHO IS CONQUERING?

Richard Morris was hesitating between the ministry and the life of a business man.

Richard's father was a minister, and one evening he frankly confessed his growing distrust of his personal faith, and especially of the real power of Jesus in a world that is full of tremendous evil.

The father was a wise man; he calmly said:

"Will you honestly accept proof that Christianity is the greatest power in the world today if I can give it to you?"

"I certainly will, father; that is what I want."

"Well, then, do we have any terrible sins or vices on earth now that were not here when Jesus was born?"

The young man hesitated.

"I don't know of any."

"When Jesus was born there were drunkenness, slavery, impurity, greed, cruelty, child labor, tramping on womanhood, war, and every phase of human selfishness. Does not history show that?"

"Yes, beyond a doubt."

"Is it not also true that, although these wrongs still exist, there is a deep, earnest protest against them?"

"Yes, that is so."

"From whom do these protests come?"

The son was silent. He had studied history carefully, and saw what his father's argument was.

"Does it not come almost entirely from Christians, from people who have know the name of Jesus? Can you think of a single group of suffering humanity anywhere today that some other group is not trying to help, to lift up, or heal?"

No, father I cannot."

"At the heart of the world's best life you will always find the spirit of Jesus Christ. Once there was no protest, or very little against the wrongs that are done in the world. Now there is a mighty protest. Christianity has wrought this miracle. It is creating new standards of life among men. You cannot account for all the wonderful changes in the heart of man except through Jesus and the religion He taught.

And after a long silence the son answered quietly, "I see that, father."
—*Youth's Companion*.

A LIE MUST DIE
BY HOWARD W. POPE.

A lie is surely an awful thing,
And should be viewed with alarm;
Where'er it goes it leaveth a sting,
Which produces untold harm.

A lie doth poison the very air,
And all partake of this cup;
Like thistle down it flies everywhere,
And who can gather it up.

A lie can run all the world around,
While truth putteth on her shoes;
But while the lie may have a good sound,
We prefer the Truth for news.

A lie induced the first man to sin,
And caused the death of our Lord;
But the Truth is always sure to win,
According to God's own word.
Chicago, Ill.

CHURCHILL

Mrs. Jane Churchill, widow of the late William Churchill, departed this life on October 22, 1922, at the age of 72 years. The following members of her immediate family survive her: two sons, Thomas and Webb, one daughter, Mrs. Green, one brother and one sister.

She was a member of Martha's Chapel Christian Church for many years, and we believe that she lived the best she knew.

In the presence of a large number of relatives and friends, the writer conducted the funeral services from the church above mentioned.

B. J. HOWARD.

DIED

Mrs. L. A. Goodman departed this life Nov. 24th, 1922, aged 90 years, 1 month and 20 days.

She was a charter member of North Highland Christian Church, and will be greatly missed, however, in her declining years she was too feeble to attend church, but was a devout Christian. She leaves to mourn their loss, three sons and four daughters and a host of friends. Services were conducted at North Highland Christian Church by the writer. She was laid to rest in Riverdale Cemetery. May our dear heavenly Father bless and comfort the bereaved ones.

A. H. SHEPPARD.

DIED

Richard Ruffin Holmes, for many years a devout member of the Christian Church at Pope's Chapel, Franklin Co., N. C., ended his pilgrimage in the ninety third year at the old Holmes Homestead, Nov. 28th, 1922. Three living children, thirteen grand-children and three great grand-children survive. Funeral services took place from the residence. Congregation large, day beautiful, flowers in profusion, Masonic rites, remains deposited in the family cemetery near residence. Dr. Harris, the children and neighbors ministered to the aged pilgrim tenderly and lovingly until he closed his eyes in death's slumber.

D. A. L.

DIED

Mrs. Sarah Jane May died at Elon College, N. C., Nov. 28, 1922, aged 90 years. The funeral was conducted at Shallow Ford Church by Rev. J. D. Andrews and the writer. Mrs. May was the daughter of Frederick A. and Esther Williams and widow of Washington May. She leaves three children, Mrs. George Saul, Mrs. Anderson Sharp and Theodore Atha May and twelve grand and great grand-children. The deceased was a member of Shallow Ford Christian Church and was characterized by a strong religious faith. May the comfort of the Holy Spirit rest upon her loved ones.

N. G. NEWMAN.

Making Christmas Gifts To Friends

"The Christian Sun's" Christmas Message

Soon the time will be and now is here when friends remember friends by an exchange of gifts. It is not the costliest gift that brings the greatest returns; but the gift that is a constant reminder of the good-will that prompted it.

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THOMAS

At the age of 23 years, 1 month and 23 days, Miss Bessie Caro Thomas, daughter of Mr. Charlie Thomas, New Hill, Rt. 2, fell asleep November 26, 1922, after an illness lasting more than a year.

She was a patient sufferer; always considerate of those upon whom she depended for attention. She had been a member of New Elam Christian Church since early childhood, and was ever regarded as one of its most consecrated members.

Many sorrowing friends attended the funeral which was held from the above named church on the day following her death.

Her father and one sister are left alone in the home.

B. J. HOWARD.

WHITE

A long delayed tribute to my friend and Bro W. H. White, who died September 7th, 1922, age about 85 years. Bro. White professed religion when a boy and united with the Christian Church at Hank's Chapel, and when the war between the States came on he volunteered and went to the front and remained there during the years that tried the souls of men. He came home with a minnee ball in one of his eyes, which one of his neighbors removed, not a physician. When Center Grove Christian Church was organized he became a charter member and was elected deacon.

Bro. White was a plain, faithful christian gentleman of the old school. He leaves to mourn their loss four children, Rev. T. E. White, Sanford, N. C.; Grover C. White, of Siler City, N. C., and Misses Notie and Ora White, who live at the old home place near Center Grove. Funeral by writer, assisted by his pastor, Rev. B. J. Howard. Verily a good and brave man has gone to his reward. God bless the bereaved ones.

G. R. UNDERWOOD.

Bennett, N. C.,
Nov. 21, 1922.

HEARNE

Elsie, the little daughter of Mr. and Mrs. Charlie Hearne, died November 27, 1922, at the age of 2 years, 2 months and 15 days. A throat trouble was the cause of its death. Its suffering was intense, but of short duration.

Little Elsie was the only daughter of the home, and was a child of unusual intelligence and sweetness of disposition.

A goodly number of sympathizing friends gathered with the grief stricken parents for the funeral service and burial at New Elam Church on the day following its death.

May the Lord's comforting presence be sufficient for these bleeding hearts and broken spirits.

B. J. HOWARD.

DIED

At Williamsburg, Va., Dec. 1st, 1922, Mr. Mills V. Bracy, aged 78 years, 9 months and 16 days. He went through the Civil War. He was with Gen. R. E. Lee when he surrendered to Gen. Grant. He was a devoted father, a good neighbor and a faithful friend. He was

brought home and on Monday, Dec. 4th, his remains were laid to rest in the family cemetery. He leaves four children, two sons, Mr. Mills E. Bracy and Mr. R. S. Bracy, of Zuni, Va., and Mrs. W. H. Braswell, of Windsor, Va., Mrs. Carr Munford, of Zuni, Va., thirteen grand-children, one great grand-child and many friends. The Lord be with and comfort the dear bereaved ones.

H. H. BUTLER.

SMITH

The spirit of little Francis Watts, the infant daughter of Mr. and Mrs. Ralph Smith, Chapel Hill, N. C., took its flight November 5, 1922.

The death of this child would not have been a surprise at any time during the two months of its earthly stay; yet its passing brought grief to the parents.

Burial services by the writer in Manns Chapel Cemetery.

B. J. HOWARD.



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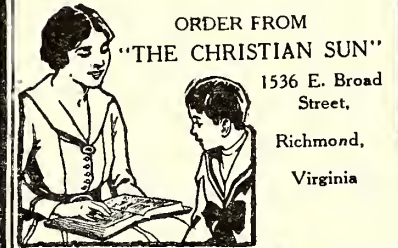
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tives and friends. His funeral services were conducted at the grave in the cemetery of Bethlehem Christian Church. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

DEATH

Mr. James H. Murry departed this life on the seventeenth day of Nov., 1922. He had lived to a ripe old age, being more than eighty years old. He joined Catawba Springs Christian Church early in life, and I think was one of the charter members. After holding his membership there for a number of years he moved to Plymouth Christian Church where he remained a member until his death.

A more devout Christian man would be hard to find, and it seemed that all who knew him believed in his Christianity. He was a man of faith and prayer and believed much in assurance of his salvation.

He leaves a host of friends and several sons and daughters, besides grand-children to miss him. May the Lord bless and keep these to meet him again.

J. LEE JOHNSON.

RESOLUTIONS OF RESPECT REV. J. W. PINNIX

The North Carolina Conference, in session at Hines' Chapel, McLeansville, N. C., November 16, 1922, notes with sorrow the death of our brother, Rev. J. W. Pinnix, which occurred at his home in Kernersville, N. C., March 8, 1922, at the age of seventy-seven years.

Whereas, It has pleased our Heavenly Father to take from our midst and his labors, Brother Pinnix, therefore, be it resolved:

First, That we bow in humble submission to the will of Him Who doeth all things well.

Second, That in the death of Brother

Pinnix the Christian Church has lost a faithful member and loyal worker.

Third, That we extend to the bereaved family our deepest sympathy in their great sorrows.

Fourth, That we shall cherish the memory of Brother Pinnix; and that these resolutions be spread on the minutes of this Conference and a copy sent to the bereaved family.

DIED

At his home, near Suffolk Va., Nov. 28th, 1922, Mr. Josiah G. Pierce, aged 71 years, 4 months and 7 days. He was a good Christian man and did what he could. He made a profession of Christ

when quite young and united with Antioch Christian Church and remained faithful until he moved near Bethlehem Christian Church and moved his membership there with his wife and died triumphantly in the faith of his Lord. He was married twice, first to Miss Sallie A. Gay, daughter of the late Elisha Gay. God blessed this union with six children, two dead, four living, two sons, Mr. H. B. Pierce, of Knoxville, Tenn., and Mr. C. G. Pierce, of Ivor, Va., Mrs. R. A. Butler and Mrs. R. A. Jenkins, of Windsor, Va., fifteen grand-children. His second wife, Miss Maggie D. Pruden, preceded him to the better land five weeks. He leaves four children, thirteen grand-children and many rela-

THE CHRISTIAN SUN

C B Riddle 6 1 23

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, DECEMBER 21, 1922.

NUMBER 51.

Christmas Day

"And Suddenly there was with the Angel a multitude of the heavenly host praising God"—Luke 2:13.

What sudden blaze of song
Spreads o'er th' expanse of Heaven?
In waves of light it thrills along,
Th' angelic signal given—
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry choir;

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever:
"Glory to God on high, on earth be peace,
And love towards men of love, salvation and release."

Yet stay, before thou dare
To join that festal throng;
Listen and mark what gentle air
First stirred the tide of song;
'Tis not, "the Saviour born in David's home,
To whom for power and health obedient worlds
should come."

'Tis not, "the Christ the Lord"—
With fixed adoring look
The choir of Angels caught the word,
Nor yet their silence broke;
But when they heard the sign, where Christ should
be,
In sudden light they shone and heavenly harmony.

Wrapped in His swaddling bands,
And in His manger laid,
The Hope and Glory of all lands
Is come to the world's aid;
No peaceful home upon His cradle smiled,
Guests rudely went and came, where slept the royal
Child.

But where Thou dwellest, Lord,
No other thought should be,
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt grace
The single heart to be Thy sure abiding-place.

Thee, on the bosom laid
Of a pure Virgin mind,
In quiet ever, and in shade,
Shepherd and sage may find;
They, who have bowed untaught to Nature's sway,
And they, who follow Truth along her star-paved
way.

The pastoral spirits first
Approach Thee, Babe divine,
For they in lowly thoughts are nursed,
Meet for Thy lowly shrine;
Sooner than they should miss where Thou dost dwell,
Angels from Heaven will stoop to guide them to
Thy cell.

Still, as the day comes round
For Thee to be revealed,
By wakeful shepherds Thou art found,
Abiding in the field.
All through the wintry heaven and chill night air,
In music and in light Thou dawnest on their prayer.

O faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?
High Heaven in mercy to your sad annoy
Still greets you with glad tidings of immortal joy.

Think on th' eternal home,
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue;
So shall ye tread untired His pastoral ways,
And in the darkness sing your carol of high praise.

NOTES-PERSONALS

Rev. E. B. Flory, pastor of the First Church, Berkley Ward, Norfolk, Va., promises that sermon he preached at the Eastern Virginia Conference in November, shall be forth coming very soon. Keep an eye on its appearance and read it.

Through Bro. J. M. Lambeth, we learn that the Rev. J. A. Ledbetter has accepted a call to the pastorate of the Reidsville Christian Church for full time service and has already begun his labors. Bro. Ledbetter is a man of ability and we wish for him and the Reidsville Church great usefulness in their united labors. Reidsville is an inviting field for a man who is not afraid of hard work.

The News Leader of Richmond gives a portrait of Rev. W. T. Walters, D. D., pastor of the Richmond Christian Church and announces that he has been elected secretary of the Ministerial Union of that City. We feel sure our brother will well represent our people in his work in the city and one evidence that we are right is the fact that the Ministerial Union of Richmond has called him to serve them as secretary.

Rev. D. A. Long, D. D., says he has never missed an appointment of his own making in all his ministry. That is a remarkable record for a ministry running through fifty years or more. Can any other minister in the Christian Church maintain such a record? We should like to know. Such regularity in making appointments and meeting them is to be most highly commended. Who else has such a record? Can you name the man who has?

The venerable Rev. J. W. Wellons, D. D., a man greatly beloved wherever he is known, although in the ninety-seventh year of his age, is still refusing to be placed on the shelf. He is soon to make a visitation to the Masonic Home for Aged People at Greensboro, N. C., where he will seek to lead the aged ones into the light of the way of life. God bless His aged servant as he seeks to help the needy ones so near to the sunset of life and may he gain many sheaves to lay at the Master's feet, when his day's work is done.

The Secretaries of the Various Conferences in the Southern Christian Convention are requested to forward their conference proceedings to the Editor of THE CHRISTIAN SUN, Henderson, N. C., if they wish to get the Annual any time soon. In preparing the minutes please do not use abbreviated words such as S. C. C. for the Southern Christian Convention, or A. L. for something which no one but your self understands. Please be prompt in sending in copy and by all means do not pile it in on us during the Christmas holidays. It is quite enough to be overrun with work, but to push on us during the Christmas holidays, and so refuse us even a breathing spell, is quite a cruelty, perhaps a thoughtless cruelty, but a cruelty all the same.

Rev. B. J. Earp, Newport News, Va., says: "Many of our people express to me their appreciation of THE SUN. We held our Church Day Dec. 3. Men and Millions was discussed, along with the general topics of the church. Several have expressed since that day their determination

to pay every dollar of their pledges. Yesterday, Dec. 10, we held a splendid Junior Endeavor Rally. Fifty-one of our Juniors were present and forty visitors. Four other societies of the city met us. "That is an encouraging message from the church at Newport News. We consider the attendance of fifty-one members with forty visitors is quite a good showing. If they will just stand with the society and make it active, the day will come when it will wield a great influence for the cause of our Newport News Church.

Rev. G. D. Hunt wants to know what about getting out THE ANNUAL this year. The Publication Committee of the Southern Christian Convention has recently authorized Prof. P. J. Kernodle, the managing Editor of THE SUN, to publish the Annual this year while they have put the editorial responsibility on the Editor of THE CHRISTIAN SUN, who may be addressed at Henderson, N. C. All matters for THE ANNUAL should be addressed to him. Do not delay sending, as the delay of one conference will delay the appearance of THE ANNUAL not a little, and then some one will be wishing to know, Why in the world is the Annual so long delayed? Well, it would not be so long delayed, we think, if the manuscript of the matter which is to go in to its pages, were given to us in good time.

Chaplain Rountree is preparing for the columns of THE CHRISTIAN SUN an article on, MY PARISH, in which he will tell our readers of the varied duties which fall to him in the service of Uncle Sam. We are very glad to have him do this so that our readers may know something of the life and work of a Chaplain. We are quite sure that many will have their notions of the work of Chaplain changed. He has not only important and exacting duties to perform, but he has many duties of the highest importance to the men under the control of Uncle Sam. Because of the many who know almost nothing of these varied duties and the necessity for them, we are very glad to have Bro. Rountree give the facts to our readers. We wonder if Bro. Elder could not do similar service by writing an article which shall set before our readers a definite idea of the work he is called upon to do as Chaplain in the United States Navy.

"From your hand, at least I guess it was from your hand, I received a copy of THE CHRISTIAN SUN—one of the most spicy, newsy and up to date Christian Journals that it has been my lot to read. For this present I assure you I am very grateful. I am sure I wish you the very best of success. I know by your ability, fitness, integrity and sense of right and wrong that THE CHRISTIAN SUN will be all that its many patrons wish it to be. You have my prayers and best wishes for your success—A. J. YOHEY, *Muncie, Ind.* No, brother, the copy of THE CHRISTIAN SUN you received was not sent by the editor, but by some other kind hand. Since you appreciate it, we wish we had sent it. Bro. Yohey is an old friend and stood by us in the trying days of service in Ohio. It is a real help to know that he is still in the land of the living and service for God and the right. Stand there, brother, till the work of life has been finished, and then we hope to meet again in the better country."

One of the South's able political leaders has been called home to give an account of his stewardship. Gen. Luke E. Wright, formerly Secretary of War and ex-Governor of the Philippines, died at his home, in Memphis, Tenn., on November 17th. General Wright was a native of Tennessee. He was a Democrat in politics,

but was first appointed to Federal office by President McKinley, who named him a member of the Phillipine Commission. Later he became vice-governor and then governor general of the islands. He resigned the latter position in 1906 to become Ambassador to Japan. During the year he spent in Tokyo he handled a number of delicate situations arising from California's protest against the "open door" as it applied to Japanese immigration. He resigned as Ambassador to become Secretary of War in President Roosevelt's cabinet. Following his resignation from this office he spent several months in world travel, afterwards returning and resuming the practice of law in Memphis. General Wright was of Scotch parentage, being the son of Judge Archibald Wright, for many years chief of the Tennessee Supreme Court. In addition to Federal offices held, General Wright was for a number of years attorney general of Tennessee. During the yellow fever epidemic of 1878 he remained in Memphis and directed relief work.

WHAT ABOUT THESE NEW DEPARTURES?

I believe one danger to the church in these days is the desire on the part of many to do some new things, or bring about some new change, not because such a thing is necessary, or the change needed, but just to be doing something new.

This desire affects not only the conduct, but undermines the faith of men. For example, to believe the Bible is God's word, that Jesus is the Son of God, that one must be born again in order to be saved, are old truths, and many are turning away from them to the newer, or modern idea, that the Bible is just one of the many good books, and men don't have to be born again to be saved, and that Jesus, after all, was just a good man.

I believe if the church is to succeed, she must stand by the definite fundamental truths, that the Bible is the Word of God, that Jesus is the divine Son of God and man's only Saviour, and that we can make real progress only in proportion as we recognize His program for our lives.

I believe that one of the mistakes of our Christian Church in the past has been the over-emphasizing of our fifth Cardinal Principle, and a too little emphasis on the other four great principles of our church. The fifth principle when taken with the other four is all right, but when taken alone, and apart from the other four Principles, it loses some of its greatness. I have known people to claim the right to do certain things that were un-Christian, basing that right on that fifth Principle of our church. I have also observed that men make the same claim for new ideas, whether they are in keeping with the Bible or not.

Would it not be wise for our church to lay a new emphasis on our principles, Christ our only Head, the Bible our only rule of faith and practice, and Christian Character the test of fellowship, and the other two principles will then naturally come in, and continue to prove their right to live.

We must get closer together as a church, there must be a new loyalty among our people to our church, each church, and each member of each church must recognize that they are a part of the whole church, before we can go forward as we ought. And I know of no better way to bring about this result, than to emphasize anew that Christ is our Leader, the Bible our rule of faith and practice, and that Christian Character is our test of fellowship.

J. F. MORCAN.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

THE VIRGIN BIRTH.

The day of real conflict over vital issues is upon us. The enemies of the gospel no more care to waste their strength in attacking mere personal opinions—they are seeking to pull down the strongholds of truth, such as have been given to us through inspired men. Years ago much was said of "Falling from grace," or "foreordination, predestination and election," together with other thought of like character, but now these questions are rarely mentioned: The so called scholars and big men are reaching after bigger matters. They no longer give themselves to such ideas as are not vital to the very life of Christianity, but to the strongholds of the truth of Bible teaching. You do not hear of scholars now undertaking to settle the question of the mode of baptism, falling from grace, foreordination, predestination and election. Now they are tackling bigger questions—bigger as they call them. The favorite points of discussion are along the lines of the fundamental truths of Christianity, such as the Virgin Birth of Jesus, Deity of Christ, Miracles, Atonement, the resurrection of our Lord, and many others of like character, such as constitute the ground work and pillars of the truth. There seems to be no question as to the purpose of these men, many of them preachers of the Word of God. Any man who attacks the ground and pillar of the truth is beyond all reasonable doubt the enemy of Christianity, and as such they seek its overthrow in the substitution of human teaching for divine revelation.

One of the first things they do is to reduce the character and standing of Jesus to the level of a mere man. A good many of them hold that He was ignorant and therefore did not know the truth, as to many things that were said to have been declared by Him. If they can get the people to believe that Jesus did not know what He was talking about, when He was giving out some of these vital truths, then may some be led astray.

One of these truths, which they have so violently attacked is the Virgin Birth of Jesus. They hold that such a thing is unreasonable—that it is the outgrowth of tradition, or superstition, or ignorance. If you produce the testimony of the gospels themselves, they immediately declare that most of the New Testament writers have nothing to say touching such a thought, and therefore, notwithstanding the very explicit statement of Matthew and Luke, they decide that it is impossible to think of such a thing as Mark and John and the Apostle Paul having nothing to say to such a birth, and at once they concluded that the Virgin Birth is a myth—that there is nothing to it, and they do in the face of the fact that Matthew and Luke both declare the doctrine in the plainest possible terms.

Let us hear the utterance of Matthew bearing on this subject. He says: "But while he thought on these things, behold the angels of the Lord appeared unto him in a dream, saying: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS; for He shall save His people from their sins"—Matt. 1:20-21.

Do you wish any plainer language than this? Then let us turn to Luke, 1:35, and read as follows: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God." Is that not plain enough? Suppose two of the Apostles did not mention the Virgin Birth, what of that? Two others did mention it and declared it as plainly as human language can make it. Suppose two did not mention the fact, even then two others did mention it and in very plain language and in an emphatic way. If the Holy Ghost saw fit to use Matthew and Luke to state the fact, why might He not do it, without subjecting Deity Himself to the indignity of the doubt of His Word? So far as we know there is no reason to believe that God ever promised that every truth announced to man should so be announced by all the four Evangelists. Two of them announced the truth of the Virgin Birth of Jesus, why was it necessary to have it repeated by the other two? No one can answer that, indeed, no one would try to dispute it unless it was an infidel, or a modernist.

But why should any man seek to establish such a claim? Oh, it seems to be the ambition of some to deprive the world of a divine Savior, and when they have done that, what have they accomplished? Nothing but to plunge the world into deeper darkness and ruin. Do you doubt the statement? If they establish the fact that Jesus was the bastard son of Joseph and Mary, that at once deprives man of a Savior, for we know that no ordinary man can save fallen humanity. It is clear then that if Jesus can save to the uttermost them that come to God, through Him, He must be more than man—He must be divinely endued from on high.

Many seem to doubt that God could, or would, make a man as he is supposed to have done in the case of Jesus. Anselm, one of the ancient fathers in the church, said that God could make a man in any one of four ways, viz.: "From a man and woman, as constant custom shows; From neither man or woman, as in the case of Adam; From a man without a woman, as in the case of Eve; or from a woman without a man, as in the case of the Son of God." No doubt that Jesus was brought into this world, as a man, without a man, but through Mary. This being true, Jesus had the qualifications that no other man in history has had to become the Savior of the world. The Holy Ghost was His father and Mary was His mother. His Virgin Birth, therefore, becomes the basis of humanity and of His divinity, and putting the power of the human and the divine together, we have a being at once unique and qualified by His lowly human nature to reach down to man and lift him up to God and at the same time reach up to God and command the powers of the world to come to rest on man unto his salvation in Christ.

When a man talks of there being no such thing as a Virgin Birth, let him keep in mind that his plea has nothing else in it but to deprive all humanity of the power of salvation, and if that power be taken away, then it is woe indeed to man, for there is no other way to have salvation, even imputed to him. Verily we may say if there be no Virgin Birth, then there is no salvation, and we of all men are most miserable. When a man says there is no such thing as a Virgin Birth, he is either speaking ignorantly, or blasphemously, and either case he is not at all fitted to be a teacher of the sons and daughters of men. We consider the Virgin Birth as a basal fact in the plan of salvation. Let us keep it there, till He comes.

UPON WHAT DO YOU DEPEND IN THE TIME OF A STORM?

We ask this question because we wish our readers to answer it. But before you answer this question, we ask that you will read this article to the end and then tell us upon what you depend for guidance and safety when you are battling with the mad storms of human passion and human thought. Do you depend upon yourself? Do you depend on human opinion as to what course you will take and upon what you will depend for guidance in the time of conviction.

That you may learn to be careful and discriminate closely in choosing your guide over the uneven ways of life, we ask that you will read of the mistakes others have made, and we wish that you may notice in each instance that these misguided people were put out of the way in their thought by choosing a wrong dependence in shaping their ways. *The North Carolina Christian Advocate* presents the point we wish you to study before you give your answer. It says:

"Copernicus in the sixteenth century taught contrary to existing belief that the earth is not the center of the universe, but that the earth and planets revolve around the sun. Martin Luther denounced him as a fool for writing thus in defiance of the Scriptures, and Melancthon insisted that such mischievous doctrines should be suppressed by secular power. Poor old Galileo, though a devout Catholic, suffered to the end of his long life the inquisitorial powers of Rome for daring to teach that the earth moved around the sun and other notions about the stellar universe as previously set forth by Copernicus. Furthermore, the Roman Catholic Church condemned the Copernican astronomy and up to 1822 it remained a damnable heresy in the edicts of Roman Catholicism to teach that the earth went round the sun."

Now can you guess why these great men went astray in their thoughts as to the great questions in which they were so deeply interested? I think we may. Why did Martin Luther make the mistake of calling Copernicus a fool? Was he not depending upon the Bible for the attitude he held? Undoubtedly he was. Then why did he make a wrong conclusion. It was not because he did not depend on the most dependable element in human thought, but because he misinterpreted its statements. Why did Melancthon make a similar mistake? Undoubtedly for the same reason. They did not in that early day get a right viewpoint and they were misled. Why was it that Galileo was made to suffer because of his teachings. It was undoubtedly ignorance on the part of the men and women who stood against him. Thus we are able to see clearly that we need to know the facts involved before we get too far. Well, but did not Luther, Melancthon and others who made these mistakes know their Bibles? Yes, in part they did, but in part they did not. The light of their day had not made clear to their minds the meaning of many of the things on which they were sitting in judgment, and consequently they failed to get the truth. The Bible was correct, if only they had understood it. The editor of *The North Carolina Christian Advocate* seems to insist that because the Bible is a book of religion that it is not a book of science. We make the statement boldly and fearlessly that the Bible is the most accurate book in the world on the facts and principles of science. Some of our beloved confreres hold that the Bible is a book of religion and not of science. We go a step further and say that the Bible is the most dependable in matters of science of any book with which we are acquainted. Of course, it does not deal with every phase of modern science,

but on many matters it does, and we do thoroughly believe it is the most reliable for accurate information of any of the books written.

A little later we mean to show that this statement is not a mere fancy, but a reality. Therefore, taking in the situation with reference to science and the Bible, we wish to say that the Bible and the science it teaches is the most reliable guide within the reach of man. Whenever modern science takes a stand against the Bible, we take a stand against modern science. God is the author of the Bible and at the same time the author of all true science, and of necessity they cannot be in opposition, the one to the other. So after all, in choosing a guide in the matters of human life, let us stand by the BIBLE, first, last, and all the time. It is the only safe guide in human life for the men and women who mean to be true to God and true science and the Inspired Word of God. Here let us rest for a time, assured that God is always true.

A MISLEADING LIGHTHOUSE.

Of all the dangerous things in human life, we know of not many things that are more dangerous than a false lighthouse. On a dangerous coast a false lighthouse may wreck many a passing ship and destroy the lives of thousands of men and women and children, just because it was taking the place of a lighthouse, but was in fact not a lighthouse at all. You see when a thing calls itself a lighthouse and puts itself in the place of a lighthouse, there are many people who will without investigation take it for a lighthouse and undertake to depend on it for safety, and so be led to ruin. That is all literally true in our modern civilization and no doubt many have been misled by false lighthouses on the shore, bordering on the pathway of life.

One of our exchanges tells of a most interesting case of this kind in another sphere. It declares that a certain Bishop in the Episcopal Church fought prohibition and so himself became a false lighthouse and led many to go wrong as to the prohibition of the liquor traffic. A Bishop of course was supposed to be capable of giving out the true light, and no doubt he was capable, but he failed to do it. Rather he presented the darkness of this world and so directed many in the narrow way that leads to death.

This fact suggests the importance of true lighthouses all along the shores of time. Every Christian is to let his light shine, and in so far as he does, he becomes a true lighthouse, pointing men and women in the way of life. In so far as he takes the place of a lighthouse and then fails to reflect from his own life and thought the true light, he becomes a false lighthouse and leads men and women astray. The preacher, the teacher, all men who go out as light-bearers and then give a false light, they are themselves false lighthouses, doing great damage to the people who may come under their influence. Well, did Jesus say: Let your light shine that men may see your good works and so glorify your Father which is in Heaven. Your light may be a small one, but if it is big enough to look like a lighthouse, you will do well to be careful of how your light shines, or you may come to be a false lighthouse, and so lead people to ruin on the rocks of sin and selfishness.

Up to this writing only one Conference secretary has sent his minutes to the publication office, and these are now in type waiting others to follow. State the number of copies to be printed for your Conference, when minutes are sent to the editor.

THE STAR OF BETHLEHEM.

By REV. CLARENCE H. BENSON, KOBE, JAPAN.

What was the star of Bethlehem? Was it just like the other brilliant orbs that stud the sky?

Much has been written upon this subject, but as a student of the stars I have many reasons for believing that it was a natural phenomenon rendered spectacular by the time in which it appeared.

Not that I have any doubt that it could have been a supernatural occurrence but because the natural is perfectly rational. God frequently uses the natural rather than the supernatural to accomplish His purpose.

First of all, the star was not in the east. If it had been, the wise men necessarily would have come from Europe or Africa, or more directly, from the depths of the Mediterranean. When I was a boy I could not straighten out the directions, but it is very simple when we read the passage, "the star of the east." The star appeared to the people east of Bethlehem but it was in reality in the western part of the sky. The translation would be less misleading if the text read, "The star which they saw while they were in the east."

Kepler's Discovery

In December, 1603, Kepler noted a conjunction of Jupiter and Saturn joined in March by Mars. These three journey together until October when they were further distinguished as a mark of interest by the appearance of a brilliant new star which gradually faded, disappearing entirely in February, 1605.

Kepler calculated that Jupiter and Saturn were similarly in conjunction during the year 6 B. C., in the constellation Pisces, Mars having again joined them the following year.

Subsequently astronomers have corrected Kepler's data with the result that we know positively that in 7 B. C. there were three conjunctions of the two great major planets in May, September and December, in the constellation Pisces.

Hence it is supposed that the Wise Men who were students of the stars and also had a knowledge of Jewish prophecy, associated the two in May, and upon their second conjunction in September, started for Judea or the "fish land" suggested by the constellation in which the phenomena took place.

Before they arrived at Jerusalem the planets separated, but upon leaving Herod in December, to their great delight, they perceived for the third time that the planets were united and Mars was in the immediate vicinity.

Kepler's theory was so plausible as to be generally accepted as a rational explanation, but it has never been without its difficulties, and in the light of more recent astronomical knowledge can be supplemented by a more plausible supposition.

The wise men even of that ancient day would not likely confuse the familiar planets with "His star in the east." Moreover these planetary conjunctions were at least two years prior to the generally accepted date of Christ's birth.

It is more likely that these oriental scholars had learned from the Jewish traditions of Babylon and Susa that "there shall come a star out of Jacob and a Scepter shall arise out of Israel" and that this constituted the redemptive hope of the peculiar people of captivity. The extraordinary conjunctions of the planets first attracted their attention and led to their observation of the heavens for some new star. The three remarkable contacts between Jupiter and Saturn with the addition of Mars to their field of vision were sufficient phenomena to arouse their an-

ticipations and stimulate their vigilance for the resplendent revelation of a luminary of royal radiance. In this they were not to be disappointed.

A New Star

The famous conjunctions of Jupiter, Saturn and Mars in 1603 were followed by the flashing out of a brilliant new star in the constellation Ophiuchus. According to Kepler this magnificent orb for two weeks rivaled the light of Venus and was visible to the light of nearly a year and a half.

Had the eminent astronomer suggested his famous new star as the explanation of the Star of Bethlehem there is reason for us now to believe that his hypothesis would have been correct. Exhaustive examination of Nova Auriga (1892) and Nova Persei (1901) revolutionized many new fields of observation.

It is now confidently believed that these brilliant orbs that have flashed out from time to time are the result of an awful collision of two burnt out suns too remote to be visible except by the conflagration resulting from their terrific impact.

The nebulae created from such tremendous celestial bodies crashing together is the basis of new solar systems and the beginning of new planets. Why should not the heavens provide a fitting illumination to honor Him who was to be the "Light of the world?" Why should not new worlds be created to magnify the earthly entrance of Him who "maketh all things new"?

The Chinese Records

While western historians are silent regarding the appearance of a new star about the time of Christ that does not disprove it. Archeological research may yet reveal a written witness of this heavenly vista.

In the annals of the Chinese Empire there is historical evidence of the bursting forth of such a luminary in the western sky. In fact in the records of this venerable nation there is not only the official declaration of the appearance of this extraordinary star, but also the additional information that it marked the birth of a great saint who introduced his religion into the world.

It is not improbable, then, that the entrance of the King of Glory upon earthly scenes was manifested by a mighty cataclysm in the heavens and the formation of new worlds at the very hour He came to save the planet called Earth.

As the Chinese annals state that this brilliant orb appeared in the southwest it is not unlikely that the wise men who had been preparing themselves for this event, immediately set off in this direction.

The logical home of the Magi, as their name indicates, was in Media.

Now those who are familiar with the topography of western Asia will understand how the western traveler is diverted by the great Arabian desert to the north in the direction of Nineveh.

Thus as the Magi moved up the Euphrates valley they must have been conscious that in making this great detour they were moving away from the direction of Jerusalem, the point in the southwest to which the star plainly pointed. But they must have also been aware of a more serious circumstance. Their guiding star was deserting the evening sky and disappearing into the glory of the setting sun.

Why the Wise Men Inquired

The apparent eastward motion of the sun among the constellations is so rapid that a star appearing directly overhead at sunset in three months will have passed into the realm of the ruler of the day.

Then if the Star of Bethlehem had first appeared as high as forty-five degrees above the western horizon these Median astronomers could not have proceeded much more than a month's journey before their leading light would have been lost in the powerful rays of the sun.

Now this is probably just what happened. Coming from Media, the Magi moving at the rate of twenty miles a day, would have been able to reach the upper course of the Euphrates before being bereft of their nocturnal guide. But here their undoubted acquaintance with Jewish prophecy came to their assistance and conducted their course southward toward Jerusalem, the point plainly designated by their celestial conductor in the early part of their journey.

From the Euphrates it would take nearly a month to reach the Jewish capital, and it is not surprising after this long period of darkness that they should seek light from the authorities of that city.

Moreover, it is evident from the entire conversation that took place in Jerusalem that these oriental scientists had lost their heavenly beacon and were now dependent upon the direction of human agencies.

Indeed it ought not to have been a difficult matter from the prophetic information provided by the chief priest and scribes to definitely locate the new born babe in the small village six miles distant.

They were not able to point out the new star to Herod but in answer to his urgent inquiries related the remarkable conjunctions of the planets as well as the appearance of a hitherto unknown star in the heaven. As the phenomenon of the planets had taken place nearly two years earlier we can understand why Herod took precaution to have all the babes "from two years and under" included in the Bethlehem massacre.

The Star Re-discovered

But how can the reappearance of the luminary be explained and especially that very difficult passage, "the star went before them till it came and stood over where the young child lay"?

I grant that such behavior is contrary to the movement of any heavenly body. Still to call it a "meteor supernaturally suspended" does not relieve the situation. No distant sun, planet, comet or even celestial meteor could make any perceptible movement in the short journey from Jerusalem to Bethlehem that would follow out a literal interpretation of the passage. Nothing but a terrestrial illumination a few hundred feet at the most above the earth could answer the purpose. Such would have been recognized and recorded as a pillar of fire, similar to that which conducted the children of Israel and rested upon the tabernacle.

But it is only too apparent that the beacon that cheered the hearts of the Magi after they left Jerusalem was the identical star that had been their inspiration and instructor from the beginning. These oriental astronomers did not designate it as a pillar of fire, but because it undoubtedly partook of the appearance and behavior of the most massive and majestic objects of God's creation they recognized and recorded it as a star.

What it seems to me more likely happened is, that during the month that the Magi were moving south to Jerusalem their lost luminary was passing into the morning sky. By the time they left the conference of scientists in Jerusalem it would have been high enough above the horizon to have made an imposing sight before sunrise.

It was this re-discovery which brought so much joy in their hearts. As it now appeared in the southeast it confirmed the testimony of the prophets that their journey was at an end, and even

if it did not beckon them on to Bethlehem as it rose to the zenith with the advancing day it would be literally true that sooner or later their cherished heavenly guide "stood over where the young child lay."

That these men of recognized intellectual attainments should have failed to understand the disappearance of this star is not surprising when we know that the astronomers of their time never guessed that Mercury or Venus were the same planets when they were on the eastern and western sides of the sun.

The Greeks called Mercury Apollo when it was morning star and Venus accounts for the sudden appearance of the Star of Bethlehem while the apparent western movement of all fixed stars can best adapt it to the direction, time and length of the journey of the magi.

The re-appearance and recognition of this star upon the eastern horizon is the best explanation of the great joy of the wise men while its ascendancy toward the zenith would permit it literally to "stand over where the young child lay."

A THRILLING STORY OF THE THREE WISE MEN.

"CENTRAL THOUGHT: *Behold, there came wise men*"—*Matt. 2:2.*

AN APPEAL TO YOUNG PEOPLE TO WALK IN WISDOM'S WAY.—BY REV. W. G. MOORE.

Jesus spoke of His disciples as sheep. "My sheep, hear my voice." The metaphor is not only true in the realm of Christianity; it is race-wide in its application. The millions of earth are following. Comparatively, there are but few leaders, some of whom are unfit. History's pages are replete with the tragic stories of the foolish and the beautiful, thrilling stories of the wise. In the light of overwhelming evidence in favor of the latter, we should make our choice, with the assurance that our lives will thus be founded upon the Rock which the storms and floods of time cannot move.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the flood came, and the winds blew, and beat upon the house; and it fell not: for it was founded upon a rock."

Naturally, we want to know more about the Wise Men than what is given to us in the brief account of their visit to the infant Saviour as recorded in the second chapter of Matthew. The brevity of the account is, perhaps, best explained by saying that the writer was interested only in the essential facts of the story. There were Wise Men from the east to Jerusalem; they were inquiring men: "Where is he that is born King of the Jews?" They discovered Him and rejoiced; they worshipped Him, and presented unto Him their gifts of gold, frankincense, and myrrh; and they were warned in a dream that they should not return to Herod, so they departed into their own country another way.

With these bare yet meaningful facts, the Biblical account closes.

From extra-Biblical sources, however, we have some information which adds much to the bare facts of Matthew's account. For example, Eder-shim, in his "Life and Times of Jesus," tells us that from the year 120 B. C. to the year 600 A. D. the kings of Arabia, from which country these Magi doubtless came, were believers in the Jewish religion.

Outsiders sometimes see more in what we believe than we ourselves. It was the Queen of Sheba, whose vision comprehended more than mere magnificent material display, who said of

Solomon's reign: "The half has never yet been told." It was certain Greeks who came and said:

"We Would See Jesus".

It was the Wise Men who came from afar, inquiring: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." It was a foreigner studying, in one of our own theological seminaries, who said, not long ago: "Our country will be Christian before America."

In the visit of the Magi we have an incident of surpassing imaginative beauty. Literature and art have vied with each other in portraying the singular grandeur of this wonderful story.

The world prefers to believe that these Wise Men were only three. And they are represented in art as men of different ages. The reason why they are so represented is due to a tradition which comes to us from the great traveler, Marco Polo. He tells us that when he came to the East he made every effort possible to find out more about these Wise Men. In a certain place he was shown their tomb, but this did not satisfy him. He traveled on, and finally came to a little village where the inhabitants worshipped fire. When he inquired why the village bore a certain strange name, he was told that the village was so named because three Wise Men, who were kings, journeyed from this place in the long ago to worship a Great Being who was born in the West, and whose star they followed. He recounts that when they came to the stable in Bethlehem they went in one at a time. First, the old man, and instead of finding what he expected, he found an old man, who conversed with him. Next, the man of middle age entered. He was surprised to find a teacher of his own years. And, last, the young man, who was nonplused to find himself in the presence of a young prophet. And, finally, they all went in together and beheld the infant Christ. Each saw in Christ the reflection of his own condition: it took them all to see Him as He was—Christ, the infinite, adaptable Saviour: the Christ of youth, the Christ of middle life, and the Christ of our declining years.

This wonderful visit of the Magi suggests to me one important consideration, namely, **THEY WERE WISE MEN.**

Solomon's choice was wisdom. He had comprehended the magnitude and solemnity of the regal task, and so he prayed: "Give me wisdom." And I am convinced that the wisdom of these Wise Men was akin to that which God gave to Solomon, and which produced such beneficent results in Israel prior to the time of Solomon's defection and sin. These Magi, in their far-off country, yet not without means of comprehending God, realizing the magnitude of life's task and obligation, had cried: "God give us wisdom."

They Followed His Star.

And from what practical viewpoints may we view their wisdom today?

1. *They were wise men because they read the message of God in nature.*

The simple yet beautiful statement is: "They followed His star." It is all right to be stargazers if the stars lead us to God. David, like the Magi of the East, was a student of nature. In his study of the heavens he passes in his thought and description from the grandeur of nature to the sublimity of nature's God. Who can forget the poetic beauty and picturesqueness of the nineteenth Psalm, in which the writer climbs by fine poetic climaxes from nature to nature's God:

"The heavens declare the glory of God; and the firmament showeth his handiwork, Day unto

day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

From the grandeur of nature he passes to nature's God:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

And then in the closing verse he reaches that wonderful climax of humility and trust:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

"The graceful form and beauty of nature are but the wall which hides from view the fact of the Infinite. The springtime, with its birds of song; the summer, with its fragrant flowers; the autumn, with its faded leaves; and the winter, with its falling snows, are but the manifestations of the Infinite Spirit. Nature is His mantle, which He hath woven in the loom of time. From the waves that play sportively on the seashore to the stars that keep vigil in the sky is His power at work. In the song of the bird, the purple of the violet, the blush of the rose, the beauty of the sunset, the roar of the thunder, the moan of the ocean, the dawning light, and the springing green is His glory revealed."

The Voice of the Stream Becomes the Voice of God.

I was charmed not long ago in reading again Sidney Lanier's beautiful, rhythmic poem entitled "The Song of the Chattahoochee," to observe how he listens to the voice of the stream until he hears only the voice of God, who calls to the ministry of duty;

"But oh, not the hills of Habersham,
And oh, not the valleys of Hall
Avail: I am fain for to water the plain;
Downward the voices of duty call,
Downward, to toil and be mixed with the main,
The dry fields burn, and the mills are to turn,
And a myriad flowers morally yearn,
And the lordly main from beyond the plain,
Calls o'er the hills of Habersham,
Calls through the valleys of Hall."

Charles Darwin, after studying nature for years, and then writing his "Origin of Species," gave up the religion of Christ and penned the following words which expressed his hopeless outlook: "I must be content to remain an agnostic." How different from the pessimism of Darwin is the radiant, Christian optimism of the poet Bryant, who studied nature and saw in it the unmistakable evidences of nature's living, personal God. In the last stanzas of his poem "To a Waterfowl," he says:

"Thou'rt gone; the abyss of heaven
Hath swallowed up thy form; yet on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.
He who, from zone to zone,
Guides through the boundless sky thy certain
flight,
In the long way that I must tread alone
Will lead my steps aright."

How essential it is for us that we shall be able, like the Wise Men, to read the message of God in nature.

God as Seen In Human History:

2. *They were wise men because they read the message of God in history.*

God has manifested Himself in history. Undoubtedly these Wise Men were thoroughgoing believers in that philosophy so aptly expressed by William Shakespeare, the great English dramatist: "There is a divinity that shapes our ends, rough-hew them how we will."

I have already indicated that these Wise Men were of the Jewish faith, and doubtless it is not too presumptuous to say that they had acquainted themselves with all the available religious literature of the Jews. From the time that Abel kindled his altar fire outside of Eden to the clarion call of Isaiah, the messianic prophet, they had painstakingly and prayerfully traced the stately steppings of God in the affairs of the Chosen People. No doubt that vague prophecy in Genesis, "The seed of the woman shall bruise the serpent's head," in comparison with Isaiah's pen picture of Jesus as the suffering Messiah, and Micah's prediction of a birthplace in Bethlehem, had added intelligence to a zeal which expressed itself in the quest for the Saviour. Any way, they saw God in history.

God Alone Can Claim It.

"What we need," said General Gordon, "is a profound faith in God's ruling all things."

John Wesley quaintly remarked: "I read my newspaper to see how God rules the world."

Abraham Lincoln spoke the following memorable words during the dark days of the Civil War: "Now, at the end of three years' struggle, the nation's condition is not what either party or any man desired or expected. God alone can claim it."

Dr. Lyman Abbott, the great preacher and theologian, said: "I no longer look back for the evidence that God was in history—though I believe He was in history—but I look about me to see Him in history now."

Recall, if you will, the fate of the Spanish Armada, of Napoleon's campaign against Moscow, where on the memorable night of cold twenty thousand horses perished and the strength of the French army was utterly broken. Here God used the cold as He may have used the pestilence in the destruction of Sennacherib's army. The great Victor Hugo says that the defeat of Napoleon at Waterloo was due to a shower of rain, which in the early morning rendered the roads unfit for the movement of artillery. He says that in this way Providence defeated the Man of Destiny.

Professor Creasy tells us about the decisive battles of history. The following is the sum of his ten lectures: All races are under guidance: those people that listen to the voice of God advanced rapidly, and those cities like Carthage and Thebes, that refuse restraint and rebel against His guidance, are brought to desolation and ruin. God has thought out in advance His plan for each city and nation, and those that rebel are cast out of the universe, where God rules and guides as supreme Lord and King. That nation

alone shall live that accepts the guidance and obeys the laws of an overruling God.

What is this revelation? It is "conscience, the whisper of God in the soul of man."

A boy was seen one day lounging around a circus tent. If there is anything in the world tempting to a boy it is a circus, and knowing this, a gentleman said:

"Come, young man, and let us go to the circus."

"No," said the boy, "father would not like it."

"But your father need not know it," said the man.

"But I will know it," said the boy, "and when father comes home tonight I shall not be able to look into his face."

How important, young people, when your life's work is finished, the evening shadows are gathering, and our home-going is nigh, to be able to look up into your Father's face and say like Paul: "I have fought the good fight, I have finished the course, I have kept the faith."

The Wrath and Folly of Man Praise God.

Think of that nation which accepted the philosophy of Nietzsche and rejected Christ. Her boasted Hindenburg line was broken, and no doubt in the aftermath of war's humiliation and defeat God speaks: "Righteousness exalteth a nation, but sin is a reproach to any people. Pride goeth before destruction, a haughty spirit before a fall."

We should think today, young people, of how God within recent years has made the infidelity, wrath, and conceit of the nations of the earth to praise Him by breaking them in pieces and ushering in this new day of incipient world democracy.

"Right forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

3. *They were wise men because they read the message of God in their own hearts.*

God reveals Himself in the human heart. In the picturesque language of Genesis this revelation is thus described: "They heard the voice of God walking in the garden in the cool of the day." When the day's work was finished and the quiet of the evening lent itself to retrospect, how many times have we heard the footfall of God as He walked in the garden of our heart?

In poetic language David describes this revelation in his own heart: "As the heart panteth after the waterbrook, so panteth my soul for Thee, O God."

One of the church fathers said: "O Lord, Thou hast made us for thyself, and our souls shall be restless and hopeless until they rest and hope in Thee."

In the language of the text this revelation is thus graphically set forth: "Where is He that is born King of the Jews? For we have seen His star in the east, and are come to worship Him."

Above the horizon of all religious consciousness this star has risen and the impulse to worship has followed.

We Meet God In Conscience.

Dean Stubs tells us how at last we shall meet God in our consciences:

"I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In a land where the years increased.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might;

The vision of all my past life
Was an awful thing to face,
Along with my conscience sitting
In that silent, solemn place."

Like the wise men listen to the voice of conscience "the whisper of God in the soul of man."

4. *Finally, they were wise men because they brought their best to the Saviour.*

Their costly gifts of gold, frankincense and myrrh were the best that they had.

Today the scene in the house of Simon the leper, illustrating the same beautiful spirit of giving, comes across the feverish centuries, asking you if you are as faithful to the best impulses of your hearts as the woman was to hers. Are you breaking a single flask of precious ointment in disinterested self-forgetfulness in behalf of any needy child of the eternal Father?

Now, as then, the real struggle for life is not for bread and clothing, but for ideals, for truth and purity. The bolshevistic bread-seekers of Russia are torn asunder by internecine war and starving. They have lost sight of that which is fundamental to bread—that Christian idealism which lifts man above the law of the jungle.

It is related that a famous artist once painted a picture of the divine Christ pointing to lilies of the valley. When the people gazed upon the work of art they were specially impressed with the delicate proportion of the lilies, and when they left the picture gallery they each and all exclaimed: "What beautiful lilies." When the artist heard this he seized his brush and went to his picture and struck out the lilies, exclaiming: "No work of mine shall hide the Saviour."

Let Not Works Hide God.

No work of yours, my young friends, should hide our precious Saviour.

Not many months ago the daily papers were filled with descriptions of the work being done in the city of New York by the famous orthopedic surgeon Dr. Lorens, of Australia. When it was officially announced that the great bloodless surgeon would hold his clinic at a certain hospital, before daybreak of the morning when the clinic was to be held hundreds of fathers and mothers with their crippled and deformed children thronged the hospital. When the hour for operating arrived and all were admitted that could be accommodated, hundreds of other anxious fathers and mothers held up their deformed children and cried: "Lorens, Lorens, save our children." How the world needs the ministry that has the healing touch of the Master!

"The bread that bringeth strength I want to give.

The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears:

Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way.

Live this message, young people, read God's message in nature, in history, in your own hearts, and give your best to the Saviour, and

"Thy feet at last shall stand on jasper floors;
Thy heart at last shall seem a thousand hearts—

Each single heart with myriad raptures filled—
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul."

The quest of all quests is the quest for the Saviour and the wisdom of all wisdom is to be able to read His message and bring our best to His feet.

THE DEITY OF CHRIST AND HIS VIRGIN BIRTH.

BY REV. WILLIAM LEON BROWN,
GREENFIELD, O.

Whom do men say that I, the Son of man, am?" (Matt. 16:13) was the question which Jesus asked His disciples. They answered by saying, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." From that time until the present, men have been discussing this same question. There are those who believe Christ to have been a mere man; others think that He was more than man—even superior to the angels; while still others, believe Him to be the eternal God. Let us search the Scriptures, that we may ascertain the facts.

What the Bible Says

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (Isa. 7:14).

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The mighty God; The everlasting Father, The Prince of Peace (Isa. 9:6).

In the first of these passages from Isaiah, written 758 B. C., it is plainly declared that at some future period, a virgin would be distinguished by the name "Emmanuel." Accordingly, in Matthew 1:18 we read, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." In Luke 1:35 we are told that the angel in speaking to Mary said, "That holy thing which shall be born of thee shall be called the Son of God." "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger" (Luke 2:6-7). "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22-23).

In our second quotation it is stated that this same child, to be born of the virgin, would also be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Now, the fact that "Emmanuel" and the other titles here given, have not been the names by which Jesus has usually been distinguished is a matter of no significance, since His revealed character was and is exactly what these names imply, and, since speaking of Himself He makes the following declarations:

1. "Before Abraham was, I am" (John 8:58). He does not say, "Before Abraham was, I was;" but "Before Abraham was, I AM." The use of the present tense denotes, not only that He existed before Abraham, but that He exists through all time.

The same expression occurs Exodus 3:13-14:

"And Moses said unto God, Behold, when I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Here God distinguishes Himself by the name, "I AM," because all time centers in Him as the self-existent and eternal Jehovah. Also in the next verse God says, "This is my name forever, and this is my memorial unto all generations" Hence, for the same reason, Christ declares that He is "I AM." Christ is therefore, according to His own testimony, *the self-existent and eternal God.*

2. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Here Jesus calls Himself *the only begotten Son of God.* If this statement is true, God *can have no other Son than Jesus.*

3. "All men should honour the Son' even as they honour the Father (John 5:23)."

Here Jesus places Himself on an *equality with God—demanding equal honor with the Father.* In numerous passages He speaks of Himself in language which none but God could truthfully apply to Himself.

Think of These Claims of Jesus

All power is given unto me in heaven and in earth (Matt. 28:18).

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (John 17:5).

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a sheperd divideth his sheep from the goats (Matt. 25:31-32).

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (Matt. 11:27).

If ye believeth not that I am he, ye shall die in your sins (John 8:24).

This last utterance was equivalent to declaring that if men denied His Godhead they would be eternally lost.

How could it be made plainer than in the language above quoted, that Jesus declared Himself, *not only to be super to all created beings,* but that He is JEHOVAH?

We have heard it said that Jesus, in substance, acknowledged that Joseph was His father, because He allowed it to be so "supposed" when He was "about thirty years of age" (Luke 3:23).

It is a common thing for people to address seniors as father or mother, when they are aware that no relationship exists!

So, the young prophets are called the sons of the prophets and these style the eldest, fathers. "My father, my father," said Elisha to Elijah (2 Kings 2:12). Father is a term of respect which inferiors give to their superiors, and servants to their masters; "My father," said Naaman's servants to their master (2 Kings 5:13).

Therefore, even if Jesus addressed Joseph as father, it would not indicate that in reality He recognized any such relationship. But it matters not how He addressed him, because His language later, as we have quoted makes it very plain that He acknowledges *God only as His Father and Himself as God's only begotten Son.*

(Concluded on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

The manger-cradle is the domestic throne of the world. Babyhood found its rights in the Babe of Bethlehem. There was no Christmas for four thousand years before Jesus was born. Even babyhood was serious and sad until Mary brought forth her firstborn child. Ages had waited for the fulfillment of the promise that a virgin should bring forth a son. He was the only child promised for centuries before he was born. The world waited for Him; and, in the fullness of time, He was born; He covers two vast periods: one of prophecy, the other of history. He was in the womb of eternity, and of His Kingdom there will be no end. His coming changed the calendar of time. He fulfilled all prophecy and all righteousness. He humbled Himself to be born of a woman, though He was conceived by the Holy Ghost. He sanctified suffering, set prisoners free, and robbed death of its sting and the grave of its victory.

His birth is celebrated by what is called Christmas.

That was a quiet December night in Bethlehem, when Joseph and Mary occupied a stall, because there was no room for them in the Inn. There were no rockers on His cradle, though His gospel has put rockers on the cradle of Christendom. The little town did not know that night that His birth would make it famous for all time; but the shepherds, watching their flocks on the hillside, heard the angel say:

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." The working people of the world are closest to angels and their songs. Of course they went in haste and found it as the angel had said—Mary, Joseph, and the Babe, lying in a manger. His bed was a bed of straw, but He has cushioned the beds of infants throughout the world.

Later came the wise men to worship Him, and to present their gifts of gold, frankincense, and Myrrh. The slaughter of the Innocents, the flight into Egypt, and the return to Nazareth interrupted the family joy for a brief period, but did not interrupt the Father's loving care.

Christmas is the tenderest of days. It is filled with love, gifts, and song. Childhood is full of joy. Age looks on with inexpressible delight. Maternity reaches its highest point in life by the Babe. A halo gathers around the cabin and turns it into a palace. Christmas morning opens with a flood of joy. The year has poured its tide of love and thought into the gifts, whether great or small. Greetings as sweet as angel songs fill the home, the street, and the field. Heaven opens her lap and pours her treasures into the hearts of men. No wonder angels came down to announce the coming of the Babe and the good will He would bring. The Babe has softened many a crusty temper, sweetened many a sour spirit, and built many beautiful homes, churches and schools.

Christmas is more than the celebration of a Holiday, the keeping of a Christian Festival, or a time for good will. It is the crystallization of a divine purpose, the entrance of the reign of peace, the rescue of a lost world, the entrance of light into the night of despair. The toyworld, bookworld, cardworld, musicworld, furniture and

bandying world, the school and the nation all pause under the compulsion of a spiritual force and listens again to the song of angels and the shout of children. Yes, a little child shall lead and age with trembling lips and tearfilled eyes will be thrilled again with sensations of youthful joy. Parents, grandparents, brothers, sisters, babies and friends, will all unite in the Christmas joy. The angel went away into heaven, the shepherds verified the message, and made known abroad the saying which was told them concerning this child. Jesus came close to man in His childhood, and man keeps closest to Him in the babies of the world.

W. W. STALEY.

ELON LETTER.

The word gospel we have been told again and again means good news. But that could mean any one of a thousand things. A rich uncle bequeathing you a fortune would be good news. The discovery of a long lost friend would be good news. What did Jesus mean by His good news?

One day in the synagogue at Nazareth He read from Isaiah—"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Is this what we mean by the gospel? If Jesus were to come to our church next Sunday, would He recognize the sermon as setting forth His gospel?

His gospel included good news for the poor, for sorrowing ones, for prisoners, for the blind, for the oppressed, and the cancellation of debts once in fifty years. No wonder the Jews thirsted for His blood. What would Wall Street say to such a gospel in this year 1922?

Until Jesus preached the poor were not thought worthy of the consideration of man or God. Imprisonment for debts was practiced, thus rating property above humanity. But Jesus said one single man was of more worth than all the property values of the world. That was good news for the poor.

For bereavement the solace was problematic till Jesus came. He arose from the grave and became the healing balm of every broken heart. Paul made the resurrection central in our Christian faith. Experience agrees with Paul's estimate. What splendid news it was to the broken-hearted to know that all heart-aches will be healed in the life that without a break continues this one!

For prisoners, for the blind as well as for these handicapped by other human ailments, for the oppressed Jesus preached release, not only the reward of salvation in the spirit-world, but release in this present life. The condition of these suffering brothers has not been ideally improved as yet, but splendid progress has been made and the way grows brighter from day to day. What good news this Galilean brought!

But His most revolutionary doctrine was His espousal of the acceptable year of the Lord. In Lev. 25:10-13 the institution of this Jubilee year is set forth in the following language: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

"A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

"For it is the jubilee: it shall be holy unto you; ye shall eat the increase thereof out of the field.

"In the year of this jubilee ye shall return every man unto his possession." We have no record that the Jews ever celebrate this feast nor that any other nation ever did, but the Mosaic law provides for it and Jesus approved its provision. It was exactly in accord with His exaltation of human interests above property interests. The cancellation of debts once in fifty years would do violence to property rights and other vested interests. Jesus felt that it would promote the vital interests of human life. What do we think? If our thought is different from His, how will we justify ourselves?

Jesus' gospel made the relations of men one with another a religious matter. God He revealed as vitally concerned in every experience of life. His social gospel laid down three fundamental attitudes and in terms of these we are to weigh every institution or measure. They are—personality is inviolable; men are brothers; and the strong should minister to the weak.

The poor of His day heard Him gladly. The day will come when the rich and powerful will not only gladly hear, but joyously practice this gospel. That hope and expectation is good news now for those of us who have committed our lives to His Kingdom's coming. "He shall reign, halleluiah." His good news is to permeate the earth and thrill every heart.

W. A. HARPER.

BETHLEHEM COLLEGE LETTER.

Christmas is a time of giving and receiving. The whole atmosphere is pervaded with this spirit. It was because of a Gift that we celebrate Christmas. It is a question whether the spirit of the season is in keeping with the spirit that prompted the season. Today both old and young are wondering what kind of a gift to present to their friend and what their friend will give them in turn. It is high time that the conscience of the world was changed on this point. People have too long thought in terms of material gifts. The conscience of the world must be changed from a material conscience to a spiritual conscience.

It is not the material value of a gift that causes it to be appreciated, but the spirit that prompts the gift. The world appreciates Christ because He was an unselfish Gift. He lived an unselfish life and died an unselfish death.

There is one gift that must precede the material gift. Every gift of money or possessions must be preceded by the gift of self. When this is done all other gifts, whether heroic or sacrificial, will become a blessing and a privilege to the giver as well as the receiver. The Imagination is not strong enough to picture a man who thinks he is making a gift to man or God if he withholds himself. The woman with her two pence made a respectable, worthy, sacrifice offering with her mite and her self, while the cold-hearted, selfish, rich givers eluded, escaped, and defrauded the kingdom of God by dropping their thousands into the vessel of the sanctuary when they should have given themselves. The abundance of a man's wealth is no index to his life and liberality.

The promoters of Bethlehem College are facing a great problem. We need money to finance the project. This we must have. We expect the people to give the necessary money. And they will. But before they give their money they must give themselves. Solicit a man who has given him-

self to God and His program of kingdom progress and his money gift is the natural sequence. It cannot be said that a man has fully given himself to God, if he withholds his possessions from God's enterprises. The opinion is current that other people are liberal with their money. Their response to the various calls of the church bears witness to this fact. It is a joyous task and a great privilege to raise money for the kingdom when people are willing to give to the point of sacrifice.

The only angle from which we may correctly view the subject of giving is from the spiritual angle. The only position from which we may properly view the question of giving is from our knees. No man can truly pray for spiritual leadership and seal his purse to the treasury of God. The finest gifts of man are those that are born in prayer, offered in a sacrificial spirit and sealed with the blood of the Cross. Unless we view the question of financing Bethlehem College from the standpoint of prayer, we will wrongly judge God's demands upon our money and our gifts will remain material and mechanical.

Even Alexander the Great, a pagan, thought of the subject of giving as a means of storing up treasures. After he had accomplished the conquest of Persia, he asked where the treasure was which he had taken, and he replied, "In my chest." When asked where his chest was, he pointed to the poor, and said, "I have given all to the poor." He was then asked, "What has your Majesty kept for yourself?" He said, "Hope of greater and better things."

R. F. BROWN.

FULLNESS AND EMPTINESS—A CONTRAST.

Ruth 1:21. "I went out full, and Jehovah has brought me home again empty."

This text is readily divided into FULLNESS, and EMPTINESS. *The fullness is the fullness of earthly relationship; the emptiness is the being stripped of these; and I wish to add a third which is obvious enough: man's emptiness gives place for God's in-filling.*

Our message is from the land of Bethlehem a thousand years before Jesus was born in that same city. It is the self-same land where Jacob buried his beloved Rachel centuries before. It is the birth place of David and is five miles south of Jerusalem. It is in the heart of the farmlands of the ancient people of God. The land, then, is a land of *famine* and *plenty*, while the character Naomi is one of *plenty* and *want* and then a higher, and nobler recurrence of plenty.—that abundant plenty of Heaven.

(1) "*I went out full.*" Indeed, Naomi did go out full! She went out from Bethlehem-Judah with a husband in the fullest promise of life and two young sons; she went out with hopes high for material success, and material conquest; she went out with her fondest dreams fastly coming true before her eyes. She had a husband who sought diligently and arduously to provide for her and their two sons. Other Jewish maidens and kinswomen may look forward with a sense of dread to a childless career, which was one of the things greatly to be dreaded in her day, but not Naomi, for she had now, and for her very own, her husband and her two sons. Full of dreams and hopes for what the future no doubt held for her household she fares forth with her husband into a land beyond the sea.—into the land of Moab, a land of plenty,—until the famine be passed in her own land of Judah.

I shall not be among those who decry the piety of Naomi. I believe she was a sincere

and noble woman of her day and land, but how perfectly natural it was for her in her enthusiasm for Elimelech, and Mahlon and Chilion to forget to rely sorely and completely on Jehovah. She was trusting a great deal no doubt in her relatives and her earthly circumstances.

Is it not true, all too true, that in our modern life we are looking to exteriors? Are we not often trusting in men? For instance, our church here may need a great awakening, are we not too prone to seek great men to stir us up? Or we have mapped out perhaps a program of life for ourselves not realizing that our program is on the face of it man-made! Then do we not continue our earthly program by getting men as our aids? Do we not use our relatives, friends, and even, adroitly, our foes to advance our plans? Oh! how prone we are to be of the earth earthy. In second Cor. 1:19 we read: "We should not trust ourselves, but in God." In Jer. 17:5 we read: "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as the tree planted by the waters, that spreadeth out its roots by the river and shall not fear when heat cometh, but his leaf shall be green and he shall not be careful in the year of drought, neither shall he cease from yielding fruit." The Scriptures are replete with such warnings and promises.

(2) "*Jehovah hath brought me home again empty.*" The going out was in her own hands, "*I went,*" but the returning was in God's hand, "*Jehovah brought me.*" It is like us to go away, but it is like God, in His loving grace, to bring us back, even though He must often chastise us so to do. When Naomi had been in Moab for only a short while reverses began. In a strange land she is left a widow. Her promising sons now become two charges in whom she must keep life until they can earn their own living. Any one in this audience that has seen that sort of thing appreciates to some extent poor Naomi's position. But the years pass. Her sons remember not the fond dreams of their once young mother and marry Moabitish women instead of returning with her to Bethlehem and marrying maidens of Judah as they were wont. Naomi's ardor has in all probability cooled with her afflictions and years, and she has not insisted on this. So she has lost her husband; she has lost her two sons; she has lost her hopes; and she even bids her daughters-in-law to turn from following after her! Empty, and alone she would return home to pass her remaining years. But Ruth clings to her, and in her no doubt she feels is left with a hopeless charge.

Just here let us remember what Paul says in 2 Cor. 12:10, "Therefore I take pleasure in infirmities, for when I am weak then am I strong." One great man of God has said, "He that empties us of the creature knows how to fill us with Himself." Always in God's dealing with men He has shown that "self" is in the way of spiritual progress. God would make of Saul a great king, but as soon as Saul begins to take the matter in his own hands, disintegration and ruin creeps in. Saul allows *himself* to grow and finally falls upon his own sword and dies upon his own battle field.

With earthly authority and sublime confidence in himself Saul of Tarsus sets out to Damascus but God brought him into that city empty, blind, foiled. The *man* of him has been on his face and in the dust and now in the humiliating blindness

he finds himself at the journey's end. Later in life he says, "I am crucified with him." *Empty! from the dark garden of Gethsemane down across the ages I hear One saying, "Not my will, but Thine be done!"*

Oh! that God would empty us of ourselves! Oh! that we would come over to Him and say, "Not my will but Thine." Oh! that we would cease to try to save ourselves, and recognize how futile is the death of our dear Saviour upon the cross if saving ourselves be possible! Empty of ourselves and blind to the world can we not look up to the cross, to Christ, the only name under heaven whereby we may be saved?

(3) *Then comes the re-filling.* It may come through a circuitous route, but it comes none the less certain. A kinsman of Elimelech marries the daughter-in-law of Naomi. A son is born, out of whom follows that celebrated ancestral line of Obed, Jesse, and David, yea, and finally Jesus Christ Himself. Oh! unbounded, unforeseen fruition of an ancient hope! Seemingly empty, Naomi says, "Call me no longer Naomi; call me Mara: for the Almighty hath dealt very bitterly with me. I went out full and Jehovah hath brought me home again empty." Indeed Jehovah had *brought her home*. Home to her beloved Bethlehem; home to another male child in her arms even though it is Ruth's; and home to the rearing of an ancestor in the lineage of the Lord of lords and King of kings!

There is something quite as remarkable for each one of us today will allow the Almighty first and only place within his heart. Because all are dead in sin; all are under the sentence of death, but by believing on Jesus Christ, and by clinging to even our frail bit of faith, we have for death eternal life! We are thus changed from miserable, lost and undone sinners to sons of God through our blessed Lord! "And now are we the sons of God, and doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is." Oh! Christ help us to see Thee even though Thou shouldst have to "bring us home again empty." Amen.

JOHN G. TRUITT,

Princeton, N. J. Nov. 15, 1922.

Rev. E. T. White has not seemingly had much to say since he went to his new field in Virginia, except to Brother Abe. What he has said to him has been a plenty and to the point. We should like to know what Brother Abe has to say. How does he feel when he gets such a drubbing? Bro. White surely does know how to make some people see themselves. We may be mistaken, but we think Brother Abe has seen himself in a new light. It is said that Bro. White is making the work in his new field get up and move. He is also doing a fine work for THE CHRISTIAN SUN, and we are glad he is. We wonder if our Virginia preachers are going to allow a Tar Heel to come over there and walk all around them in picking up subscribers to their church paper. Well, let us wait and see.

If you do not see it in this issue, look out for it in the next, for Rev. J. F. Morgan, Winchester, Va., is turning on some much needed emphasis on certain plain truths which some seem disposed to minimize. Bro. Morgan is striking at the right thing and we hope he and others may keep it up. This is a day when too little emphasis is placed on some of the fundamental truths of Christianity. We can try that when we will, but in practically every instance the cause will be weakened by any let down in the vital doctrines of Christianity. Bible doctrines (not sectarian doctrines) constitute the backbone of Christianity. God help us to get our eyes open.

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

CHILD'S HOUR

MARY ELLEN'S CHRISTMAS WISH.

BY ERROLL HAY COLCÖCK.

It was Christmas Eve, and the clocks all over the house had chimed the midnight hour.

Dorothea sat up in bed with a start and looked expectantly toward the fireplace, but, as yet, Santa Clause had not made his appearance.

"Guess he'll soon be coming, Mary Ellen," she sleepily remarked to her doll, who sat perched at the foot of the bed, "and I know he'll bring me lots and lots of pretty things. I wonder if every child in the world is as happy as I am tonight!"

She had scarcely settled back upon her pillows when a queer thing happened. Mary Ellen's painted lips parted, and, to the astonishment of the little girl, the doll commenced to talk as naturally as possible.

"No, Dorothea," she said, with a shake of her flaxen curls, "I am sorry to say there are numerous children in the world not nearly so happy as you. Listen well, for I have a question to ask."

Dorothea was all attention as the doll took a deep breath and continued: "Once every year at Christmas Eve at midnight we are permitted to come to life and make a wish. Now, Santa Clause will soon be here with a vast number of toys and dolls for you to play with. What are you going to do with your *old* ones, Dorothea, is what I want to know?"

"Why—just keep them," replied the little girl, wondering at the strange question. "I've got several trunks filled with playthings—the left-over toys which I've kept from year to year."

"Yes," said Mary Ellen, sitting up very straight and glancing about the room, "the nursery is already filled with more things than you know what to do with. Have you never thought, Dorothea, of sharing your toys with little children, too poor, perhaps, to buy any themselves?"

The other was silent for a moment then shook her head. "No, I've never thought much about it," she confessed, frankly. "You see, having always had so much myself I've never known what it was to be without anything I wanted."

The doll bent over and her red lips parted in a smile. "That's just it," she said, "You've really never thought about it or I'm sure you would have long ago shared your playthings with others. Now, I want you to know, Dorothea, that I've been very happy here since last Christmas Day but my wish is that tomorrow you'll dress me in my prettiest gown and take me *yourself* to some poor child, who, perhaps, has never known the joy of having a doll of her own."

Dorothea bent forward and drew the speaker tenderly within her arms.

"But—I love you so much, Mary Ellen," she faltered, with a quiver in her voice. "Of course Santa Clause will bring me new dolls, but I don't want to give up anything I really—*love!*"

Mary Ellen smiled again, but there was an earnest look in the depths of her big, blue eyes. "You will have to learn," she said softly, "that in parting with the things you do not want yourself, you are not really being generous at all. That is not the true spirit of giving, Dorothea. Suppose, instead of some day putting me away as a useless plaything with your other cast-off toys, you think well of what I've said, and make up your mind to grant my Christmas wish!" Her voice trailed off in a whisper, and before the other could reply there was the sound of footsteps ap-

proaching and Mr. and Mrs. Merriman entered the room.

"Merry Christmas Dorothea!" they exclaimed. "Wake up and see what Santa Clause has brought you!"

The little girl opened her eyes with a start. Why, how had morning come so soon and what had become of Mary Ellen, the talking doll?

Ah, there she was seated at the foot of the bed as before, but the magic hour had passed and she had relapsed into silence.

Dorothea could scarcely realize it had all been a dream. Somehow, Mary Ellen seemed to still regard her in a very life-like way from her big, blue eyes, and in fancy she could hear her whisper: "Don't forget the poor children, Dorothea, and my Christmas wish. Surely you will help to make them happy!"

And so after a long joyful morning spent amidst playthings galore, Dorothea called her mother into the nursery and told her what had been on her mind all day.

Mrs. Merriman was delighted to know of the lovely plan her little daughter was eager to carry out, and together the two of them went through the various trunks and assorted innumerable toys to take to the poor children that afternoon.

When the limousine drew up before the City Orphanage at sunset, and a little pale-faced girl greeted them from her wheel-chair by the window, a *lovely* doll in her very prettiest dress and ribbons was placed in her arms.

Indeed, the smile that came to the lips of the tiny shut-in brought real happiness to the heart of the giver, and as the limousine was gliding homeward, after the playthings had all been distributed, Dorothea turned to Mrs. Merriman with sparkling eyes.

"Oh mother," she exclaimed, "this has truly been a glorious day! The poor children seemed so happy, and I'm ever so glad I made Mary Ellen's Christmas wish come true!"—*The Girl's Weekly*.

AS PANTETH THE HART

BY G. A. SIMMONS

[This hymn was written by Bernard of Clairvaux, 1091-1153, the enthusiastic preacher of the Second Crusade. It is a reminiscence of that beautiful Psalm beginning: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."]

As the panting hart desireth
Purling waters, pastures green,
So the faithful soul aspireth
To Jehovah's living stream.

As the water's running river
Brings refreshments where it goes,
Likewise God, the all-good Giver,
Saves from sin the thirsty souls.

Ah! what fortune dost thou furnish,
Lord, to those who are upright!
But the man himself does punish
Who eschews eternal light.

He who seeketh thee shall find
Joyous life and lasting peace;
He who severs thee from mind
Sorrow reaps without surcease.

Peace thou givest, and a crown
Goes to those who fight for thee;
All things joyous without bound
To the just who dwell with thee.

Christian Orphanage

THE GOOD WORK GOES ON.

DEAR FRIENDS:—

You remember we set for our goals \$6,000.00 for the Thanksgiving offerings. We have passed the half way mark. Our total for the Thanksgiving offering to date is \$3,147.67. To reach the goal we must raise by the end of the year \$2,852.33 on the Thanksgiving offerings. Seventy-five churches have already reported. One hundred and sixty to report yet. Our other goal is to raise \$10,000.00 from November 1st to end of the year. We have raised on this amount \$4,542.00. To reach this goal we must raise yet \$5,458.00 by the end of the year.

Don't let us fail in reaching these two goals. It means much to the work here. It means to do a larger work through this institution. See to it that your church makes its Thanksgiving offerings and makes them liberal. Mail the check in so you can get credit before the books close for the year. Let no church in our Southern Convention fail in this offering. Let every member of the Christian denomination feel an interest in the Christian Orphanage and take an interest in helping to reach the goals set. Mail your personal checks to help make the desired amount. Let everybody get busy and we will reach it. Work and pray to that end. God will bless your efforts.

We need your prayers. We need your sympathy. We need your help.

The following articles have been sent in since our last report:

Mr. J. T. Williams, Suffolk, Va., 12 bags Irish potatoes.

Durham Ice Cream Co., 6 gallons ice cream. A Friend, Petersburg, Va., 36 yds. gingham. Mebane Milling Co., one barrel flour.

Rosemont Christian Church, Va., one box containing dresses, shirts, hose, hats, caps, outing goods, and other articles. Mrs. Gibson, same church, one dresser.

Ingram Christian Church, Va., two bags dried fruit.

Woman's Missionary Society, New Hope Church, Abanda, Ala., one box—pillow cases, shirts, towels, hose, dress, coat, fruit, etc.

Mrs. Julian King, Springboro, Pa. 12 ready made outing garments.

Intermediate Sunday School Class Christian Church, Springboro, Pa., one beautiful quilt.

Dr. and Mrs. J. T. Stuart, Stokesdale, N. C., one doz. cans fruit.

Bible Class, Haw River Christian Church, one drugget for sitting room.

First Christian Church, Warren, Ind., one box Christmas presents for children and clothing.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR DEC. 21, 1922.

Amount brought forward.....\$18,235.65
 Sunday School Monthly Offering.

North Carolina Christian Conference

O'Kellys Bible Class, Greensboro...\$25.00
 Mt. Zion 7.66
 Flint Springs 1.45
 Seagrove 1.10
 Pleasant Grove 2.46
 Ramseur—Christian Endeavor 4.96
 Salem Chapel 8.70
 Pleasant Ridge 13.30
 Oak Grove 1.75

Oak Level 3.00
 Durham Christian S. S..... 10.16
 Beulah 7.50
 Berea 2.06
 New Hope (F) 3.00

Eastern Virginia Conference

Elm Ave., Portsmouth\$ 5.35
 Virginia S. S. 5.00
 Epsworth Church—Del. 1.00
 Dendron 1.00
 Windsor 2.90
 Berea, Nansemond 10.00
 Rosemont 26.61
 First Christian S. S., Richmond.... 5.00

Valley Virginia Conference

Lineville\$ 2.12

Georgia and Alabama Conference

Rose Hill\$ 2.16
 Dangers S. S. 1.25
 New Harmony 5.26
 Kite 7.58

Northern Churches

Montpelier S. S., Christian Endeavor \$ 2.00
 Philadelphia S. S. 14.17

Thanksgiving Offerings

Richland S. S., Ga.\$ 6.30
 Lanett S. S., Ala. 11.35
 First Christian Church, Norfolk.. 177.65
 Wis Stone, Garner, N. C. 5.00
 Rev. J. O. Simmins, Mo. 5.00
 Pisgah S. S., Ala. 5.25
 Beulah, Ala. 7.56
 Berea, Norfolk 14.00
 Wake Chapel, N. C. 100.00
 Mrs. Ruffin Holt 1.00
 Mrs. T. B. Beale 1.00
 Miss M. Moffitt's Class, 1-2 grades .94
 Joppa, Va. 7.23
 Auburn, N. C. 6.00
 P. T. Klapp 5.00
 Newport S. S. Class by Mrs. J. T.

Louderback 3.00
 High Point Church 3.00
 Tranway School, Sanford, N. C.... 1.00
 Hines Chapel 20.30
 Burnett Christian S. S. 13.45
 Mrs. Thyra Swint 3.00
 Chapel Hill S. S. 10.00
 G. W. Pritchard 5.00
 Lizzie Newie 2.00
 Henderson Church 77.35
 Mt. Gilead 10.30
 Hayes Chapel 8.00
 Bethel Church 8.00
 Randleman S. S. 5.00
 Liberty Springs 32.00
 Catawba Springs 34.54
 Parks Cross Roads 5.66
 LeGrand S. S., Iowa 5.20
 G. W. Ellington, Henderson 5.00
 A. Friend, Greensboro 5.00
 Shallow Ford Church 19.00
 Spring Hill 3.50
 New Hope, N. C. 20.00
 Hobson, Va. 4.50
 Oak Level S. S., N. C. 14.46
 Saxaphaw Union S. S. 1.00
 Durham S. S., N. C. 165.25
 Christian Temple, Norfolk 61.19
 Piney Plains 20.00
 Wakefield, Va. 7.45
 Windsor, Va. 52.51

Special Offerings

Mr. Chas. A. Ballentine\$25.00
 Miss L. M. Ballentine 10.00
 Mrs. N. A. Whitman, Warren, Ind.. 1.00
 G. L. Gwinn 10.00
 For rent on house 3.00
 Philathea Class, Suffolk Church.... 25.00
 Total for week.....\$1244.44
 Grand total\$19,480.09

(Concluded from page 7.)

Other Witnesses

Having thus heard Christ's testimony as to His exalted personality, we will now hearken to other witnesses:

1. Nebuchadnezzar, a heathen king, knowing not the true God and never having heard of His Son yet he bears witness of the Son,—“Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (Dan. 3:25).

2. John the Baptist,—“And I saw, and bare record that this is the Son of God” (John 1:34).

3. Christ's works,—“Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached” (Luke 7:22).

4. The devils testify and acknowledge their subjection, saying—“What have we to do with thee, Jesus thou Son of God?” (Matt. 8:29).

5. God, the Father, testifies, saying,—“This is my beloved Son, in whom I am well pleased” (Matt. 3:17). God never so recognized Abraham, Moses or any human being.

In John 1:1, we read, “In the beginning was the Word, and the Word was with God, and the Word was God.” In verse 14, “And the Word was made flesh, and dwelt among us.” In verse 15, “John bare witness of him.” Of whom did John bare witness? *Only one*—of Christ, or the Word. “And the Word was God.”

Trinity in Unity

The unity of God, and, also, that there is more than one person in the Godhead, is taught in Genesis 1:1: “In the beginning, the Gods, He created the heavens and the earth.” (Such is the translation of President Dwight of Yale College.) Also, in Genesis 1:26, we read, “And God said, Let us make man in our own image, after our likeness.” Observe, both the singular and the plural are used in speaking of God.

In this language, besides being stated that there is more than one person in the Godhead, the doctrine of the trinity is implied, and, this doctrine is very plainly taught in Matthew 28:19, where Jesus says to the disciples, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

Christ's virgin birth, His Godhead, and the doctrine of the trinity, it seems to us, are so plainly taught, both in the Old and New Testaments, that no one can consistently deny these facts, and at the same time acknowledge the truth and inspiration of the Scriptures.

As for those who do not believe God's Word, an altogether different mode of reasoning would be essential; but no mode, in itself, could be effectual. The acknowledgment that was made by Peter, “Thou art the Christ, the Son of the living God,” is a truth which flesh and blood cannot reveal.

FROM BRO. WYRICK'S FIELD.

The work at Mt. Pleasant last year was very pleasant and the outlook for this year is bright. The first Sunday of this month was our first appointment this conference year. We received two members by letter from the M. E. Church. Every one was happy to have them unite with the church. The church is planning to remodel the house soon. Sunday School is good, and prayer meeting every Sunday night, has been kept up since the revival services. This is a splendid people to serve.

L. L. WYRICK,

McLeansville, N. C.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

DECEMBER 31, 1922.

REVIEW.

GOLDEN TEXT: "The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor."—Luke 4:18.

DEVOTIONAL READING: Psalm 98.

Our review this quarter presents for our study and thought the life of Jesus from His birth in Bethlehem, through His youth, His temptation, and His ministry up until three months before His death. Most fitting is it to spend time on the last day of the year of 1922, to consideration of the teachings of the life of Christ in the personal, intimate way in which they are presented in the Gospel of Luke. It should prove most helpful as we are naturally thinking a little of the past year, and perhaps wondering more about the coming year, to measure our lives in the light of the teachings of the Master, to resolve to live closer to Him that we may enter more fully into the Christian life of joy and service. There are certain words which will sum up in a general way the lessons of the quarter, as:

Preparation. Long before the coming of the Christ-child, prophets had been preparing the world for His appearance. For centuries, people had been praying and watching for the Saviour. John, the Baptist, was sent to prepare the way for His ministry. Jesus Christ Himself spent by far the greater number of years of His life on earth in preparation for His public work. As a boy He grew strong and wise and friendly, and to know about and to love His Heavenly Father. He studied the Scriptures. He knew men with their great needs. Thirty years spent in preparation for three years ministry. Surely God believes in preparation. Today He is calling His children to prepare for the work of the Kingdom, to be ready for the great work which must be done.

"Get your spindle and distaff ready and God will send the flax."

Temptation. "One that hath been in all points tempted like as we see, yet without sin." "Full of the Holy Spirit" Jesus overcame temptation of a three-fold nature. To every suggestions of the tempter, He gave a Bible answer. Temptations differ, but the Word of God gives strength for overcoming every kind. On one side or another, everybody is subject to temptation, and to all yielding is sin. The Christ-way is the victorious way, and in His strength, no temptation can overcome us.

"Find out what your temptations are, and you will find out largely what you are yourself."

—Henry Ward Beecher.

Service. The ministry of Jesus was a ministry of service. To those with diseased bodies, He was the Great Physician who could cure both body and soul. He was the All-Wise Teacher, whose lessons were so plain that all could understand. Who serves more than the teacher, who makes the way of life plain? He was the loving Friend of sinners, and the welcome guest at Bethany. He was the Greatest of all Missionaries, who went about doing good, and taught and sent out many others to teach and to save. The service of Jesus was not occasional, nor was it

performed to secure the praise of others, but rather was it the service that springs from an understanding and sympathetic heart, which sought opportunities everywhere always to give expression of its love for the whole world. Love is the motive power guiding true service. The message of Jesus to the world of all times, is a message of loving service to all men.

"But now abideth faith, hope, love these three; but the greatest of these is love."

Vision. All of the teachings of Jesus reveal His depth and breadth of vision. He could see into the very souls of men, and He knew their needs better than they did themselves. He saw far into the future as He sent out those followers of His, to tell the story. He lived in a small section of the earth, and yet His constant plea was that the whole world might be won. His last command was to "Go into all the world . . . and teach all men." As we begin to live in the new year, should we not pray that our own vision might be clearer, that our service may be more faithful, that God's power may keep us from yielding to temptation, and that He will prepare us for our part in His work.

"A few days after the death of Lord Roberts, placards were posted throughout Great Britain, with a portrait of the great field marshal, and underneath these words:

"He did his duty;
Will you do yours?"

This is the question, the men and women, and boys and girls in our churches must face, as the life-story of the Christ is taught.

CHRISTIAN ENDEAVOR TOPIC.

DECEMBER 31, 1922.

Lessons from a New Year's Psalm. Ps. 90:1-17

NEW YEAR'S THOUGHTS.

When asked to read a portion of the Bible, which would be most fitting to the occasion, at the opening of the twentieth century, Edward Everett Hale chose the 90th Psalm, the Scripture lesson for this meeting. Read the psalm very carefully and thoughtfully, and see how this prayer of Moses, the man of God, brings the message of an eternal, unchanging God, to a world which is constantly changing. "In all generations" the Heavenly Father has remained the same, always caring for, guiding and loving His children. "What shall I render unto Jehovah for all his benefits toward me?" (Ps. 116:12.)

"Teach us to number our days" (verse 12). Life is given to us by God, and the service of our days belongs to him. Life should be invested to bring in the largest returns of blessings to others. "Where can my life be invested to count for the most," is the question which every young person should face squarely. How many Life-Work Recruits are in your Christian Endeavor Society?

"That we may rejoice and be glad all our days." God's kindness should make His children happy. The Christian religion is a religion of joy. This happiness is found in helping others. "Happiness is the echo of the pleasant words we speak to others."

"Let thy work appear." There is work for us to do, God's work, and He is counting upon us to do it. Some place is *your* own task. God will

make it clear what that work is and where it is.

"The work of our hands, establish thou it." God will bless our work if we are faithful in our efforts. He gives us a new opportunity to work for Him every day and every year. This psalm teaches that He will always be with us.

"For He is sweeter as the years roll by,
To be worthy of His love I'll try;
So I'll love Him more and more,
As I near the other shore,
For He is sweeter as the years roll by."

PLANS FOR THE MEETING.

Where it is possible make this a Watch Night Service, spending the last moments of the year, in the Christian Endeavor service, thinking of the great truths in this psalm. The thought of reviewing the past year will enter the meeting, but for the most part, make it a forward-looking meeting, trying to see the great truths which should strengthen lives in the coming year.

A poster advertising the meeting, or invitations, may bear the words in large letters "What Are We Aiming At?" or a good motto for the meeting is found in the words of Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press forward toward the mark of the prize of the high calling of God in Christ Jesus."

If your Society has not definitely worked for Life-Work Recruits, this meeting is a splendid opportunity to impress upon young people the call to work for God. Our Life Work Recruits Covenant reads thus: "Conscious that my life is God's gift and that I am His and desiring to give myself in a definite way for His Service, I covenant with Him: To enter the Gospel Ministry; To become a Foreign Missionary; To Undertake Home Missionary Work; or To Enter as a Life Work some Department of Christian Service in the Home Land."

Suggested Hymns: Sweeter as the Years Go By One More Day's (or Year's) Work for Jesus; Take My Life and Let It Be; Have Thine Own Way, Lord"; More Love to Thee; Take Time to Be Holy; You May Have the Joy Bells; Onward Christian Soldiers.

MEN AND MILLIONS' SUNDAY.

There is no phase of the Work of the church with which religious education is not most closely allied. Our Sunday Schools are the teaching force which is exerting an influence of inestimable values. These, together with our Christian Endeavor and Missionary Societies, Daily Vacation Bible Schools, Week Day Religious Instruction; and all of the means of teaching in our churches are making future members for the Christian Church. In a very literal sense, the future church of the South, is now at work in two hundred and more places as Sunday School children are meeting with older people to study the Bible, to worship together in order that all may be ready to take their places in the work of the Kingdom. It is important that these boys and girls who are rapidly growing up to places of responsibility shall know more about their church. It is vital that they shall know something of what the church stands for, and what it is trying to do. We believe that when all of our people come to know more about the church and its work, that interest will be much deeper, and the church will be ready to go forward together to a large work. The church needs men, men who are loyal and true and unafraid to face responsibilities. The church needs women, women who are faithful and

unselfish and consecrated to see the opportunity. Men and women are needed who will give this vision to the boys and girls to whom much of the work will be entrusted. This is largely a work of teaching.

Because the Board of Religious Education realizes these facts, it is anxious that our boys and girls shall know more about the church. One step toward seeing this desire realized, will be "Men and Millions Day" which it is hoped will be observed in every Sunday School and every Christian Endeavor Society during the month in January.

In the Sunday Schools, it is not necessary that this program shall interfere with the regular class period. It may easily be given for the opening or closing service. Suggestions for the service will be sent to every worker who will drop a card to the office of the Field Secretary, 1012 East Marshall Street, Richmond, Virginia. A Responsive Reading is being printed which will give in a brief, simple form the chief facts which our people should know. Copies of this are free to every Sunday School. They may be used in two ways: 1, As a reading exercise, as suggested, for Men and Millions Sunday; 2, As extra-memory work in the Sunday School classes and Junior Christian Endeavor Societies, where with the help of the leader the boys and girls will memorize part or all of the questions and answers for special honor. The Day is called "Men and Millions Sunday" because these words sum up the whole program of our church at this time, and with this slogan, the Southern Christian Convention is undertaking a great work.

Christian Endeavor Societies may wish to celebrate this day on the last Sunday of January when their regular subject is "What Are the Rightful Claims of Our Church upon us?" Every one of our seventy and more Young People's Societies should on this night face fairly the claims of the Christian Church for our loyalty, our prayers, our money, and our very lives that the world may be blessed through the work of the church.

Choose the best Sunday in January for your Church. Write us for material. If your Sunday School has thought of going into "winter quarters," observe this special day, and resolve in the spirit of the day to carry on your work throughout the year.

The Board of Religious Education challenges our Sunday School leaders and our Christian Endeavor forces to enter into a larger program during the year 1923, and to begin that program by looking at the work of the church as a whole on your "Men and Millions' Sunday", facing prayerfully the call of your church and of your Father in Heaven to work for Him.

"Press on. The best of men are those unwon;
The vaster harvest-fields are unexplored,
The greater task remaineth to be done;
Make straight a desert pathway for the Lord."

A GIVING CLASS.

The Philathea Class of the Suffolk Christian Church recently celebrated its ninth anniversary. The report for the year showed 109 members on the roll, 480 visits made to the Hospitals and \$386.69 distributed for benevolences, the principal amounts being as follows:

Missions	\$85.57
Tubercular patient at Catawaba, not a member of class	75.00
Orphanage	69.91
Sunday School Orchestra	33.00
Standardization Fund	40.00
Five Subscribers to CHRISTIAN SUN ..	10.00

The Class began the work of the 10th year by contributing Ten Dollars to the Superannuated Fund, thereby contributing to all the benevolences of the Church.

J. E. WEST.

MR. WATSON'S ANSWER TO BRO. WEST.

Mr. J. E. West,
Suffolk, Va.,
My dear Mr. West:

Thank you for your letter of December 6th. In reply beg to say that our figures were furnished us by wire by Rev. J. F. Burnett, Secretary of the American Christian Convention. Mr. Burnett, however, in his telegram stated that local church expenses were not included and I presume the amount of money reported raised

was simply the amount that entered into the general budget handled by him. We are desirous, however, of getting this more accurately reported for the next edition as it was clear in the last reports that some churches were reporting total budgets and others simply budgets exclusive of local expenses.

The questionnaire we will send out this year will, if the statisticians comply with our requests, minimize error in this respect.

We are extremely anxious to make our Year Book valuable in every way and especially in the matter of accuracy and, therefore, greatly appreciate your calling our attention to this matter and your offer of service.

Sincerely yours,
E. O. WATSON, Secretary.

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CURIOUS FACTS ABOUT OUR EX-PRESIDENTS.

Americans lionize their chosen leaders. Our Presidents are the most carefully scrutinized individuals in the world. The number of eggs they eat for breakfast, the color of their ties, the kindness of their smiles, are all questions of national importance.

People are so interested in the President that on November 2d, when the news flashed over the wires that Mr. Harding had been elected a squad of Secret Service men quietly boarded the train for Marion. The President must always be under guard, not only from the violence of possible enemies, but from the curiosity of his admirers.

With Mr. Harding's inauguration Woodrow Wilson became merely a private citizen, but the American public will always be interested in what he says and does. If he follows the precedent set by former ex-Presidents, he will still take an active part in public life.

Washington retired to Mount Vernon to live as a planter; but, when

war with France threatened in 1798 he was commissioned leader of the army. Jefferson founded the University of Virginia, of which Madison was later an official.

Many former Presidents have been active in politics after retiring from the highest office in the land. Madison was a delegate to the Virginia constitutional convention. John Quincy Adams served as national Representative for sixteen years. Van Buren was defeated for a second term, but continued to take a prominent part in political affairs. Tyler was elected to the first Confederate Congress. Andrew Johnson, after being defeated for the Senate and the House, was finally elected to the Senate in 1875.

Of our more recent ex-Presidents, several have served as professors at leading universities, Benjamin Harrison at Leland Stanford, Cleveland at Princeton, and Taft at Yale.

True to his strenuous disposition, Mr. Roosevelt did not find one occupation sufficient, and so divided his time in the fields of African and South American exploration, magazine writing, and politics.

There has often been a marked contrast in the financial situation of the men on and off the presidential stage. Although the President receives only \$75,000 a year salary, this amount is but a fraction of the amount appropriated for his use. Provision is made for all of his ordinary expenses. He has 25,000 a year for traveling expenses. Uncle Sam pays for his secretary, his office helpers, his secret service guards, and his servants. When he entertains at a state dinner, the government not only furnishes the chicken, but the flowers; the White House green house, by the way, costs about \$9,000 a year. From these luxurious surroundings an ex-President steps out into the cold, cold world. Uncle Sam gives him nothing with which to feather his nest in his declining years.

Many of our former Presidents have found it difficult to make a living, for it is harder possibly for them to compete with others in the commercial world. Jefferson was forced to sell his library to Congress to help pay his debts. Monroe died almost in poverty. Grant was forced to pawn his gifts from his tour of the world in order to obtain funds. Many men have declined the opportunity to run for the presidency because they felt that they must provide for old age, something Presidents hardly have time to do. In 1922 several men, notably Mr. McAdoo, gave this as their reason for refusing to lift a hand in the preliminary nomination contests.

The interest on \$200,000 at six per cent would provide \$12,000 annually for the comfort of our former leaders. Such a sum, although not large, would remove the fear of poverty such as some ex-Presidents have actually experienced. If we had paid this sum to all of our ex-Presidents from Washington down to the present day

Making Christmas Gifts To Friends

"The Christian Sun's" Christmas Message

Soon the time will be and now is here when friends remember friends by an exchange of gifts. It is not the costliest gift that brings the greatest returns; but the gift that is a constant reminder of the good-will that prompted it.

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during all of the years of their retirement, we should have expended about \$2,736,000, or about one-fourth of what the United States pays for battleship that wears out in a few years. It is argued, however, that some appropriation should be made, not because it is comparatively small, but because in the past many of our ex-Presidents have been financially embarrassed. America cannot afford to be neglectful of her most distinguished citizens.

It has been suggested that the ex-President should be ex-officio advisers to the President in office. They could doubtless give much valuable advice. But as in the case of Mr. Wilson and Mr. Harding the incoming executive is often a man of different political faith and with different ideas of "how to save the nation." Cooperation would prove difficult if not impossible.

We often hear the phrase, "our only living ex-President." There was a time when there were five living ex-Presidents; this was during Lincoln's first administration, when Van Buren, Tyler, Fillmore, Pierce, and Buchanan were all alive. It is a noteworthy fact that in the record of the Civil War none of their names are outstanding. Four ex-Presidents were alive during the administration of John Quincy Adams, Polk, and Buchanan. During nine other terms there have been three ex-Presidents. During five terms the phrase "our only living ex-President" has been true. During many administrations, of course, the number has varied, due to the death of some former chief executive.

The record for long life after leaving the presidency is held by John Adams who lived for 25 years after his retirement. Next comes Van Buren and Fillmore with 21 years to their credit, and John Quincy Adams with 18 years.

Of the 27 men who have held the office, one was less than 50 when he was succeeded, Garfield being 49 years and 10 months old at the time of his death. Fifteen were between the ages of 50 and 60; seven between 60 and 65; and five between 65 and 70. Though a large percentage were not yet 60, the best years of their lives were behind them. After a President has dealt with Congress and an army of office seekers for from four to eight years he is ready for a long vacation.

That the presidency is growing more and more strenuous may be deduced from the comparative ages of the Presidents. John Adams died at the age of 90; Jefferson at the age of 83; John Quincy Adams at the age of 80. But since the Civil War not one of our ex-Presidents has reached the age of 75.—CARSON C. HATHAWAY, in *C. E. World*.

A Bed-Time Story.

It was growing late and the evening breeze just stirred the fallen October leaves. The mother stood in the open of the tiny cottage, her

tired eyes gazed into the dust, then turning, she called her children to her. "Alonsus and Evette, dears," she said, "it is growing late, soon you must go to bed; but, as it is so hot, you may go down to the corner and get a soda, and on your way back, my darlings, stop at the drug store and bring your father home."

And they all lived happily ever after.

Bankers' Convention.

A young groom who happened to strike town during the Bankers' Convention and the World's Series found it necessary to telegraph home to Papa for more funds to finance the honeymoon, he was rather surprised to receive a message from the father saying: "I am sending you money for your hotel bill. Don't buy any more hotels at that price. They are cheating you."



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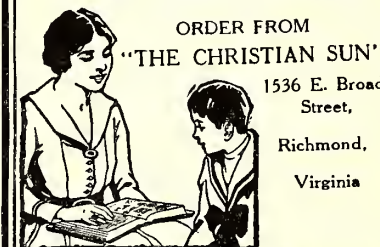
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A CHRISTMAS GIFT TO THE WORLD

By BISHOP WILLIAM A. QUAYLE

☪THE silent skies have set up a song. The great blue-black vault of the night heavens is now a blaze of light and a gust of song. There is a chime of wings—the wings of angels. Their silver trumpets shine like white fire. The domed skies are crowded with shining, hal- lowed faces, and every face clear as a star, but like a star smiling.

☪AND then these shining, smiling faces break forth into exultant music. Singing was invented that night. It sprang full-throated from heaven's heart—the Hall- elujah Chorus of the Angels. The black night sky, silent for centuries past, has now become a holy, ex- uberant, exultant voice.

☪WHAT has happened to bring the shining, winged angels down against our ground where sleeping sheep are watched by sleepless shepherds in the dark? No- body can guess. The thing which brought them here is beyond our guesses. We cannot guess so high. Though we fly far like the stars, we cannot come as far as the Epiphany of that night. What happened? Ask it, Earth. Ask it, sin-weary world! Ask it, sin-bounded world. Ask it, weary, weeping women. Ask it, war- wounded men. Ask it slave kennelled with the dogs. Ask it, child who hangs no Christmas stocking up. Ask it, dim eyes from which all hope has died. Ask it, yet earthly multitudes for whose throats there is no song and for whose hearts there is no sky, and for whose dust there is neither angel nor spirit! ASK IT.

☪AND the angels raptured their song, "Christ is here, this is Christmas night!"

☪RUN, shepherds, though ye be slow of foot, outrun the winds!

☪AND NOW, since that night, all the year's road leads toward Christmas. We are Christmas bound. We look ahead; and there Sweet Christmas stands, when God gave His only begotten Son.

☪THAT is Christmas—the gift of God of His Son, even our Christ. Merry Christmas! This earth has Christmas, wherefore, earth, exult, lift up your voice and sing Christmas carols, not to the skies, not to the angels in high antiphon, but to God the Father for the gift of God the son.

☪WE must all hang our stockings up. Christmas is here. We must all fill somebody's stocking up. Christ- mas is here.

☪CHRIST gave gifts unto men—Merry Christmas! We be His children, His little children, His bigger children, His big children. We must do as He did and does. Christ gave gifts unto men.

☪CHRISTIANITY, you are God's child, give Christmas gifts to men. Hang the world's stockings up. The chimney corner is crowded with the hung-up stockings of the world's children, and needy grown folks of the whole earth. They must not be disap- pointed on Christmas morning. Must they?

☪WHEREFORE, everybody blessed of Christ, in whose heart Christmas is come, give Christmas gifts to the world, to which Christ gave Himself a Christ- mas gift. Merry Christmas!

☪AND if we give to the least of these My brethren, then on Christmas morning we shall see the Christ looking at us and smiling.

☪Merry Christmas!

—Northwestern Christian Advocate.



THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXIV.

RICHMOND, VA., THURSDAY, DECEMBER 28, 1922.

NUMBER 52.

THE SUN'S OBSERVATORY

Ancient Bible.—

In a large collection of books recently presented to the Cambridge Municipal Library by a woman whose identity is kept secret has been discovered an edition of the Bible nearly 400 years old and now valued at \$100,000. T. Harrison Cummings, librarian, has just learned the value of the edition.

The volume, it is said, is one of four extant in the world and came from the hand press of Peter Quentels in Cologne in 1527. Other copies are in the British Museum, London; the Royal Library, Stuttgart, and the National Library, Paris.

"I have found the book of the law in the house of the Lord."—2 Kings 22:8.—*The M. Protestant.*

"Goliath Versus God!"—

Goliath seemed to have everything on his side except God. And the things in which he boasted were just the things in which men are prone to boast today.

He had physical strength. "His height was six cubits and a span." Athletics had done all they could for him, and he was a fine type of animal protection.

He had a splendid military equipment. "A helmet of brass," and "a coat of mail," and "a spear like a weaver's beam!" Surely, if fine material equipment determines combats, the shepherd-lad from the hills of Bethlehem will be annihilated.

And he enjoyed the enthusiastic confidence of the Philistines. He was his nation's pride and glory! He strode out amid their shouts, and the cheers were like iron in his blood.

But all this counted for nothing, because God was against him. Men and nations may attain to a fine animalism, their warlike equipment may satisfy the most exacting standard, and yet, with God against them, they shall be as structures woven out of mists, and they shall collapse at the touch of apparent weakness. The issue was not Goliath versus David, but Goliath versus God!"—*John Henry Howett.*

The Root of the Tree.—

The United States Government has been finally aroused to righteous indignation against the open violation of the eighteenth amendment, and President Harding has proclaimed throughout the country his determination to punish violators of the law. In anticipation of this new departure the authorities at Washington, the Federal courts began, almost immediately after the November elections, to punish violators of the law by sending them

to prison rather than by the mere imposition of fines. It was discovered that fines were without any decisive results; for if a man is fined even ten thousand dollars for breaking the eighteenth amendment and the Volstead act, and at the same time makes fifty thousand dollars during each epoch of punishment, what cares that man for the fine itself, or even for the law, in the name of which the fine is imposed? He is still forty thousand ahead, and the aftermath of court action such as this is nothing less than disrespect for the majesty of the law. But sending a lawbreaker to prison is effective in two ways at once. First of all, it deprives the lawbreaker of his personal liberty and compels him to realize that he is really a criminal; and, as a second great influence, it creates a wholesome environment in the community from which the lawbreaker goes to his cell. This is laying the axe to the root of the tree; and the upas tree of anarchy which has grown up under the shadow of the outlawed liquor traffic can be destroyed in no other way. President Harding now follows this enlightened and progressive policy of the judiciary by announcing to the whole nation a determination to compel respect for the Constitution of the United States, and for all the enactments which are corollary to this fundamental law of the land.—*Methodist Recorder.*

"And now also the axe is laid unto the root of the trees."—Matt. 3:10.

What Can Be Done to Relieve the Indian?—

The Christian Advocate of Nashville, Tenn., is doing some plain talking out in meeting. This talk is not vain, but very much needed. The only serious question is: Will the people of this country heed the talk? It ought to do so and it ought to do it at once. Listen to what the Advocate is saying:

"Under the title 'The Case for the Indian' the Graphic Number of the *Survey* for October, 1922, has articles and pictures representing the Indians, particularly of the Pueblos of New Mexico and the Southwest, and these points are made respecting the injustices which the Indians have suffered: Their interests have been administered by Indian agents, who have almost absolute power over the Indians' property and personal rights, and this power inevitably has in many cases been exercised arbitrarily. This is a criticism not of men so much as of the wrong system which the government has followed from the very beginning in dealing with the Indians. Congress is the ultimate authority in dealing with Indian affairs. Congress changes as party politics change, and the politics of the government with reference to treaties, the removal of

wrongs, and the protection of rights have been vacillating and changing. Indian fortunes have been bandied back and forth. Under such treatment the Indians have become suspicious, and few government officials who deal with them take time to enter into their thoughts and secure their confidence. Although the number of Indians in the country is not large (about 330,000 altogether), yet they have peculiar claims upon the conscience of the American people, and the American people should demand that a wise and continuing policy should be pursued in dealing with them and protecting all of their interests."

Japanese Can't be U. S. Citizen.—

The supreme court has made a decision of far-reaching importance, in a case coming from Hawaii where a Japanese sought to be naturalized as an American citizen. The court cites the various laws of congress dating from 1790 which all limit naturalization to persons either of "free white" blood or those of African descent. It declares that the Japanese do not come under either of these two heads and hence they are excluded. Congress, it says, must state its intentions plainly if it wants other standards adopted.

This question of the eligibility of Japanese for citizenship has been making trouble for years. The Japanese are a spirited and proud race and they do not take kindly to any action by this country which implies that they are inferiors. As a matter of fact they are our superiors in some ways. Just now, for instance, they are censoring American movie films because they find them immoral. But that is not the point. The traditional policy has been to keep this a "white man's country," and the Asiatics are not classed as "white," though they may actually be whiter, both outside and inside, than some of the scum and dregs we admit from Europe. It is the law that decides.

The Japanese will naturally be angered at this new slap in the face. For some years there has been a "gentlemen's agreement" under which a limited number of Japanese have been admitted to this country, and the issue has thus remained in suspense. Sooner or later it would have to be met, and the supreme court has merely done an unpleasant duty in saying plainly what the law is. Many Japanese are already American citizens by birth, for the constitution gives citizenship to all persons born in U. S. Territory.—*Pathfinder.*

"Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute: but did not utterly drive them out."—Joshua 17:13.

NOTES-PERSONALS

That is an interesting article in this issue by Bro. Richard Klages, Suffolk, Va., on a "Wonderful Occurrence in Astronomy Proves that a Star Did appear when Christ was Born." Read it carefully and get its worth. Write again Bro. Klages.

Rev. E. M. Carter, Wadley, Ala., has recently been on a visitation to our North Alabama work in the interests of our Men and Millions. Bro. Carter, tell us of what you found over in that field as to the prospects not only of Men and Millions, but of the outlook generally for our cause in that part of the State.

"You are doing very excellent work as editor. How I wish the circulation of our church papers could be many times increased. The members in general do not seem to appreciate the very helpful labors of a consecrated editor who toils almost night and day for their spiritual welfare. God help us all more and more. I have long appreciated your able and conscientious labors of love for all."—*Rev. Albert Godley, Tenafly, N. J.*

Did you preach the sermon on Sunday before Christmas on the Virgin Birth of Christ? If so, will you send it to the editor of this paper by Jan. 1, 1923, in competition for the five dollars in gold offered by the editor for the sermon on that subject and in its favor? The merits of the sermons will be determined by three able ministers of the gospel—and when they have decided who is entitled to it the money will be sent at once.

The International Purity Association has taken for its mission the awakening of the people on the need of purity in the life of the people. In a private note the Rev. Albert Godley says, "the matter has been so sadly neglected! God help the people to think!" Indeed purity among the people is the one great need in connection with the Christian life. Many indulge, as we fear, in impurity without much thought. Bro. Godley, some may not encourage you, but do your best to awaken the people as to their need of purity of heart and life.

Rev. S. Q. Helfenstein, D. D., the editor of our Sunday School Literature, Dayton, Ohio, speaks of his visit to the Burlington Convention with great interest. He says he was in such a delightful home, and we guess all the delegates to that Convention feel that way, and well they may, for the Burlington people generally have very delightful homes. For this Quadrennium Dr. Helfenstein has been given the work of editing the *Bible Class Quarterly*. The harness must fit our brother, for he has been in this work of editing our Sunday School literature since Jan. 1, 1907.

Rev. M. W. Butler, pastor of the Muncie, Ind., Christian Church, has recently been elected Secretary of the Ministerial Association of that city and the county in which the city is located, and as we think, they have made no mistake in their selection, for Bro. Butler will not only do his work well and faithfully, but his record will be as neat and correct as the most artistic taste could desire. We are glad, too, to learn that Bro. Butler's work is prospering. His people have just renovated the entire church building, putting it in fine shape. His work is steadily growing and gives promise of great usefulness.

Brethren, in writing for the press, do not use abbreviated forms of words, except possibly in the case of such as are usually in that way. If you wish to write Suffolk, Va., such an abbreviation is allowable, but in most other instances it is well to spell the word out in full. Do not forget it, please, when you write. Your abbreviation is perfectly understood by yourself, but to many readers it is so much Chinese. The man who writes, "the people of the E. V. C. C.," may be positive of its meaning, but not one in ten will know that he is writing of the people of the Eastern Virginia Christian Conference. Write it out, and the people will not misunderstand you.

One of our leading laymen says: "You might have given us laymen a chance on the Virgin Birth prize. The idea is fine." Well now, that was an oversight—we shall be quite willing to have any layman make the effort and he shall come in on equal terms with the ministers who may write for that purpose. We suppose the fact that laymen are so little accustomed to write on such themes may be the reason we did not include them, but if any shall write on this question we shall instruct the judges to give the laymen equal hearing with the ministers. We do not regard the Five Dollars offered as a prize, but as a reward for the one who does the best work.

That was a beautiful act on the part of Y. W. C. A. and the Y. M. C. A., connected with Elon College, when they made a Christmas tree for the Baby Home Department of our Christian Orphanage at Elon. What a treat it must have been to the dear little orphans—they had no father and mother to look after making them happy at this Christmas time, but these dear young people in college had the thoughtfulness to take the place of the father and mother who are not, and make the little ones happy on this happy occasion. These young people may have many opportunities in this life, but not many of these opportunities will be more to their credit than this generous deed done for the little orphans on this occasion. See Mr. Cannon's letter in this issue.

Let us settle up all old accounts before New Year's and then begin the New Year with a clean sheet and do our best to keep it clean in honor of our Saviour who gave His life that we might be able to live a clean life and so a fruitful life in all that is good. Especially if you are holding any old grudge in your heart against some one, by all means get that out and put it away forever, or if you allow it to keep its abiding place in your heart and mind, it will condemn you forever before the judge of all the earth. Do you ask my authority for making such a statement? Then turn to Matt. 6:14-15 and read: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." That is plain enough. A school boy, ten years of age, ought to be able to understand the meaning of that statement. Now if you do not forgive men their trespasses, then you know what your sentence is—you cannot be forgiven and your doom is sealed, unless you do repent and forgive others their trespasses as you hope and wish to be forgiven.

The Presbyterian of The South says: "If the fundamental doctrines of the church are to be discredited, there is little hope for the church." That is just our view of the matter. The Lord, in a certain sense, made the church the custodian of the truth, and now if the church means it will sit by and see the world crowd in and destroy the truth, then most surely the church will have an awful responsibility in the day when the ac-

counts of the people of God will have a statement. It does seem that there are many who think it their privilege to repudiate any doctrine they may please to have it that way, but we cannot sacrifice to liberality, nor to toleration nor to broad fellowship. Not one of these was ever designed to take the place of the truth—it is truth that makes men and women free to shun sin and error and free to do the right thing at all times and under all circumstances. It is not liberalism, nor toleration, it is not broad fellowship that is to do the work of saving the world—that must be done by TRUTH through Christ. Even Christ will not save the world through error. If saved at all, it must be through the truth. If the great doctrines of Christianity are to be forgotten by an over dose of modernism, let us know now that surely the church will become a sort of a powerless and helpless thing—it will not be able to stand in the great battle between Truth and Righteousness on the one hand and between error and unrighteousness on the other. The church must take care of its own treasures, and that is what the TRUTH of God is—its the church's own light out of darkness. Let us see to it that the truth of God's Word is not sacrificed to Error, or to anything else. We shall lose our power in the day that we deliberately give up sound doctrine for real Error, for the church cannot save the world except through Christ and the truth He has given to the world. See that you do your part to help the church stand for the truth God has given to her—for that is her hope of life in Christ. Surely, if we give up the stronghold of Christianity to please the devil, then we can expect nothing but failure. See that you do not surrender any truth that has been given to you—hold it till the end.

SOUTHERN CHRISTIAN CONVENTION TO MEET IN MAY.

By vote of the Convention in its recent session in Suffolk the Southern Christian Convention is called to meet in "extraordinary" session on Tuesday the first day of May next at 7:30, P. M. I am reminding the brotherhood of this action through our paper, THE CHRISTIAN SUN, and to invite any church wishing to entertain the Convention at the time to let me have their invitation at once.

According to custom the Convention should meet in N. C. Come on N. C. and give us an invitation.

The Executive Committee invites suggestions as to program, if you have any let us have them.

Yours in Christ,

LEON EDGAR SMITH, *President.*

4312 Colonial Ave.,

Norfolk, Va., Dec. 19, 1922.

FROM DOWN SOUTH.

On account of the inclemency of the weather we did not have any service at Bethany the second Saturday, but had two services Sunday. Rev. P. L. Duke, pastor of Beulah Christian Church went with us and preached two heart searching sermons which were enjoyed very much by those who heard him.

After the eleven o'clock service, we went to our car and found it loaded with good things to eat, such as dried fruit, canned fruit, sugar cane syrup, pickles, preserves, and many other things.

In my absence from home the second Saturday night the good folks of North Highland gave my wife a pounding, such as sugar, coffee, meal, and many other things we needed. Surely these people are a willing people. May the Lord richly bless them all and help me to render them more efficient service.

A. H. SHEPPARD.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

THROWING MUD AT OUR ANCESTORS.

We think it is time we were learning some sense in the practical spheres of life. If a father has done an honest part for his boy, why should the boy go around throwing mud at his father? We will venture to assert that in every such case there has been a fall—it was truly the descent of man. Why is it that some of our “moderns” seem to like to throw mud at their ancestors? Well, if we had to guess at an answer to that question, we should think he throws mud at his ancestors because they are so far ahead of him as to make him feel that it is his only way to catch up, and if he did but have wisdom enough to know it, he will never catch up that way.

The truth is the best blood that ever flowed through human veins was in the Puritans, and the ablest men that this country has ever produced were the sons of Puritan fathers and mothers. When we hear a man ridiculing the Puritans, we guess at once that there is some weak place in the moral character of that man, and we believe our guess is right. The moral stamina of this country came to us through our Puritan fathers and mothers. The outcome of Puritan stock in the people of this country has been the strength of our citizenship for many years, and while they had their defects, the fruits of Puritan ancestors is away ahead of the present day citizenship which has come to us out of present day tendencies to such utter liberalism as to make a mockery of training a child in the way he should go—the policy of the modern would seem rather to be train up a child in no way, but let him do as he may please.

The Western Christian Advocate puts the matter in a true light, as it seems to us. Read what that good paper says:

Every once in a while someone throws the searchlight upon our Puritan fathers. For some reason it frequently results to their disadvantage. Perhaps the lens used is too powerful. Something always happens that affects our ideals. The light used never fails to lower them or reduce them in size. It seeks to reveal the fact that we have been thinking about them under a delusion. It seeks to drive us to the conclusion that they were not as great as we have been led to think they were. What shall we say to this? What about these detractors? Are they trustworthy? What is their intent? Well, they are men of ability. They seem to enjoy taking a “bat” at the worthy men whom the nation has been taught to revere.

We believe it is not very helpful for our American idealism to have a certain type of historians tell us with a sneer the Pilgrims and the Puritans were very human; that they were very narrow; that they were intolerant; that they had many flagrant faults; that they were not the saints we have thought them to be by a long sight. They smash the moral character and down goes in a crash another ideal. Now comes another historian declaring that George Washington, first in war, first in peace, first in the hearts of his countrymen, bought lottery tickets, loved chicken fights and his daily dram, speculated in lands, and accomplished other mild sins. Then this historian ironically declared he is “fed up on our ancestors.” Too bad for this modern Pharisee who out-Puritans the great cavalier.

Why should a man throw clubs at his ancestors? Why should one suddenly grow sick of his fathers? Why read a man into the times in which he lived and then condemn him in the light of present-day moral standards? The people of this country have been led to highly value the men and women who founded this nation. Shall we come to believe they were no better than the middle-class folks we are today? Shall we pull them down, throw mud at them because their lives stand in such sublime contrast with our own? Well, nevertheless we believe in George Washington and the spiritual and moral integrity of the Puritan fathers.

DO YOU WISH AN EXAMPLE OF CHRISTIAN HEROISM?

Sometimes we see in professing Christians such examples of real cowardice as to make us feel that there are no real example of true heroism in the lives of Christian men and women of today, but that is a mistake. No doubt there are both men and women in the church who show little bravery for Christ and the church. Such instances throw so much gloom on the situation of present day religion that we are tempted to say, “Well there are no brave Christian men and women, who will dare any danger and take any risk,” but that too is a mistake. There are at least some of as brave Christians on the earth today as ever have been, and they were men and women who were of the common crowd, but in some way they had grace enough to make them heroes and heroines for the cause of Christ, and they did it like men who know their Lord and Master.

We found the other day a clipping concerning the life and death of Mary Morrill who laid down her life for the cause of Christ, and did it nobly and unselfishly. She no doubt loved life as most people do, but when it came to the matter of dying for the truth, she went unflinchingly to her death at the hands of the boxer rebels a few years ago. Read it and if you do not feel like rising up to stand for the cause of Christ, when you see how bravely she died, then we shall feel that there is something lacking in the make-up in your character. True Christianity gives courage to the real children of God. Read the following account of Mary Morrill's death and see if it does not impress you with the thought that the grace of God is sufficient for every need of a Christian man or woman who has dedicated all to the service of our God. The exchange presents the matter as follows:

MARY MORRILL AND GENERAL FENG.

Mary Morrill was an American missionary who in 1900 was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen.

“Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression on him.”

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed General Feng has probably been the most might-

ily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

A CALL FOR THE OBSERVANCE OF WORLD PEACE SUNDAY.

Issued By

THE FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA.

To the Churches of America:

In accordance with the proposal of the World Alliance for International Friendship Through the Churches that Christmas Sunday, or the Sunday preceding Christmas, be recognized in all nations as World Peace Sunday, the Federal Council of the Churches of Christ in America urges all churches throughout our country to cooperate in this world-wide observance.

When can we more appropriately voice our appeal for peace than at the celebration of the coming into the world of Him whom we hail as the Prince of Peace? Especially in a year when we are still haunted by the memory of ten million young men who laid down their lives in the last war; when famine and want continue to stalk in its wake; when intrigue and selfishness again are seeking to control the foreign policies of nations; when rival armaments and threats of war tragically harass the people of Europe, it would seem to be the clear obligation of every Church that bears the name of Christ to raise its voice unequivocally against the whole war system and to demand that the governments of the world find other ways of settling every dispute which may arise.

Other ways can and will be found if the Christian people of the world urgently and persistently demand it. By a concerted appeal at Christmas time, followed by unremitting effort during the year, we may bear effective witness to our conviction that war can be outlawed by the building up of international agencies for the preservation of peace and the development of a community life among the nations.

Most of all at this Christmas tide let us proclaim our unshaken faith that a great increase in the spirit of trust and brotherhood and good-will, and this alone, will make world peace a permanent reality. The task of getting rid of war and securing peace requires international organization, but it requires more. The trouble in our present international life is a spiritual trouble the attitude of selfishness, of fear, of suspicion among men in organized groups. So the remedy must be a spiritual one, the acceptance of a way of life not yet generally accepted in economic and international affairs—the way of brotherhood, of friendly cooperation and of love, revealed to us in Him whose life we now commemorate.

ROBERT E. SPEER, *President*,
*Federal Council of the Churches
of Christ in America.*

JOHN H. FINLEY, *Chairman*,
*Commission on International Jus-
tice and Good-will.*

CHARLES H. BRENT, *Vice-Chairman*,
*Commission on International Jus-
tice and Good-will.*

Did you take Christmas off?—the printers of THE SUN did, too, that accounts for your paper coming late this week.

Start the New Year right, send in one or more subscriptions to THE SUN.

THE WHAT AND WHY OF THE CHRISTIAN CHURCH.

BY REV. W. T. WALTERS.

(This sermon was preached at the Seventh Street Christian (Disciples) Church Dec. 10th, as one of a series of "Better Acquaintance" sermons, participated in by various denominations.)

Because of the spirit, because of the trend of churches at the present time, I think we are beginning to realize that the task before the Kingdom of Christ is too large for any one denomination, and that if we are to make the church the great force it would be that there must be a united effort. We may have a neighbor a few blocks from us of whom we know little, and perhaps think little, but if we can get acquainted with him, the probability is that we shall like him better. I believe that the better our churches get acquainted with each other, the better we shall like each other, and the better we like each other, the better we can work together. There ought not to be any feeling of distrust, jealousy, or any feeling at all in a bad way against one of our sister denominations. We have our different beliefs. We have our different forms of government, ceremonies, but if we are living the Christian life at all, we are all children of the same Heavenly Father, worshipping the same God. We are brothers and sisters in Christ and as such we ought to work and toil and labor together.

My text tonight may be found in the twenty-first verse of the seventeenth chapter of St. John: "That they all may be one;"

I want to bring you tonight by way of introduction that which sounds like a romance, that which we might find in counterpart in fiction, the beginning of the Christian Church.

In the year 1792, the first General Convention of the Methodist Church met in Baltimore. The church was just shaping up its form of government. In that Convention, there was a presiding elder who was opposed to the episcopal form of government, who felt that the ministers and the laymen ought to have some privileges and rights aside from those granted by a bishop, and in that Convention James O'Kelly introduced the following resolution: "When a minister is appointed to a field of labor, if he does not want to go to that field, he may appeal from that decision." They debated the question for three days, and then the resolution was voted down. James O'Kelly declared that it took a man's privilege away from him. He walked out of the Convention with thirty other ministers. They still wanted to be a part of the church, and sent a committee to the Bishop, but to no avail. They met the next year and called themselves the "Republican Methodist Church." In 1794, they met again and one of their number taking the Bible, and holding it up, said: "I find here that the followers of Jesus Christ were called Christians. I move that henceforth we call ourselves Christians." Another said: "I move that we take the Word of God as our creed and rule of faith and practice." This was the formal beginning of the Christian Church, and took place in the State of Virginia, in Surry County.

In 1799, there was a great revival in Kentucky, known as the Cane Ridge Revival. Numbers of people were converted. People became so interested that they left their homes for weeks to attend the meetings. Among those who took part were a number of Presbyterians. When the meeting was over those who took such an active part found they were not in such good standing with the Presbyterians, and they formed an organization of their own.

In 1804 they wrote what was called the "Last Will and Testament of the Springfield Presbytery" and they adopted, as the people in Virginia,

the Bible as their creed, Christian as their name, the test of fellowship, Christian character.

In 1802 there was a Baptist in New England who did not agree with all the teachings of his church, and started out to form an organization of his own, and organized his first church at Lynden, Vermont. His name was Abner Jones, and he did exactly as these other organizations had done. As far as we have been able to find out these organizations knew nothing of each other. They were effected thirty years before the first railroad, forty before the first telegraph. Mail facilities were poor. There were few newspapers. Yet these three sections had just one thing in mind. We want a church which is broad enough to include every follower of Jesus Christ. In 1809 they got in touch with each other. They found that they were on the same platform, standing on the same ground, having adopted the same principles, and there was nothing to do but to unite into one church. The Christian Church has its weaknesses, but it came from good stock, from the Methodist in the South, the Presbyterian in the West, and the Baptist in the North.

Briefly, I wish to refer to some things which the Christian Church has done. The Christian Church published the first religious newspaper in the world. The oldest newspaper published in the world today, is published in Dayton, Ohio, "The Herald of Gospel Liberty," established in 1808. The Christian Church was first to open its college doors with equal privileges to both sexes, in Antioch College, at Yellow Springs, Ohio, under the leadership of the great educator, Horace Mann. The Christian Church was the first church to advocate the unity of all Protestant churches, the first church to adopt the Bible name and to take the Bible as its creed, to make Christian character the only test of fellowship.

As a church we stand definitely for five things, which we call our Five Cardinal Principles.

First: "The Lord Jesus Christ is the only head of the church." Numbers of Scripture references could be pointed out, but time permits only one or two. "And he is the head of the body, the church: "Cor. 1:18. And gave him to be the head over all things to the church, which is his body"—Eph. 1:22-23. The Word of God teaches us that Jesus Christ is the head of the church. We do not believe that power has ever been transferred to a pope, bishop, conference, synod, presbytery, committee or anybody, but that Christ is still the head of the church and that the church must look to Jesus for leadership, instruction and teaching as to how we shall live and what we shall do.

Second: "Christian is a sufficient name for the church." In connection with this I wish to read a prophecy and its fulfillment. In Isaiah 62:2, these words are found: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name." And this prophecy concerning the followers of Jesus Christ was fulfilled. "And the disciples were called Christians first in Antioch"—Acts 11:26. You might say tonight: "Your church is trying to appropriate to itself a name which belongs to all of us." We do not look at it from that standpoint at all, but we are trying to serve our Heavenly Father. We try to live as His children, and as His children, we refuse to take any other name than the name the Father has given us. You may claim that the name has nothing to do with it, but the name does mean a good deal. The Church of Jesus Christ is represented as the bride and Christ as the bridegroom. Shall the bride wear the name of the groom, or some other name? If your name is Smith, do you want your wife known as Mrs. Jones, no matter how good a man Jones may be? It makes a difference. When

the denominations of this country became interested in the work of Japan and sent missionaries there, leading Japanese came to them and said: "You have brought to us thirty Christs. You go back and decide amongst yourselves which is the right Christ and then come to us." And the head of the denominations all agreed that the Empire of Japan was worth more than their denominational names, so they adopted the name "Christians." That was the only name of all which they could come together on in Japan, and in other foreign fields. Our church believes that what is good for Japan and other heathen countries is good for all the world and we believe that the Church of Jesus Christ is going to reach out and take this world, and that to do this they must come together somewhere under a name that will win the world. What was the church named for anyhow? So that we might tell the difference between followers of Jesus Christ, or is it a name that might tell the difference between the church and the world? We want a name that will differentiate between the people in the church and out of the church, and the name "Christian" will do that because the followers of Christ have been called "Christians" from the early days.

Third: "The Holy Bible is the sufficient rule of faith and practice." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." II Tim 3:16-17.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Ps. 19:7-18.

We believe that the best creed that man has ever written for a church was the creed that was nearest like this Book, but we believe that the Book is better still than the creed that was written by man. "The Law of the Lord is perfect converting the soul." Does a creed do that? "The testimony of the Lord is sure making wise the simple." If the creed does that it ought to be as easy as this Book. "The commandment of the Lord is pure enlightening the eyes." If the Bible is made plain enough that we can understand it, and God certainly intended that it should be, why should you want to try to improve upon it? If you believe in a creed. I have no quarrel with you. Those who believe in a creed have two main reasons for doing so:

1. They believe that a creed will keep out dangerous elements. What is the dangerous element that we wish to keep out? Your neighbor in the other church who does not practice and believe as you do? I do not consider the people of any church a dangerous element. Any man who is serving God is not a dangerous element.

2. They believe that the creed will bind people together. If you will study the history of creeds, you will find that it has not worked out just this way. Churches have been divided into many branches. There was something in the creed that somebody did not like, and they got out and made a new creed, and that has been kept up, until many denominations have been formed.

Fourth: "Christian character is the sufficient test of fellowship and church membership.

"Not every one that saith unto me, Lord, Lord shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."—Matt. 7:21.

The Christian Church would open the door of the Church as wide as we believe that the door of Heaven is opened, and would say to every child

of God: "No matter what may be your beliefs about what the churches differ upon, come in and make yourself at home in our church." We feel that we have no right to shut the door of the church in the face of any man who is living the Christian life, and to say to him because of the way you were baptized, because of your belief regarding church government, or because of any doctrine which you hold, you cannot be one of us. I am speaking for our church. We feel that we cannot afford to put a stumbling block in the way of any of God's little ones. No church on earth is as good as Heaven. Any man or woman who is fit to enter the Kingdom of Heaven is good enough to come into His church. Let him believe in whatever he pleases, if a man in your neighbor's church can get into Heaven, why should we not come together in the church, dwell together, live together? Why put up a barrier on earth? Christian character is the only test of church fellowship that is needed; the only test of church membership.

Fifth: "The right of private judgment and the liberty of conscience is the right and privilege that should be accorded to all."

"Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand."—Romans 14:4.

The people of the church will never agree upon all things. We are getting closer together as denominations. We have made wonderful strides in the last fifty years. We will make more wonderful progress in the years to come, but we will never come to the time when everybody will see things alike. I do not believe that it is essential that we shall ever come to that. When you try to make men believe certain things, you are taking away individuality. When you make your little grooves, and ask men to step down into them, you are destroying initiative. That time is not coming. We are always going to have our different opinions. We are always going to look at things from different viewpoints. Just as long as men read that Bible, you are going to have people that believe with all their hearts that the only mode of baptism is to go under the water, and others who will believe just as strongly that is not necessary, and that one can be baptized by effusion. These are not the essential things. Let a man have the right of private judgment. A man may be dipped into the water a thousand times, and if he still believes in sprinkling, he is not baptized. Just as long as people differ on these things, we give a man the right of private judgment. We make our church broad enough to let him in. That is our position as a church.

In conclusion I wish to remind you of the night on which our Lord was betrayed. The night when he gathered those disciples very close about Him and when He felt the things which were before Him. He knew the trials which were coming. Those were not the things which troubled Him most. He started out with prayer. He prayed first that the Father would glorify Him. Then that God would keep them. But you know the prayer our Lord had on His heart and His mind. He looked on down through the centuries to our time, and he saw how the time would come that His people would be split up into different branches and five times in that one prayer He prayed that His people might be one; not divided, then He gave the reason why, "That the world might believe." I do not know what you think about it, my friends, but Christ said whatever He asked of the Father, He would give it to Him. He is going to give Him the answer to that prayer. You may say that it has been two thousand years and it has not been answered. But it took four thousand years from the time God promised the Son before He sent Him. It took

four thousand years to get the world ready for the plan of salvation. It may take four thousand years but I believe the time is coming when we are going to be one.

There ought to be somewhere a common ground upon which all the followers of Jesus Christ can get together and a common meeting place where they can be one. I am not saying that my church has a foundation for that. We have come as close to it as we can. The foundation upon which the whole world can come and worship and unite together. There may be some things to be added yet. There may be some things to be changed. So far as we know how we have laid the foundation upon which every follower of Jesus Christ may come together. I believe that there ought to be an organization holding that thought out before the world. We stand there. We are willing to sacrifice, toil for it, labor for it, to struggle on year after year for it. We can worship with other denominations, but we never feel like we are altogether at home. A member of the Christian Church may unite with any other church when it is more convenient, but there is always something lacking, something which the other church does not have. We struggled on years and years without any response to this. We are not large yet as you count numbers, though our church extends through several States in the United States, and in Canada. We are not a large denomination, and we are still struggling on and already we are seeing in the dawn the coming day. Christian Endeavor Societies come together in the great Conventions on that platform of Christian fellowship. In our great gatherings, we recognize back of everything Christian character. We are standing for the same things. We recognize men as Christian men. We have seen the denominations of this country come together in the great Federal Council of Churches. Thirty different denominations have come on the platform of Christian Character. They have come with different beliefs, ceremonies, baptisms, on the basic principles of God—Christian character. We have seen the dawn of a new day. The sun is going higher toward the zenith and by and by, that great, glad day is going to burst upon the world when they all shall be one, even as the Son and the Father are one.

TOPICS FOR THE WEEK OF PRAYER, JANUARY 7-13, 1923.

SUGGESTED BY THE WORLD'S EVANGELICAL
ALLIANCE.

SUNDAY, JANUARY 7TH.

TEXT FOR SERMONS AND ADDRESSES.

"If Thy presence go not with us, carry us not up hence."—(Exodus 32:15.)

"Arise, shine, for thy light is come."—(Isaiah 60:1.)

"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name he may give it you."—(John 15:16.)

"Behold, I make all things new."—(Rev. 21:5.)

MONDAY, JANUARY 8TH.

"THANKSGIVING AND HUMILIATION."

"Let us give thanks"—For another year of the infinite patience and mercy of God. For every victory in our individual and national life of the Spirit of Christ. For the sense of failure revealing the greatness of our task; for the break-down of worldly policies and the emptiness of earthly success, revealing our need of Christ and His sufficiency. For every adventure of faith through

the overcoming of fear and doubt; and God's response to it.

"Let us confess"—Our failure in past resolve; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's kingdom on earth; the closed mind and the hard heart and the censorious temper.

"And let us pray"—For the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to accept rebukes and to learn from those to whom by temperament or conviction we are opposed. That being stripped of pride and searched in heart before the Cross, we may claim no standing but in His mercy and grace.

Scripture readings—Ps. 40; Matt. 17:1-21; II. Cor. 4.

TUESDAY, JANUARY 9TH.

"THE CHURCH UNIVERSAL—THE 'ONE BODY'
OF WHICH CHRIST IS THE HEAD."

Let us give thanks—For all increase in charity through a new sense of what lies behind our differences. For an awakening social conscience throughout the church, and a braver claim to spiritual leadership. For a clearer vision of the things in which we can work together for the dominion of Christ. For all scorn suffered through our loyalty; and for all criticism through which we have come to see and confess our failure.

Let us confess—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of the Lord.

And let us pray—For a new burning conviction of the world's need of Christ and of His glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope, for a message without confusion and a heart without despair. That the desire for unity among the branches of the one church of Christ may be strengthened; that movement towards reunion may be guided by the Holy Spirit in all things; that a new confidence in the evangel of Jesus Christ may pervade the whole fellowship of faith.

Scripture reading—Isa. 42: 1-12; Luke 22:17-30; I. Cor. 13; Eph. 4:1-16.

WEDNESDAY, JANUARY 10TH.

NATIONS AND THEIR RULERS.

Let us thank God—For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts towards the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintainance of world peace.

Let us confess—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness.

And let us pray—For all rulers, that they may be fitted for spiritual leadership; have a clean eye for moral issues in political questions, and courage, at all costs, to follow the light. For all nations, that the strong may increasingly respect the right of the weak. That the rising spirit of nationality throughout the world may be safely

guided; that a vision of God as holy may be granted to cleanse from vice and selfishness; and a vision of God as love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of His Son, Jesus Christ.

Scripture Readings—Ps. 33; Ps. 72; Zech. 2:1-5; Eph. 2:13-22.

THURSDAY, JANUARY 11TH.
MISSIONS.

Let us give thanks—For the courage and loyalty of mission staffs amid tremendous difficulties. For the rallying of the church to meet the strain. For the power of Christian ideas in the outlook of nature governments; and the witness of the Spirit in countless heathen hearts.

Let us pray—For true conceptions of the kingdom of Christ and for His coming to reign. For union on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty. For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts. That the march of Islam may be stayed; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments. For the deepening of all nations in the fellowship of missionary service.

Scripture Readings—Isaiah 32; Acts 4:5-12; Rom. 10:11-21.

FRIDAY, JANUARY 12TH.
FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG.

Let us thank God—For the increasing demand for education. For the fresh interest awaking in many questions in the teaching of the Bible. For the growth of movements for child welfare, and the training of the young; for all Christian movements in our schools and colleges, and all they have accomplished.

Let us pray—For the recovery of home religion and the practice of family prayer. For the restoring of reverence by which love is purged from passion and base caprice. For the capture by Christ of the student mind and a new recognition of Him as Leader and Friend of youth. For the uplifting of ambition in youth from the spirit of gain into the spirit of service. For increased efficiency in Sunday Schools; that the church may lay the burden of the young upon her heart to bring them to God.

Scripture Readings—Matt. 19:13-22; Prov. 3:1-17; Ps. 119:9-16; 33-40.

SATURDAY, JANUARY 13TH.
THE HOME BASE, AND THE JEWS.

Let us pray—That the church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice. That Christian men and masters may witness for Christ in business and industrial life. That Christ may become real to His church as in the early days, and find the same response of utter surrender. That work among the Jews may not be hindered by past prejudices and race feelings: that the spirit of Christ's forgiveness and yearning love may replace the ancient hostility. For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

Scripture Readings—Isa. 60:1-5. 18-22; John 15:1-17; Eph. 3:14-21; 1 Cor. 1:18-31.

FANNIE CROSBY.

BY A MEMBER OF THE WAY OF FAITH STAFF.

This life, which was to be so useful for ninety-five years, came into existence in March, 1820, and continued on earth until February, 1915. Having become blind when six weeks old by the mal-practice of a physician applying poultices to her eyes, she, by her fortitude of faith, became a living example of what God's grace can do for one who is fully yielding to Him. This beautiful saint in her darkness had a heart which always had a melody in it to cheer and brighten other lives. Having written 6,000 hymns, many of them becoming famous, she is easily the most voluminous and able author of songs since Isaac Watts and Charles Wesley. Lest some one doubt this statement, we will say that those who arranged song books used 200 pen names for her so as to avoid the appearance of having too many numbers from the hand of one writer.

She was born in New York State, of good parents, who were anxious about her welfare. At fifteen years of age she entered an institute for the blind. She remained there for some years, being trained in English grammar and rhetoric, Greek, Roman and American history. During her early years she began writing. Later she married Alexander Van Altyne, a blind music teacher, who died in 1902. He set to music some of his wife's best poems, but he always insisted that she retain in her published works the name thousands had learned to love, so as Fannie Crosby she has always been known.

Later in life Miss Crosby spoke concerning her blindness and philosophy of life in the following words: "As for my age, it does not seem to me that I am in the nineties; and I attribute my good health and long life to the fact that I never let anything trouble me, and to my implicit faith, my implicit trust in my Heavenly Father's goodness. If I do not get the thing I want today, well, I'll get it tomorrow. If not, then I realize that it is not good for me to have it.***In the case of the loss of my sight, I can see how the Lord permitted it. He didn't order it, He permitted it. You know it happened when I was about six weeks old. I caught cold in my eyes and in the absence of the family physician, my mother took me to another near my home who, as it afterward turned out, had no right to be practicing.***My sight was totally destroyed. Now the Lord did not order that. The man broke a law of nature. Instead of regarding it as an affliction, I have always thought of it as one of the greatest blessings ever conferred on me, for it carried out God's plan.

The direct appeal to men's beliefs and emotions in her songs have been found effective by revivalists. The most conspicuous example of this was the integral part she had in the Moody and Sankey revival. She wrote her best hymns for Mr. Sankey. Judged by the appeal they make to the masses, they rank high in hymnology. The universal religious emotion expressed in fluent and rhythmic verse made a telling appeal to millions, making her spiritual songs a permanent and valuable addition to religious literature.

Some of her best known are, "Safe in the Arms of Jesus," "Saved by Grace," "Blessed Assurance," "Rescue the Perishing," "I Am Thine, O Lord," "Jesus Keep Me Near the Cross," and "I Shall See Him Face to Face." "Safe in the Arms of Jesus" is the most loved of her hymns. Of it she said, "It is my most successful hymn, and I believe it was born for a mission." Of this the *New York Evening Post* once said: "No modern hymn has circumnavigated the globe more thoroughly or been trans-

lated into more modern languages than this one."

Fannie Crosby's coronation day came February 12th, 1915. The writer who had written "At Evening Time It Shall Be Light," having added a verse during her last week, had cast off the blindness of this world to see her Saviour face to face. She who had lived so many years contemplating this joy manifesting it by writing "I Shall See Him Face to Face," no longer need sing it in the future tense. She who had also added a verse during this week to "God's Peace We'll Know," had his transcending peace.

Her religion, which was always so essential a part of her, made her path, in spite of blindness, shine more and more unto the perfect day. Beside writing sacred songs in life's latest days she also showed a beautiful spirit of humility. A friend called to see her bringing with him the story of the life of Billy Sunday by W. T. Ellis, in which there is a reference to her hymns. As it was read to her she was surprised, but took it with the customary self-effacement. Fearing she might be unduly exalted she said, "Pray for me, that I may be kept at the feet of Jesus." Her pastor also visited her, and he testified that she seemed "full of radiant light." In this conversation she affirmed her interest in foreign missions, rescue work and the temperance cause. She said there were four classes of people in whom she was particularly interested, railroad men, policemen, prisoners and the poor. Upon being asked whether she would recognize friends in Heaven, she almost leaped from her chair, saying, "Why, of course, I shall remember you and know you and all whom I have known and loved here. The clergyman went away feeling that he had breathed the dew of Heaven; not knowing this would be his last visit.

The next day she did not eat, but happily moved about the house. At 2:30 A. M. the next day she was resting quietly in sleep. At 3:30 her niece heard her stirring in the hall. Tenderly she laid the slight form upon the bed and witnessed her passing before a physician could arrive. Thus the saint, who had suffered from blindness all through fourscore plus fourteen years, was translated without illness into the palace of the King.

Does not this beautiful end of life remind us of Enoch? "Enoch walked with God; and he was not; for God took him."

Thongs came to pay tribute to their common friend—Protestant, Catholic, young and old, men of prominence and the poor expressed a universal sorrow.

WONDERFUL OCCURRENCE IN ASTRONOMY PROVES THAT A STAR DID APPEAR WHEN CHRIST WAS BORN.

BY RICHARD KLAGES.

Rejoice, ye people of Zion; come let us sing unto the Lord our God: for He has been our shield and defender; come to Him, rejoice and sing.

On June 8, 1918, there appeared a very bright star in the constellation of the Eagle, where none was visible before. This star, Nova Aquila became one of the brightest stars in the northern heavens. Before this outburst of luminosity, it could be seen only by the most powerful optical aid, as it appears in the telescopic negatives of the Harvard Observatory. In a few days it grew in brilliancy some seven hundred times. It could be found by the amateur near and just below the Great Cross that lies in the Milky Way. This star has since lost its brilliancy, and can no longer be seen; but the fact remains that a star can appear, and proves that a star did appear, when Christ was born.

The Great Cross in the Milky Way can be found in the evening now, by looking toward the north-west just after the sun sets, as there are three stars that form a very conspicuous L. with the star Altair of the Eagle at the top and the brilliant Vega Lyra at the angle, and Deneb at the end, which is also the top star of the cross, which extends toward the south from Deneb. This new star is the most important that has appeared in many hundred years. Only one or two in all history, have exceeded this one in brilliancy.

There was one which appeared in 1604, which was plainly visible in broad daylight. This star appeared in the Eagle, and the eagle is the emblem of this country, let us hope that it signifies, that the churches, of our country, are to have a very important part in spreading the gospel to the ends of the earth, and of hastening the time when God's will may be done in earth as it is done in heaven.

Across the Judean hills nineteen hundred years ago there appeared a bright star, and the angels sang: "Fear not, for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger. Glory to God in the highest, and on earth peace, good will toward men. And the wise men came from the east bringing gifts of gold, frankincense and myrrh."

In 1604, another star appeared, and a few years later the wise men of England, by the authority of the King, presented to King James and to the world the authorized version of the Bible and since that time the Bible has been an open book, and a source of inspiration to countless millions of people.

In 1918 this latest star appeared, and in 1921 the wise men met in Washington, in the disarmament conference, to try to bring peace to this sin and war-cursed world.

Let us rejoice that this generation has been permitted to know of this wonderful new star, which is such a startling duplicate of that star which appeared so many years ago, and let us work and pray that our Father's kingdom may come, and His will be done, on earth as it is done in heaven. Amen.

HOW TO BE HAPPY.

There are many miserable, gloomy, unhappy persons in the world—empty, restless, disappointed ones—souls seeking joy and gladness, but never finding it. All such deserve our sympathy and help.

Happiness is not in things.
Happiness is not in places.
Happiness is not in worldly honor.
Happiness is not in political power.
Happiness is not in great learning.
Happiness is not even in bodily health.

Paul was happy in jail.
Daniel was happy in the lion's den.
John was happy on Patmos.
Bunyan was happy in prison.
Wesley was happy while dying.
God wills that all should be happy.

Happy are the humble.
Happy are the gentle.
Happy are the thankful.
Happy are the holy.

A thing must be sought where it can be found. You can't find the living among the dead. Gold is not found in an ash heap. Water is not found in desert sands. We don't seek for wisdom among fools. Oranges do not grow at the North Pole. Strawberries are not found on nettles.

Only fools seek happiness in sin. There is nothing but the sting of death and hell in sin.

Cast your sins on Christ.
Abstain from all evil.
Shun evil companions.
Forgive your enemies.
Pray most earnestly for your enemies.
Give generously and regularly.

Read good books.
Think good thoughts.
Have a time and place for fervent prayer.
Visit the poor and obscure.
Put God first in all your plans.

Heaven begins on earth.
Heaven is more than streets of goal.
Heaven begins when sin ends.
Heaven is Jesus Christ in us.

The proud could not be happy in heaven.
The lawless could not be happy in heaven.
The selfish could not be happy in heaven.
The irreverent could not be happy in heaven.
The Christ neglectors could not be happy in heaven.

Heaven is a holy place, and only those who have honestly and fully received Jesus Christ as their own personal Redeemer and Saviour from all sin, only such can be happy in heaven, and all such receive a good measure of joy and gladness even in this present life.

"The joy of the Lord is our strength."

"Rejoice ever more."

"Thou hast put gladness in my heart, more than in the time that their corn and wine increased."

"How happy every child of grace who knows his sins forgiven,"

GEO. D. HERMAN.

Waynesville, N. C.

PROCEEDINGS OF THE WOMAN'S MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION.

The Woman's Mission Board of the S. C. C. met in the Franklin Christian Church on Tues. Nov. 28, 1922 at 10:30, with the following members present: Mrs. W. H. Carroll, Miss Jennie Willis Atkinson, Mrs. J. G. Holland, and Mrs. C. H. Rowland, Revs. J. O. Atkinson and C. H. Rowland were also present, offering helpful counsel and suggestions. Dr. Rowland, having just returned from the General Board meeting in Dayton, spoke of some of the proceedings and actions taken there. After a devotional service, the minutes of the W. M. Convention which met in Suffolk were read, corrected and approved. The goals as adopted there, were taken into consideration. These as adopted for the various conferences for the present biennium are as follows:

Eastern Virginia Conference, \$12,000, 25 new societies; North Carolina Conference, \$10,000, 25 new societies; Valley Conference, \$3,000, 10 new societies; Alabama Conference, \$1,500, 25 new societies; Georgia and Alabama Conference \$1,500, 25 new societies; Total \$28,000, 110 new societies

The Secretary was instructed to write to all the Conference Secretaries of their respective appointments and ask that they endeavor to raise the amounts asked for.

After some discussion, it was decided that we urge the societies to use the programs issued by the A. C. C. Woman's Board, of Dayton, Ohio.

AFTERNOON SESSION.

Called to order by President who lead the Board in prayer. It was carried that the President have some official stationery for the officers. Voted that the Superintendent of N. P. and W. W. urge the use of the programs prepared by the General Woman's Board and the

organization of Mission Study Classes for the young people. Voted that they be asked to organize during the year 10 new societies in each of the Conferences, and raise the following amounts:

Eastern Virginia Young People, \$2,000; N. C. Young People, \$1,100; Virginia Valley Young People, \$200; Alabama Young People, \$100; Georgia and Alabama, \$100; Total \$3,500.

Voted that the expenses of the Board members be presented to Mrs. Carroll, who will present the same to the Treasurer.

Voted that if one can be secured, a full time Field Secretary be secured for the Southern Christian Convention and that Mrs. Carroll and Dr. Atkinson be a Committee to employ the same.

Voted to ask each Woman's Missionary Conference to send one or more representatives to a Summer School of Missions and in case a Field-Secretary is secured that this Board bear her expenses.

Voted that the Cradle Roll Department be asked to raise \$500 during the year, as follows:

Eastern Virginia, \$200; North Carolina, \$150; Virginia Valley, \$50; Alabama, \$50; Georgia and Alabama, \$50.

Voted that our Annual Board meeting be held on or before August 1, each year at the call of the President.

After a prayer, the Board stood adjourned.

MRS. W. H. CARROLL, *President*.

MRS. C. H. ROWLAND, *Secretary*.

FROM DOWN SOUTH.

Dear SUN:—

We had a good service at Beulah Church, the last day of November, which day was fittingly observed by school and church as Thanksgiving Day. Rev. H. B. Robinson, pastor of the Baptist Church preached the sermon at 11:00 A. M. The school rendered a program in the afternoon. At the close of the service in the house the churches proceeded to pound their pastors.

Some weeks since I announced to my people that we hoped to present Bro. Robinson with some things needful for him and his family, and that we make that a part of our Thanksgiving service, and also appointed a committee to have charge of the affair, and to my very great surprise the committee arranged to pound both of us. Prof. T. J. Welch was asked to make a speech, which he did in his usual happy manner. Bro. Robinson and I responded with a few feeble remarks. We were presented with many useful and valuable articles for the dining room and pantry: handkerchiefs, hosiery, dress goods, etc., for the family. Thank you, dear friends, I am now entering upon my 32nd year with this church and I trust this may be the best year of my pastoral labors. God bless every one who aided in any way this generous remembrance. I shall try to be a humble shepherd of a kind thoughtful people.

G. D. HUNT.

Today.

Today is mine, not yesterday,

Nor yet the day to be,

I cannot now retrace my way

Nor can I paths foresee,

But this one day is surely mine;—

O God, may it be wholly Thine!

No gift of mine which lies behind,

And none which lies before,

But in this present day I find

A full and precious store

Of all my life and heart can need—

With this, I am content indeed!

Henry W. Frost.

CONTRIBUTIONS

SUFFOLK LETTER.

Prohibition has done two things of significant importance. It got into the Constitution of the United States on its own merits, and it has set the nations to thinking on the question of alcohol as never before. The United States is now in a position to lead other nations in their desire for prohibition in all the world. There are four phases of this question. It touches four of the most vital interests of the race. It touches business, politics, social life, and religion. 1. Business is essential to human welfare and material prosperity. England spent, last year, FOUR HUNDRED MILLION POUNDS STERLING for alcohol, which is equal to TWO BILLION DOLLARS of American money. That sum was diverted from other channels of industry and trade. No economist will argue that this business adds as much to national prosperity as money that goes into essentials and permanent industries. It enters business as a loss to industry, efficiency, and prosperity. A drunken nation totters as well as a drunken man. Alcohol has no stabilizing force in commerce, no efficiency in labor, and no safety in capital. 2. It has had its day in politics. It was once a power in political caucuses, conventions, and campaigns; but it never made them cleaner, clearer, nor calmer. No liquor advocate ever satisfied the civic conscience on public affairs, or raised the standard of official service. A sober official is not only a man who does not *drink*, but one who does not advocate the *cause* of beverage drinks. Alcohol is simply the material product of an error back in the mind of its advocates. The feeling back of a stroke is meaner than the stroke itself. 3. Social life has rights and its dangers. Virtue is never at its best and highest in a life under the influence of alcohol. Domestic prosperity and happiness have never followed the habitual ruser. Children in the home of inebriates suffer in education, reputation, and religious opportunity. Prohibition has built more homes, more schoolhouses, more hope and more prosperity, in its short history, than the legalized liquor traffic had built in a century. The Red Light district in large cities was the normal center of the saloon business. Human nature, at its best, is a dangerous possession, but fired by liquor it becomes a raging passion that nothing but divine grace and human help can control. When reason is dethroned, passion acts without control or restraint; and this is universal. The social order is not a favored segment of society, but the entire race, including all nations. 4. Religion has its base of operation in the nature of men, and finds its highest expression in the regenerate man. Any indulgence that lowers nature in its inherent capacity for decent living, hinders the entrance of truth, the operation of grace, and the choice that leads out into the field of personal obedience to the divine will. The use of alcohol affects the finest human faculties first, and it, therefore, arrests the spiritual faculties first of all: then the intellectual; and finally the body itself. That state is usually called "drunk;" but the man is drunk in spirit and mind before he falls to the ground. Drunkards shall not "inherit the Kingdom of Heaven." The religious sense of mankind, the Christian conscience of the world, and the honest conviction of the church throughout Christendom, all unite in an expressed purpose to rid the world of beverage alcohol. That is the task to which the "World League Against

Alcoholism" has set its united effort in ALL lands. It is the sober judgment and Christian purpose of those who have the welfare of mankind at heart to complete this herculean task.

W. W. STALEY.

ELON LETTER.

In view of the action of the American Christian Convention in electing me Secretary of Christian Education and of what has been written regarding this action by THE CHRISTIAN SUN, *Maroon and Gold*, *The News and Observer*, and other papers, to say nothing of numerous personal letters from friends, perhaps a statement from me would be in order and is expected.

For many years now the leaders in Christian Education in our own and other churches have been insisting that all the educational agencies of the church should be correlated into a unified program, so as to avoid duplication of effort and so as to present a unified impact on the personality of the individual being moulded and fashioned by the various educational agencies, such as Sunday School, Christian Endeavor, Week-Day Religious Instruction, Boy Scouts, Camp Fire Girls, Colleges, Missionary, Recreational, Benevolent, and Amusement organizations, etc. Our Burlington Convention voted to take steps to do this by merging its Sunday School, Christian Endeavor, and Education Boards into a single Board of Christian Education. This step places our church in the very forefront of opportunity in the realm of Christian Education. If we fail, we will set back the cause we have espoused. If we succeed, great will be our contribution to the solution of the most compelling problem in the Christian world today. Our Brotherhood should thank God that our church has once more swung into the place of initiative and leadership in Christian effort as in the days of our forefathers, and should pray earnestly that the work may be prospered of our Master.

The American Christian Convention elected me as president of this board and secretary of Christian Education as has been said above. With the election there went a proviso that the Board of Trustees of Elon College should confer with the Board of Christian Education before I was to be asked to give up my work here. The College work demands full time service, and certainly the Secretary of Christian Education should be an all-time officer.

By the constitution of the American Christian Convention the new Board of Christian Education must begin its work January 1st. At a meeting recently held in Dayton, Ohio, Mr. Hermon Eldredge and Mrs. F. E. Bullock were elected editors and field secretaries of the Department of Christian Education and I was designated as General Secretary. My work is to be editorial and directorial. The Board provided stenographic help and office expenses, but no salary for any service I may render. The field work is to be done by Mr. Eldredge and Mrs. Bullock.

Immediately upon my return from Dayton, I submitted the proposal to the Trustees of Elon College by letter, to ascertain if they would be willing for me in connection with my college duties to undertake to organize and direct this work. Following their responses the Executive Board met on Tuesday the 12th and passed the following order: "President Harper is granted permission to accept the secretaryship of Christ-

ian Education until the general meeting of the Board of Trustees in May."

By that time it is hoped the American Christian Convention may have found an all-time officer for this important post. Meanwhile I call upon our people everywhere to intercede earnestly and fervently for God's blessing on our courageous venture on behalf of Christian Education and for Him.

W. A. HARPER.

BROTHER ABE HEARS FROM HIS FORMER PASTOR.

BEAR BROTHER:—

I am now going to relate to you the substance of my address at the North Carolina Conference. I delivered it, you understand, after the report on Religious Literature had been submitted. There were two things in the report upon which I based my remarks—The Bible and our periodicals—My purpose was to try to show the value of such literature in growing a loyal constituency for our church.

The emphasis, of course, was first placed upon the Bible. We have succeeded in placing the Bible in every home, and it would be safe to say that every member of our church could easily have access to it. We are Bible *owners*, but all are not Bible *readers*. It would embarrass almost any congregation to ask if they had read *all* of God's Word. Our people should be diligent students of the Word. Others *may*, and of course with profit, read it all, but we *must* know it. And, for the reason, that we have taken the Bible as the rule of our faith and practice. How to get not only Bible *owners*, but also Bible *readers* is for us an important task.

As a means to this end, I offer the following suggestion: That each church, in making out the annual budget, put in a sufficient amount to purchase Bibles, and give one to every member who comes into the church, to have and to hold, to keep and to read, as their own possession. We have a beautiful custom of presenting the Bible to those joining the church, and making a beautiful speech, but we spoil it by permitting it to be a *custom* instead of being a *real* fact. How sweet would be the recollection of uniting with the church if we had the Book in which was inscribed our names by our pastor! And, what incentive would it be to read the precious Book! I shall continue to suggest this until I see it done, or until I am convinced that it is unwise. Too costly! What is the cost compared to an informed and interested church member?

The second necessary thing in growing a loyal membership is our papers. Every family in our Conference ought to take "THE SUN", and every member ought to read it. It is the life of our Southern Christian Convention. What the circulation of the blood is to the life of the body; What the circulation of money is to the life of commerce, the circulation of THE CHRISTIAN SUN is to the life of our church. It binds and holds us together, as the cement binds and holds together the bricks of a building. It is a great source of information and inspiration. It is like a great dredging machine, unstopping the channels, so that blessings may flow to the orphan and to the uttermost part of the earth.

It is a voice that champions every enterprise of the church. It is like a broad-casting station, gathering the best thought and the best news, and radiating its blessings to every subscriber. It is a weekly feast of good things, the pastor's best assistant, and the subscribers faithful visitor and friend. It is, in fine, the food, let me say, Royal Food, that will grow for us a loyal constituency.

That I may illustrate the point I would make, I may be excused for relating my own experiences: A number of years ago I went home with a brother who had a large family of boys and girls. It was my first visit, and it was bitter cold. I observed from the papers I saw in the room that my brother must certainly be of the Republican faith. We piled on the wool and soon had a comfortable fire. As I had never been there before, I had a seat in the corner, and somewhat the center of attraction. Around that big fire were soon gathered boys and girls of all sizes and ages. We were having a good time. It was cold without, but warm and pleasant within. I looked right in the face of my brother and said: "Sir, I see you are a Republican." To which he replied: "Yes, sir, and I'm proud of it." I gave a glance at the troop of boys, and again looked him in the face and said: "And all these boys are going to be Republicans." With somewhat doubtful speech, he replied: "Well, I hope so." "Hardly a doubt about it. I feel confident sure." "Wouldn't you be glad for all these boys to be Christians?" I continued. "Oh, certainly." "Well," said I, "two things now occur to me: "One is that all your boys will be Republicans. Of this you may be sure. The second is, they may become Christians, but I have my doubts about it." You ought to have seen him wink his eyes in wonder at that strange speech! Of course he wanted a reason, which I gave to him as follows: All the papers you take are Republican, and these will mold the thoughts of your boys and make them Republicans. You do not take "THE CHRISTIAN SUN." Here he saw the point, and would not let me finish, but stopped me and said: "I'll take THE CHRISTIAN SUN. He did so, and one of his boys is to receive license to preach at this Conference.

When I returned to my home after a week's absence about a year ago, my family got me to guessing what they had gotten while I was away. Well, I guessed everything I could think of, and finally had to be told. A swarm of bees had undertaken to pass that way, and my wife stopped them, got a box put them into it, and started them to work. We got interested in the bee business. I wrote to the Department of Agriculture at Washington for information about bees, consulted my Encyclopedia, and read an interesting book about bees. Our hive soon perished, but I was left with some very valuable information a part of which will illustrate the point I am trying to make. The queen bee lays all the eggs. When hatched, there is no difference in the little larvae. To produce a queen, they feed one grub on special food, called Royal Food, and the result is a queen. Bees are wiser than men sometimes. There is no such thing as fear of queen-shortage, or dearth of queens, they grow them. Men now know how to produce queens; and I am of the opinion that we may produce a loyal church constituency by feeding our folks on Royal Food. There is one conclusion which I have reached, namely, that when a grub is fed on royal food and becomes a queen, that no kind of food, thereafter, will change it into any other kind of bee. When we have fed our constituency on our own literature, they will feel as much out of place in any other hive, as a bee would feel in a hornets' nest.

How to get our people to read our literature is a bigger task than to get them to subscribe. My personal experience is that it is the opportunity of the pastor. I can remember when "THE SUN" had no charm for me. My first interest was in our preachers, not in our paper. I shall always cherish the memory of Rev. C. A. Boone, for had it not been for him, in all probability, I would not have been a minister in this Christian Church today. He organized our church, got "THE SUN"

to going into our home, and got me to reading it. He was the first Christian preacher I had ever seen. When he would come to our house (which he often did) I would ride his horse, and he would walk with my father. One day some one said that Brother Boone had a letter in "THE SUN". So he did. It was about our church, and it was great! It was my first morsel of Royal Food.

A while after this, our church decided to have Dr. Barrett come to our church and preach a sermon on the Principles of the Christian Church. I was not much interested in what his sermon would be, but I was interested in him. He was to come to our house, and it was to be a great occasion. We scoured the house, swept the yards; killed a sheep (I think) boiled a ham, and killed a hen. Dr. Barrett was coming! The next day was a great day at our church, but what interested me most was the next copy of "THE SUN." There was a note about the editor's visit to our church and our house. It was a very precious morsel of Royal Food, and gave me quite a relish for other things in "THE SUN."

Sometime after this a very wonderful picture was printed in "THE SUN". It was a cut of the administration building at Elon College. I read all about it, enjoyed it and digested it. It was a royal meal. Brother Boone gave my sister a little book, and she solicited people to write their names on spaces, representing bricks in it. It cost just ten cents to write your name. I gave ten cents, wrote my name, and became from that very moment a part of the college.

But time would fail me to continue, enough has been recited to illustrate my claim—THE CHRISTIAN SUN furnishes food to grow a loyal constituency. Only eternity will tell its value. It is impossible to exactly estimate what you have done when you place it in a home. It constitutes one of the best gifts, and reminds the receiver each week of the giver. Blessed is the one who prepares this weekly feast, and more blessed still is that home where father, mother, and children gather mental and spiritual food from its pages.

T. E. WHITE.

Windsor, Va. 12-14-'22.

ARE WE PITCHING OUR TENTS TOWARD SODOM?

Nearly the whole world seems to be pitching its tents toward Sodom. Every one who has been into the kingdom of God knows the voice of God. If the Spirit of the King of kings and Lord of lords ever once enters the heart, making it His abode, then we know they have His voice in words on paper, or if face to face can hear His talk. If a man loves money, then he talks money, if he loves fine mansions he talks of them. If he is a Pharisee he don't care how many starve and are naked in this world just so he has a fine church building and a large congregation to deliver his message to, for the veil has never been removed. He has put darkness where light ought to be and light where darkness ought to be. We have them by legions in this day as well as when John began to preach repentance, saying the kingdom of Heaven is at hand. He knew Christ was then ready to come into their midst, and you can be assured that he is still ready to come into the hearts and lives of as many as believe Him.

Christ said when you see all these things come to pass of which Daniel spoke, you may know that the end is nigh. He also said: "For these be the days of vengeance, that all things which are written may be fulfilled.—Luke 21:22. Did He not also say:

"And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and

the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of Heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory.—Luke 21:25-27.

Why are men's hearts failing them? Is it not because our leaders have so blinded the people that they are not prepared for the coming of the Christ? He said He would come as a thief in the night and catch us all asleep. Christian men and women find their children marrying in Sodom—and that is just where we pitched our tents. What else could we expect? Because the church is permitting these things in its membership, it has lost much of its power. Has not the church itself been deceived, not by men from Jerusalem, but from our modern sources of information? Men who are filled with the Holy Ghost do not thus mislead the flock? If we had all been studying Daniel 9 and 12; Matthew 24, Luke 21, and other kindred passages of Scripture, we would have been crying, not peace, since the war, when there was no peace. We should rather have been looking for the great tribulation as revealed to us in Matt. 24. That chapter tells Oh, so plainly, what shall happen in the end, if our leaders had been sitting at the feet of Jesus as humble learners, they would have known that these things were coming, and then the people would not have been deceived in ignorance.

MRS. R. N. MURPHY.

Oak Grove, Chipley, Ga.

VALLEY LETTER.

After busy revival meeting season I am home again for a few days with wife, babies, books, and papers. What a pleasure to be busy in the Master's service even though away from home! And then what a pleasure to sit at one's own fireside, and feel the tugging of little hands, hear the pattering of little feet and the consoling sound of voices that are just a little different from all others in the world! It is also a pleasure to catch up a little with neglected correspondence, and do a bit of much needed reading and studying. Church papers and religious books have a wonderful fascination for me. I think no one could enjoy them more than I do when I get a chance, and it is a matter of great regret to me that I have so little time to spend with them.

The revival meeting at Woods' Chapel was pronounced by many to be the best ever held there. The congregation were unusually large and the interest was good almost from the beginning. Twenty-two professed faith in Christ, some of them being members of the church who had drifted away, and came back renewing their vows to the Lord. Eight new members were received into the church. There has been one more conversion and addition to the church since the meeting.

Immediately following this meeting I held a revival at Bethlehem. Rev. W. C. Hook preached part of the time during the meeting. The people enjoyed his sermons very much, and I heard many favorable comments. Congregations were rather small at first, but increased very nicely later on. There were ten conversions and eight additions to the church.

I have more meetings to hold yet than I shall be able to get through with this year, but I do not think I shall begin another one until the worst of the winter weather is supposed to be over.

Several of my churches are arranging for Christmas services to be given soon.

A. W. ANDES,

Harrisonburg, Va.

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

Christian Orphanage

CLIMBING TOWARD THE GOAL.

Dear Friends:—

We are still climbing toward the goals. To reach the goal of \$10,000 from November first to end of the year we must raise within the next few weeks \$4,033.60.

To reach our Thanksgiving goal six thousand dollars for this year we must raise within the next few weeks the sum of \$1,923.36.

Will we reach it? That is the important question that stares us in the face just at this time. We have set goal after goal since we have been in this work and have never failed to reach a goal we have set. How about this time? You have always made it possible in the past. Will you make it possible this time.

If everybody will put their shoulder to the wheel and give us a little push we will do our best to reach it. One hundred and twenty churches have reported. One hundred and fifteen to report yet. If your church has not made its offering make it at your next service. I will hold my books open till you mail it in. Don't fail to do this and make it liberal. If the one hundred and fifteen churches would average just \$17.00 it would put us across the line. But all these churches will not make a report and some of them will not raise seventeen dollars. So to make this up individuals will have to make personal contributions.

Now, if you are interested in your orphanage and its success mail us your personal check to help us out right at this time of need. You will be our friend, indeed.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR DECEMBER 28, 1922.

Amount brought forward.....\$19,480.44
Sunday School Monthly Offerings.

Eastern Virginia Conference

Franklin\$5.00
South Norfolk 5.23

Valley Virginia Conference

Antioch S. S., October\$2.25
November 2.31
December 2.28

\$6.94 \$17.07

Thanksgiving Offerings

Concord, N. C.\$ 11.75
"Young Peoples Class"
Christian Church,
Harrisville, Ind. 10.00
Sand Hill, Gilmer, Texas 5.65
First Church, Greensboro 245.86
Wentworth, N. C. 17.00
Mebane S. S., N. C. 12.00
Mrs. L. M. Rountree 2.00
North Highlands, Ala. 2.60
Youngsville, N. C. 19.26
Pastor's Aid Society,
Hanbstadt, Ind. 5.00
Liberty Grove S. S., Ala. 2.00
Newport Church, Valley Va. 2.65
Vanceville S. S., Ga. 6.88
P. M. Duncan, Ind. 2.45
Shiloh, N. C. 3.10
Holland Church and S. S., Va. 130.00
Mrs. Sallie E. Holland,
Franklin, Va. 2.00
S. Y. Spain, Manson, N. C. 25.00
Bethany, Ala. 3.00
Seagrove, N. C. 10.00
Hopedale S. S., N. C. 7.52
Mt. Auburn, N. C. 25.00

Elon College S. S. 17.81
E. S. W. Dameron, Burlington 5.00
Pleasant Ridge Church, N. C. 7.20
Franklin Grove, Va. 7.00
Timie Mae Hunter, Ala. 1.00
Morning Star Church, Kans. 15.67
Johnsons Grove, Va. 2.80
Pleasant Grove, Va. 38.15
Damascus Church, N. C.,
Orange Co. 5.50
Raleigh Church, N. C. 54.00
Mt. Zion Church, N. C. 20.00
Martha's Chapel, N. C. 6.00
Christian Chapel Church 2.40
Old Zion Church, Va. 21.00
Bethel Church, N. C. 5.15
Dry Run, Valley Va. 13.45
Plymouth Church, N. C. 4.25
New Lebanon S. S., E. Va. 10.00
Mrs. J. L. Barksdale, Va. 1.00
New Hope S. S. and Church, N. C. 46.25
Pleasant Grove, N. C. 4.07
Mary D. Atkinson 5.00
Cummock S. S., N. C. 10.00
Franklin Church, Va. 55.83
Shallow Well S. S., N. C. 9.72 \$928.97

Special Offerings

Margaret H. Morey, Cana, Va.\$10.00
Celesta Penney, pledge at Liberty
Vance S. S. 5.00
Celesta Penney, pledge on Baby
Home 15.00
O'Kelly Bible Class, Henderson, pledge
at S. S. Convention 10.00
Miss Blanche Penney, on pledge.... 20.00
\$60.00
Total for Week\$1,006.04
Grand Total\$20,486.48

GOD'S OVER-RULING PROVIDENCE

BY HOWARD W. POPE.

Happy and hopeful are youth's day dreams,
And frequently they come true;
For God shows to young men things which seem,
Both strange and entirely new.

Joseph revealed his dreams in the night,
And gained his brethren's ill will;
He was sold as a slave, passed out of sight,
But God remained with him still.

And he unfolded other men's dreams,
And told them what they would do;
For God taught Joseph what they did mean,
And in each case it came true.

When Pharaoh's wise men could not explain,
His dream which came for two night;
His butler told of the Jew in chains,
Who interpreted his dream right.

So Pharaoh sent for the Hebrew lad,
And told him about his dream;
And Joseph said that his God had
Revealed to him, what it did mean.

So Joseph became first in the land,
And laid up the corn seven years;
And saved the starving on every hand,
Who bought the coveted ears.

Thus Joseph rewarded his brethren,
Repaid their evil with love;
And so fulfilled—not the plan of men—
But the purpose of God above.

Our Lord was slain as a wicked man,
And bad men opposed him from birth;
Not knowing that they fulfilled God's plan,
To save sinners throughout the earth.

Chicago, Ill.

FAMILY ALTAR

THE FAMILY ALTAR AND A DAILY MESSAGE.

By DR. J. GREGORY MANTLE, in *Alliance Weekly*.

SUNDAY.

"Cause me to hear Thy loving kindness at the dawning; for in Thee do I trust" (Psa. 143:8).

The real significance of the morning watch hour of devotion seems plainly to be this: at the close of His night of loving vigil over us the Lord *requests* us to rise and spend the last minutes of His morning watch *with Him*. It is as though He might say in our human language: "I have been watching over you all the night while you slept, and now I wish you would give me the refreshment of a quiet bit of talk and fellowship with you before day begins." Notice Isaiah 50:4 in the Revised translation: "The Lord God hath given me the tongue of them that are taught that I should know to sustain with words him that is weary; He wakeneth morning by morning; he wakeneth mine ear to hear as they that are taught." Here is a morning appointment with God. It is *at His special request*, for "He wakeneth." It is the first appointment of the morning, and it is *early* morning, for one is *wakened* for it. It is daily, for "He wakeneth morning by morning." And the results are remarkable. First, a *trained ear*, then a *trained tongue*, (what rarities!) and then a life of helpfulness.—S. D. GORDON.

"This is the time to listen to what the Lord will say;
This is the time to gather the manna for the day;
New enemies to conquer, new victories to win;
To gain a march on Satan—to gain a march on sin."

MONDAY.

"Behold what manner of love the Father hath bestowed upon us" (I John 3:1).

For more than half a century the Apostle of Love had been contemplating with adoring gratitude the love of God, and as he meditates upon it he exclaims, "Behold what manner of love the Father hath bestowed upon us!" (I John 3:1). The word translated "manner," means literally "of what country." Passing through the streets of a large city you may sometimes see a man whose face and dress distinguish him as a Chinaman; the appearance of another bespeaks his African birth; another is evidently a native of the sunny South. But here is one whose dress and features are entirely unfamiliar, and as you gaze at him curiously, you inquire from what country he hails. That will perhaps serve to illustrate this familiar verse. From what country is such love? It is of no earthly origin. The blight and barrenness of this lower world could never produce so rare a plant. It is the Love of Heaven come down to earth. Divine Love was clothed with flesh that He might identify Himself with the life of humanity, and tabernacle permanently among men. He ascended to the throne of heaven that, having given a new commandment, He might by the Holy Spirit also give to His redeemed the heart to obey it. Manifested in the flesh, He is now manifested in the church wherever men and women are found who will find heart-room for the Love of God now shed abroad by the Holy Spirit.—J. G. M.

"Beloved, let us love one another," says St. John, Eagle of Eagles calling from above:
Words of strong nourishment for life to feed upon.
'Beloved let us love.'

"Voice of an angel, yea, Voice of the Dove:
If we may love, winter is past and gone;
Publish we, praise we, for lo it is enough.
'Beloved, let us love.'

"More sunny than sunshine that ever yet shone,
Sweetener of the bitter, smoother of the rough,
Highest lesson of all lessons for all to con,
'Beloved, let us love.'

TUESDAY.

"I will instruct thee and teach thee in the way which thou shalt go" (Psa. 32:8).

"I will instruct thee and teach thee," says God, "in the way which thou shalt go: I will guide thee with Mine eye. Be ye not as the horse, or as the mule, which have no understanding; whose trappings must be bit and bridle to hold them in, else they will not come near unto thee" (Psa. 32:8-9). The Greek word for man signifies the upward-looking one, in contrast with the brute, who is formed to look downwards. With a thoroughly obedient and affectionate child a look of guidance is sufficient. He does not wait until the parent has issued an actual prohibition or imposed an absolute command. Such a child will take direction from the eyes, from a turn of the countenance, from a gesture. God wants His children to look out for the hints as well as the commands; for the wishes obscurely intimated as well as precepts unmistakably expressed. When the greatest delight of life becomes the doing of the Father's will, there is searching of His Word, in which the child feels not only as though he were hearkening to the Father's voice, but as though he were studying his Father's countenance for directions as to how to act.—J. G. M.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me
I might be sad.

I cannot read His future plans;
But this I know;
I have the smiling of His face
And all the fulness of His grace
While here below."

WEDNESDAY.

"Be ye not as the horse or as the mule which have no understanding" (Psa. 32:9).

We can have guidance either by the Father's eye or by the bit and bridle of circumstances. If, like the horse or mule, we have no spiritual understanding, instead of guiding us with His eye, God has to curb us with His hand. There can, of course, be no guidance by the eye unless there is constant attention on the one side and constant superintendence on the other. The promise, "I will counsel thee with Mine eye upon thee," implies the existence of a disposition of watchfulness and of readiness to note God's hand in the minutest occurrences of life. It implies also the possession of such a knowledge of His will and of such spiritual understanding as enables its possessor to look at first causes in everything, like him who, when a prisoner in Rome, did not speak of himself as a prisoner of Caesar, but as "a prisoner of Jesus Christ" (Philemon I). God never curbs us with His hand unless He has failed to guide us with His eye. Where the look has been scorned the bridle must be fastened. If He is compelled to use methods which suggest restraint and coercion, it is because we are inattentive and self-willed. The only guidance for the horse is bit and bridle, and the more self-willed the horse the severer the bit and the bridle. A look would be lost upon a horse or a mule. How often the look has been lost upon us because we have been out of touch with God; claiming to be His friends, yet following Him afar off; sad and depressed because

of no perfect understanding; knowing nothing of freedom because under the bit and bridle; unable to sing because of the bit in the mouth.

—J. G. M.

THURSDAY.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34:19).

Thrice in this Psalm are we assured that the Lord delivereth the righteous out of all their troubles. This means much more than that they live through them; the wicked often do that. God brings His people out at the right end of their troubles. Our experience in trouble and affliction may be likened to a passage across a stormy sea. Many and "grievous" are the pains and trials of the journey; but Christ, our Pilot, our Deliverer, our Comforter, is with us in the boat. Moreover, if we will only cleave to Him, and heartily and wholly follow His directions, we shall find that our bark will be brought at last to a most blessed haven of peace and safety: and on the shore we shall find spread a very "feast of fat things." Few hours of the believer's life are brighter and gladder than those in which we are just landing *at the right place* from the stormy sea of some trouble or affliction. We find that the painful voyage has only been our Father's way of bringing us to a large and wealthy place, where our souls are filled with "joy unspeakable," and our lips with abundant praise.

"Praise, my soul, the King of heaven,
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing.
Praise Him! praise Him!
Praise the everlasting King."

FRIDAY.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

How can this purity, without which all challenges to a clean life are utterly in vain, be obtained? Jesus Christ is exactly to you what your faith takes Him to be. The law of the spiritual life always is "According to your faith be it unto you." One of the familiar words in the literature of today is, "Attain!" "Attain!" I would substitute another word, "Obtain!" for nothing in the kingdom of grace is first of all by attainment but by obtaining. The only one who ever *attained* to a righteous life was Jesus Christ; and we *obtain* His righteousness by faith. The only one who ever *attained* to holiness was Jesus Christ, and we *obtain* His holiness by faith. In one sentence, His attainments were all for us, and become our obtainments by faith. One of the greatest passages in the New Testament is this: "But of Him are ye in Christ Jesus, who of God is made unto us a Wisdom consisting of Righteousness and Sanctification and Redemption" (I Cor. 1:30). Wisdom is the casket, and in the casket are these three precious jewels, Righteousness, Sanctification, Redemption. All are to be had for the claiming. How strange that we should be content with so little when we might have so much.—J. G. M.

"I hold Thee with a trembling hand,
But will not let Thee go,
Till steadfastly by faith I stand
And all Thy goodness know"

Man is not what he says, but what he does. For a man to say what he does, and not to do what he says, is to resemble those trees which are full of leaves but void of fruit—those barns wherein there is much chaff but no grain. What is the *chaff* to the *wheat*? saith the Lord.—William Seeker.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

JANUARY 7, 1923.

JESUS HEALING ON THE SABBATH.—LUKE 13.

GOLDEN TEXT: "It is lawful to do good on the sabbath day."—Matt. 12:12.

DEVOTIONAL READING: Ps. 103:1-8.

REFERENCE MATERIAL: Ex. 20:8-11; Isa. 35; Isa. 56:1-8; Mark 2:23-3:5.

"As we keep or break the Sabbath day, we nobly save or meanly lose the last, best hope by which man rises."—*Abraham Lincoln*.

"Teaching in one of the synagogues on the sabbath day."

Jesus recognized the house of God as His place on the Sabbath day. He placed upon church attendance His divine sanction by being in the service when He lived among men on earth. He was there to worship with others, to honor His Heavenly Father. More—He was there to teach, combining service with worship. His week days were very full of good works, but nevertheless on the Sabbath, He was in His place in His Father's house. Someone has declared that church attendance is a test of man's loyalty to God. The true follower of the Christ will find joy, as He did, in the public service of worship in the church.

"This is the day which Jehovah hath made, We will rejoice and be glad in it."—Ps. 118:24.

"When Jesus saw her, he called her."

Jesus saw the suffering woman who needed the relief which only He could give to her. He sought her out of the crowd. His loving spirit made Him want to help people, and was not content to just wait for opportunities to serve to come to Him. Just so, He sees our needs and calls us. And when we listen and come to Him, the great blessing is ours. The woman was at the synagogue, in spite of her infirmities. She, no doubt, came not suspecting in the least the great blessing she was to receive. But the Lord met her there. The Lord meets all of His followers in His house, and helps them according to their needs. A promised blessing for those who keep the Sabbath holy is given by God through His prophet. (Isa. 58:13-14).

But the ruler was moved with indignation. The Jewish law had been broken. He was far more concerned for the letter of the law than for the woman's pain. With Jesus Christ it was different. With Him, it was always *lawful to do good*. And at the Master's rebuke, the objectors were silent in shame, while the people rejoiced. Christians hear the indignation of the enemies still. But people rejoice when His will is carried out. Lives are brighter. Folks are happier.

"Skies will grow bright and sunny,
If your heart keeps bright."

That is what Jesus wants: the *heart kept right*. Then the Sabbath will be kept holy. Christians will be loyal to the Church of God. The Sabbath was made for man's welfare, physically, and spiritually. It was not given for anything which would weaken the body, or make the man forget God. There are so many things to do on the Sabbath, which will make life sweeter and stronger and more joyful, that it is a day which means much in the development of our lives. Fifty-two

Sundays each year. What have those days, over seven weeks in time, brought to your life? What can they bring to you, and to others through you?

"Jesus calls us; o'er the tumult.
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying 'Christian, follow me.'"

CHRISTIAN ENDEAVOR TOPIC.

JANUARY 7, 1922.

Lessons from the Psalms. I. The Guide Board Psalm. Ps. 1:1-6.

(Consecration Meeting.)

THOUGHTS FOR THE MEETING.

"Blessed is the man that *walketh*." Every man is moving, and the question of vital importance is whether he is moving forward or backward; whether he is walking the way of God, or in the way of sinners. This psalm points out the way of life. It is the guideboard to the righteous life, to walk in which means eternal life.—Verse 1.

"Delight is in the law." We delight in that which we love. Unless we love the Word of God with all our hearts, we cannot take delight in reading it, and thinking of it. Love makes our religion joyful. As Comrades of the Quiet Hour, many are finding help and joy in daily communion with God and meditation upon His law. Verse 2.

"By their fruits ye shall know them" said Jesus Christ. The man who follows the righteous way pointed out by this "Guideboard" brings forth fruit. Whatsoever he does in the name of the Christ shall prosper. As the tree by the stream, with the green leaves, brings forth fruit, the life strengthened by knowledge of God's law, and sweetened by the spirit of Christ, will prosper and do good.—Verse 3.

The wicked man's life endures not. He is like chaff, of no use, and soon his days are over, and no good done.—Verse 4.

"Jehovah knoweth the way of the righteous." The righteous are building for eternity. Mr. Cheley speaks thus of this building: "In Fairy stories beautiful buildings are erected over night by good spirits at work. Yet there is something more wonderful actually going on within every man. There are buildings going up for eternity. There is not a thought that is not striking a blow; there is not an impulse that is not doing mason work; there is not a passion darting this way or that is not a workman's thrust. There are as many master-workmen in you as there are separate faculties, and there are as many blows being struck as there are separate emotions and separate thoughts and separate volitions." This psalm gives us a guide to direct the building of character, founded upon God's Word, strengthened by communion with Him, erected to accomplish good things in a righteous way, for all time, with the blessing of Jehovah upon it.

This psalm gives us a true guide-board to follow for the years to come. May we heed its counsel.

SUGGESTIONS FOR THE MEETING.

Advertise the meeting with a poster upon which a simple guide-board with two arms has been drawn. Place the words "Righteous" and "Wicked" on the boards, with the word "Which?" un-

derneath, and the time and place of the Christian Endeavor meeting.

This is the first of a series of Consecration Meetings on "Lessons from the Psalms." Twelve nights will be given during the year to these lessons, and some of the most beautiful psalms will be studied. Why not start out to memorize these twelve passages of Scripture during the months, repeating them in the opening worship service in the Sunday night meeting? This would make these meetings of very permanent value and the lessons lasting. Surely Christian Endeavorers can learn one psalm a month.

Ask several members to come to the meeting ready to tell what lesson in this psalm most impresses them. Give time for a thorough discussion.

For the Roll-Call for this Consecration Meeting, ask each member to respond with a Bible verse, containing the word "righteous" or with a verse which they have decided to make their motto for the year 1923.

Suggested Hymns: The Son of God to War; Take My Life and Let It Be; Take the Name of Jesus With You; A Charge to Keep I Have; My Faith Looks Up To Thee; Stand Up For Jesus; I Would Be Like Jesus.

MEN AND MILLIONS' SUNDAY.

Sunday School Superintendent:

Have you talked over your "Men and Millions Sunday" in your Sunday School with your officers and teachers, and decided that you are going to observe this special day very soon? Copies of the Responsive Reading, prepared for the day by several of our workers, are ready to be sent to you when you let us know how many you will need. This may be a special feature, which will inject enthusiasm into all of your work to begin the new year. It may, indeed, be a Winter Rally Day, when all of your members will meet, to think of the work of the whole church, to learn more about it, perhaps, to pray earnestly for its success, and to resolve to go forward together. The plan is to make "Men and Millions" the special theme of your opening worship service, or of the closing service on this day which you will choose, and devote from twenty to thirty minutes to this special service. And what do we hope from this effort? We hope that many boys and girls and men and women will learn something more about the work of the Christian Church. We hope that there will be kindled a new enthusiasm to carry on the work along all lines. We hope that some young man or woman, perhaps many of them, will be stirred to resolve to give his or her life to active work in the great program of the church, at home or abroad. We hope to show the church that our Sunday Schools are loyally standing by the work of the whole church. Through our superintendents, we hope to realize these hopes.

Sunday School Teachers:

Have you wished that you could stir the hearts of your boys and girls with a deep interest in the work of your church? Through this responsive reading, which has been prepared for "Men and Millions Sunday," we offer you the simple facts regarding what the church stands for and what it is trying to do to carry out the Lord's will. We hope that our Sunday School Teachers will take this little leaflet and study it, and try to carry it to the hearts of the boys and girls who are needed so sorely in the work of the church, and who have so great a need to have a love for the church in their hearts. The Sunday School Teacher has an influence which counts for much. How are you using your influence? May we send you some copies of the leaflet?

Order your leaflets from the Board of Religious Education, 1012 East Marshall Street, Richmond, Virginia. There is no charge for these, and any information regarding the day, or any of your work will be gladly sent to you from the same office upon application.

MOONLIGHT SCHOOLS.

Sometimes adult illiterates owe their ignorance of letters to causes beyond their control, and for that reason they deserve our sympathy. We often wonder why efforts to help them now so successful, should not have been made years ago.

Travellers through the backwoods of every State found men and women unable to read, though they were among the aged.

This was largely due to their isolated conditions, being shut in by mountains, over which travel was difficult.

The finding of the draft boards during the Great War disclosed an amount of illiteracy that was alarming, and filled every thinking American with gloomy forebodings for his country.

Mrs. Cora Stewart, chairman Illiteracy Commission, National Education Association; chairman Illiteracy Committees: National Council of Education, and General Federation Women's Clubs, conceived the idea of helping these unfortunates, by opening night schools where the older people could gather and be taught without any unpleasant comparison being drawn between them and the younger pupils.

It was first tried as an experiment in the mountainous districts of Kentucky, and it has since spread to Tennessee, the Carolinas, Alabama, Minnesota, and many other States.

Mrs. Stewart, as the author of the Act creating the first Illiteracy Commission in history, the author of the first text-book for adult illiterates, and the inspiration at the back of the anti-illiteracy crusade which produced the "Moonlight Schools," has often been asked for a book telling the story of these schools and of the movement which they embody and promote.

In this book, recently published by E. P. Dutton and Co., New York, at a cost of \$2, she presents the experience of many years of strenuous campaigning against illiteracy and an account of the achievements of adults who—often at an advanced age—have escaped from the darkness of illiteracy by way of the portals of the "Moonlight Schools."

It is a stimulating record of a great enthusiasm and of a great movement of profound importance to the welfare of the nation.

The following is from the New York World: "Mrs. Stewart's book gives the first detailed account so far as we know of this wonderful work for the salvaging of what she describes with Kentucky only in mind, as a "treasure of citizenship richer far than all its vast fields of coal, its oil, its timber or mineral wealth," we advise the reading of "Moonlight Schools" wherever it is held that the best gift to the people of a great land is that of enlightenment."—*Presbyterian Standard.*

THANKS.

December 5, 1922.

I want to acknowledge through the columns of our CHRISTIAN SUN, the kindness of Bro. J. I. Branch and family of the Auburn Christian Church, for a sack of nice sweet potatoes. I was their pastor for six years and have been away for two years, but my dear brother hasn't forgotten me. They continue to show that by send-

ing me gifts. Many thanks Bro. Branch to you and your family, and may the blessings of our heavenly Father continue to rest upon you all, is the prayer of your former pastor.

J. S. CARDEN.

CHRISTMAS TREE FOR THE BABIES.

Elon College.—Santa Clause and the spirit of the Christmas season has been made real to the children of the Baby Home Department of the Christian Orphanage here when on last evening a Christmas tree was given the babies.

The College Y. W. C. A. and Y. M. C. A. cabinets prepared the tree for the children of the orphanage. Miss Pattie Coghill of Henderson, N. C., President of the Y. W. C. A., was in charge of the affair, and the members of the cab-

inets seemed as happy in the giving of the presents as the orphanage kiddies were to receive them, their smiles rivaling those on the faces of the little four-year-old who had just been given a toy.

The Christmas tree, brilliantly decorated, was set up in the reception room of the Baby Home. The children of the Orphanage marched in and sang Christmas songs. All children under twelve years old were given toys by Santa Clause who was dressed up in his traditional red suit with white fur trimmings. All Children of the orphanage were given a bag containing fruits, nuts, and candies. And the little charges of the Baby Home believe as firmly in Santa Clause as any child who gets his stockings filled on Christmas eve.

C. M. CANNON.

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CHILD'S HOUR

"THE PRARIE PET SHOW—AND JIX."

(Based on a True Incident.)

Phil Summers lived in the Mimbres Valley, New Mexico. He had spent most of his fourteen years in the open on a cattle ranch, and was very fond of wild animals.

At the foot of a rocky hillslope threequarters of a mile from the ranch house there was prairie dog village among bunches of cane, cactus and tall yucca stalks.

One afternoon as Phil came down the trail from school, he concealed himself behind a clump of tall cactus to watch the prairie dogs nibbling at the grass roots. He gave a sharp whistle just to see the little animals scuttle to their holes.

All were soon out of sight, except one young prairie dog that Phil noticed had a crippled leg. In his haste to dodge into a hole, the lame leg became entangled in some vines and held him a frightened captive. As Phil reached out and caught him, the captive gave a call for help, which brought many a brown head peering cautiously above the holes.

Emitting sharp barks they dodged back into the safety of their underground homes, as Phil playfully advanced toward them, holding his protesting captive in a firm grasp. When he pretended to retreat, they swiftly reappeared, only to dodge back as the boy turned toward them.

After teasing the furry dwellers of the hillside till he tired of this sport, Phil carried the little captive to the ranch, where he examined the lame leg. He found a tough cactus thorn sticking through the little leg just above the foot. Very carefully Phil removed the thorn, dressed the wound, then he put the young prairie dog into an empty cage, vacated by a pet squirrel.

Phil named his captive Jix, and it soon learned to like its master, who was never unkind or rough in training the little creature. The cripple leg healed quickly, but a long time Jix walked on three feet. He would assume lameness at times just to receive Phil's attention.

At first Phil had not intended keeping the prairie dog, only long enough to treat the wounded leg. But as the days passed a strong attachment grew up between the ranch boy and Jix, and Phil put off restoring his pet to its wild home on the hillslope.

Jix was very teachable, and Phil taught him many amusing tricks. One was to spring upon Phil's leg and climb to a safe retreat in the boy's coat pocket. In this way Phil often mounted his pony and gave Jix a lively canter over the hills.

A favorite retreating place for Jix was under the ranch house. There he chased lizards and caught mice to his heart's content. Phil peering under the porch watched these pursuits with keen enjoyment.

One day Phil's teacher requested the pupils to bring their various pets to school. Snuggled in Phil's pocket Jix was brought to the exhibition of strange pets. Sadie Taylor brought a trained duck; Bennie Lane had a box of white mice; Ted Foster displayed a rooster that would fly upon his shoulder and crow lustily; Dave Derby was followed up the trail by a fawn that could jump through a hoop; and Amy Boone brought her pet crow, which had been trained to try to caw certain words.

To the teacher and the children it was a very interesting exhibit, and many a good laugh was enjoyed at the odd tricks of the different pets.

Jix was shy when the pupils tried to touch him. But he knew and trusted Phil, and when the duck quacked and waddled in Jix's direction, or when Mazie Brown's pet owl gave a doleful hoot he sought quick refuge in his master's pocket from which he protruded a shiny head, uttering a series of defiant little barks.

"Jix must think Phil's pocket is a prairie dog hole," remarked the teacher.

"And Whoo-Whoo acts as if Mazie's arms are parts of a tree, the way he flies from one to the other," said Ted, pointing to the owl.

"Well, her arms are limbs, you know," observed Phil. "Whoo-Whoo is a knowing bird."

It was a wonderful day for the pupils, and the teacher used the observations made of the pets for language and nature study work. The children learned that kindness and patience are important in the training of animals.

As Phil, Bennie, and Amy were going home past the prairie dog village, the rodent citizens greeted them with brisk barks. Hoppy, the crow, returned the greeting with a chorus of shrill caws. Jix, recognizing the calls of his kind, climbed out of Phil's pocket and slid to the ground. Hoppy's alert eyes spied Jix, and as the little creature scurried away on three feet, perhaps to identify himself to the villagers, the crow gave swift pursuit. In fear of his jetty pursuer Jix ran to a little tower of gravel, and as Hoppy made a hopping swoop in his direction, he uttered a bark and dodged in to a hole. Hoppy peered into the opening, but Jix did not show himself.

"Oh, Phil," cried Bennie in sympathy, "Hoppy's made you lose Jix."

"Naughty Hoppy!" scolded Amy, catching the crow and carrying him away from the little tower where Jix had disappeared.

Phil knelt by the hole, calling, "Jix, Jix!" But no Jix appeared. It was evident he dreaded meeting his black-feathered enemy in the outer world, and no amount of coaxing on his master's part could bring him forth.

"He won't come, will he?" said Bennie sadly. "I guess you'll never see Jix again."

"It's all right," returned Phil bravely, "Jix is better off in his own home town. I won't be selfish."

In spite of trying hard to resign himself to the loss of his pet prairie dog Phil lay awake a long time that night. Over and over he resolved never again to train another wild animal. There was always a hurting somewhere deep in a fellow when he had to give up a pet. And such a chummy pet as Jix had been made the parting all the harder.

The next morning as Phil ran out to feed his pony in the corral, a sleek cinnamon-brown little body flung itself against the boy's leg, and with a bark burrowed down into his coat pocket. Jix! The runaway had come back. By some dog-like instinct Jix had followed the trail back to the ranch.

All spring and summer Jix went back and forth over the trail. After staying a few days with his furry relatives on the hillside, he would suddenly appear at the Summers ranch, where he would remain part of the week in chummy comradeship with the delighted Phil.—*Addison Howard Gibson, in S. S. Times.*

MORE FOR EDUCATION, LESS FOR LUXURY.

"Education is the vital element in the success of any nation," said the Hon. John J. Tigert, in a public speech, pointing to vocational training and industrial teaching in such manufacturing

centers as Detroit as an example of the practical value of education.

Continuing, he quoted statistics proving that the one and one-half billion dollars spent on education in the Nation last year, while a large sum in itself, was pitiful when compared with the twenty-two billions spent for luxuries.

"From these statistics," he said, "it would appear that the country cares more for chewing gum, cigars and cigarettes, and cosmetics than it does for education."

Educators have seized upon this comparison as a striking argument in favor of the passage of the Towner-Sterling bill, now before Congress, creating a Department of Education, with a Secretary in the President's Cabinet. The bill appropriates a hundred million dollars to be spent among the states in the aid of education. One hundred millions is the two hundred and twentieth part of last year's country-wide bill for luxuries.

Dr. Tigert drew attention to the "insidious propaganda" spread by "some agency" against the expenditure of large sums by the Government in aid of education, and termed the proper and wise use of money in education as the salvation of the country against many of the evils of ignorance, intolerance, and fanaticism, which menace its prosperity.

The Old-New Gospel.

I know the hundred and one arguments against the minister's dipping into politics and burning his fingers in industrial questions "about which he cannot possibly know anything practical." I know the insistent appeal that he preach "the old gospel." But I am convinced that the religious leader who does not boldly interpret the moral significance of social, political, and industrial policies becomes in time only a "seller of rhetoric." If we will stop trying to reconstruct theology and undertake to rediscover Christianity, we shall find that, far from asking the minister to preach a "new gospel," this is really an appeal to preach the "old gospel" which was for several centuries lost in the hands of men who were content to preach only half of the message of the Carpenter—the personal half. I do not suggest that the pulpit be transformed into a lecture-desk. There are men a plenty to lecture on this or that problem. The world is waiting, as some one puts it, for the religious leader who can talk economics so that men will feel in the presence of God.—*Glenn Frank in The Century Magazine.*

Overcoming Difficulties.

The proprietor of a summer boarding-house was asked by a musical guest to have the piano tuned.

"But why should I do that?" he said. "It sounds good enough to me."

"But there are two notes in the treble that don't even play."

"Only two!" replied the proprietor, sarcastically. "Why, man, if you were any kind of a player, you'd know enough to skip those!"—*Harper's Magazine.*

An Ethical Game.

Sir Oliver Lodge, the English scientist, learned to play golf at St. Andrews many years ago. One day Professor Maitland, who was his teacher, said to him, "You don't play golf with your muscles, you play it with your morals."

"I hope," said Sir Oliver, with a hasty glance around, "that no one will consider my morals as bad as my golf."—*Boston Transcript.*

Making Christmas Gifts To Friends

"The Christian Sun's" Christmas Message

Soon the time will be and now is here when friends remember friends by an exchange of gifts. It is not the costliest gift that brings the greatest returns; but the gift that is a constant reminder of the good-will that prompted it.

"On Earth Peace, Good Will Among Men"

A Merry Christmas and a Happy New Year extended to others reaches back to you—the joy given to others is the joy that returns to you. Let "The Sun" carry for you a weekly message of good-will.

With "The Sun" Accept Best Wishes

In sending "The Sun" you will feel that you are doing something to bring joy and happiness to others—Christmas will mean more to you.

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THEY ARE ALL MINE.

An atheist going along a country road overtook a woman poorly clad, who seemed strangely excited. Her face was glowing with a calm and radiant joy.

"What were you talking about as you walked along?" he asked.

"I nebber knowed I was talking; 'pears like I didn't notice myself. I was thinkin' as I look on de worl' an' de sky, an' took 'em all in, dat they is all mine—all mine, 'cause I is Christ's and Christ is God's!"

He was a learned man, but this was a kind of learning he had never heard of. He was a successful man, but here was such triumph that he had never dreamed of. He listened, full of curiosity, to what the woman had to say; he went away, but the say: "They are all mine, for I am Christ's!"

This kind of influence counts. God owns it. It makes its impression upon the unsaved. The results are a blessing to the one who gives and the one who receives. No apology is needed because of any adverse effects. The earthly end of such a being is peace and joy and satisfaction.—*Central Christian Advocate.*

ANGEL-JOHNSON

On December 3, 1922, at 2:30 P. M., Mr. Irvin A. Johnson and Miss Katie Mae Angel were united in holy wedlock at the home of the bride's parents. Only a few friends and relatives witnessed the ceremony.

Mr. Johnson and Miss Angel are members of Mt. Pleasant Christian Church. They are also popular young people of their community. They will probably reside in their present neighborhood.

Although the ceremony was quiet and private, yet it was beautiful and solemn. The writer, their pastor, was the official.

Their many friends wish for them a long, happy, peaceful life. The blessings of our Heavenly Father attend them while they live here.

L. L. WYRICK.

McLeansville, N. C.

COX-STOUT

At the residence of J. C. Stout, Ramseur, N. C., bride's parents, December, 8, 1922, Mr. Willie M. Cox and Miss Annie B. Stout were united in marriage in the presence of a few friends and relatives. Immediately after the ceremony the bridal party left for the home of the groom's parents, Mr. and Mrs. N. E. Cox, Greensboro, N. C., from thence they will go to Washington to spend their honeymoon. Good wishes follow them.

T. J. GREEN.

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BLANCHARD

Died at his home in Alamance County, N. C., Lonnie Robert Blanchard, December, 10, 1922, in his 29th year. He leaves a wife and three small children. His death was quite a shock to his family and to his many relatives and friends.

The funeral services were conducted by the writer at Long's Chapel Christian Church and the interment was in the Church Cemetery close by.

The sympathy of the community goes out to the bereaved. May the blessed Christ sustain and comfort those who mourn.

P. H. FLEMING.

ROSENBERGER

Mrs. M. Elizabeth Rosenberger was born May 17, 1854, and died November 5, 1922, at the age of 68 years, 5 months and 18 days. Deceased was the widow of D. P. Rosenberger who was during his life quite active in the work of the Christian Church in the Valley of Virginia. Sister Rosenberger was an excellent Christian character, highly esteemed by all who knew her. She held her membership with the Lineville Christian Church, though for a number of

years prior to her death, she lived entirely out of the community.

She is survived by two sons and one daughter. Funeral services were conducted by the writer at Mountain Valley U. B. Church, November 7, 1922, near the home of her daughter, where she spent her last days.

A. W. ANDES.

BEAN

Mrs. D. E. Bean, wife of deacon D. E. Bean, of Union Grove Christian Church, died December 3, 1922, at the age of 49 years, 10 months and 12 days. She was a faithful member of Shiloh Church, having joined early in life. She leaves to mourn their loss a husband, 10 children, several grandchildren, many other relatives and friends.

Though she suffered a great deal, she was calm and patient to the end. In the presence of a large congregation she was laid to rest in the cemetery at Union Grove. Many were the expressions, "She was a good woman."

The Lord comfort her loved ones.

T. J. GREEN.

TICKLE

Mrs. Nance Jane Tickle was born March 7, 1862, and died December 5, 1922, at her home at Altamahaw, N. C. Sister Tickle was the mother of ten children. Seven survive. She has several grandchildren and five brothers and one sister who survive her also. She was a member of Berea Christian Church.

Funeral services were held from the Bethlehem Christian Church by the writer, assisted by Rev. G. C. Crutchfield. Interment followed at the Church Cemetery. May God bless the bereaved in this sad hour.

WM. T. SCOTT.

DIED

Mrs. Jno. T. Clark was born January 4th, 1871 in Dinwiddie County, Va., and died December 3, 1922, age 51 years, 10 months and 29 days. Sister Clark had been married twice, one daughter of the first marriage survives her, Miss Annie Atkinson. She was married to Bro. Jno. T. Clark, of near Waverly, Va., May 4th, 1904. One son and two daughters survive her from this marriage. Thus three daughters and one son and a devoted husband are left to mourn their loss. She had gone across the fields to visit Bro. and Sister E. B. Richardson, whose little boy was sick, while there she was taken with severe pains in head and sank into a semi-conscious condition and never rallied sufficient for conversation. Sister Clark was an active, faithful Christian and died in the active work of her church. She had been a member of Spring Hill Christian Church for years. She was highly esteemed by the church and community for her motherly kindness toward all. The entire community extend deepest sympathy to the sorrowing family. The many beautiful flowers silently portrayed her quiet Christian life. The burial services were held at Spring Hill Cemetery by Rev. J. L. Foster, pastor, Tuesday, 3 P. M., December 5, 1922.

JAS. L. FOSTER.

STOUT

Mrs. Elizabeth Stout died November 27, 1922, aged 75 years, 1 month and 27 days. She leaves to mourn their loss a husband, W. A. Stout, 3 children, J. E. Stout, A. R. Stout and Mrs. Daisy Hodgkin, fifteen grandchildren and five great grandchildren, besides many other relatives and friends. She had been a member at Park's X Roads Church since 1872, at which place she was buried.

She said she was ready to go.

Burial by Rev. G. R. Underwood and the writer.

T. J. GREEN.

WICKER

O. B. Wicker was born March 2, 1889. Died November 27, 1922. He leaves a wife; two children, O. R. and Henry; two brothers, M. D. and A. B. Wicker; three sisters, Mrs. H. C. Booker, Mrs. M. W. Arnold and Miss Elizabeth Wicker. He had been for several years a member of Turners Chapel Church, and those who knew him best, give willing testimony to his good character as a Christian, husband, father and neighbor. May the Lord bless and comfort the bereaved wife and little boys.

R. L. W.

WATSON

John William Watson was born February 22, 1862. The death messenger came quietly and unannounced November 27, and bore his spirit to the land beyond. He leaves three children, two brothers and three sisters, his wife having preceded him several years. He was for many years a member of Shallow Well Church. Faithful to his church, devoted to his loved ones, kind to all, he will be much missed. May the Lord comfort the children and all who weep his departure.

R. L. W.



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