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HOW I BECAME A PREACHER

By Rev. G. Campbell Morgan, D. D.

The title is not my own. It has been given to me by an editor whose commands are imperious. I indulged in this opening remark because the title is suggestive. It is an assumption. In fact, it is more than one; it assumes that I am a preacher, and that I know how I became one. Moreover, it suggests personal treatment, and that of the most direct kind. Let the patient reader bear these things in mind, and then I will attempt to deal with the theme.

Five-and-twenty years ago, after an address in a mindland town—not Birmingham—a good brother took me aside and said to me, "You can preach, and you know it." It is impossible to convey the tone to the printed page. I hear it yet! It was intended to be that of generous recognition, faithfully blended with solemn warning. I also remember my reply. It was equally brief, and somewhat vigorous: "Certainly. Why did you think I accepted your invitation?"

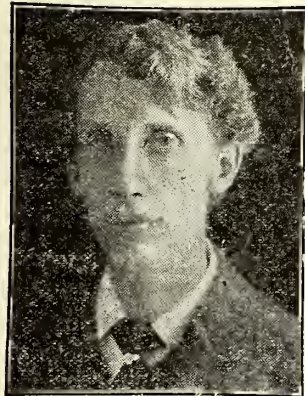
Notwithstanding the passing of the quarter of a century, I do not repent my reply. I still believe that the inspirational centers of activity may be expressed in the simple formula, "I am, I can." So far as I am concerned, the I can of me is the outcome of the I am of me. I have no hesitation in affirming I can preach. I do not know anything else under the sun of which I would be willing to make a similar affirmation. I am sure I dare not say I can sing, and no friend of mine would suspect me of saying I can play golf. I can preach. It is the one thing I want to do, I cannot help doing. I would do it as recreation if I were not permitted to do it as vocation.

Perhaps I have already written my article on how I became a preacher, in these things so frankly committed to paper. Yet this is certainly not the kind of thing the editor wants. Consequently let me think back a little, and try to account for things as they are.

With the most sacred reverence I write the fact that my dedication to the work of preaching the Word was prenatal. There are things which motherhood, as perfectly exemplified in the Virgin Mother keeps in its heart for a long time. Such

a fact as I now indicate is one of them. Mother never told it to the baby or the boy, but waited. It was a holy secret, but it had to do with the fashioning of the being in mystic ways, only comprehended of Him Whose eyes did see mine imperfect substance, and in Whose book all my members were written, which day by day were fashioned when as yet there was none of them. It was, moreover, the inspiration of ceaseless intercession, and of solicitous watchfulness through many years.

And then, my father was a preacher. My earliest years were spent in the atmosphere both of preaching and of appreciation of preaching. I never remember my father seeking recreation in any other form than that of listening to preaching. He would walk many miles to hear preachers, and take me with him; and to this day the spell of the services



Rev. G. Campbell Morgan, D. D.

and the power of the preachers I heard with him, are memories so vivid that I seem to be living through it all again. In those days I never imagined that I could be anything other than a preacher. For the first eight years of my life I had only one companion, and that a sister; and long before I discarded the garments which differentiated me from her to outward appearance, I preached to her and her dolls, arranged in orderly form before me. My sermons consisted of the Bible stories which I had first heard from my mother, and I sincerely protest that they always affected me profoundly.

It is nearly three-and-thirty years since I first addressed a company gathered together in an actual service. It was my

father who suggested that I should, and I must respectfully decline to discuss the wisdom of his action.

From that moment the passion for preaching flamed within me. I went on, in cottages, in the open air and among the boys in my school. My schoolmaster was wise enough not to discourage, but to attempt to guide and help; and seeing that this is a purely personal writing, I rejoice to be able to say that he still teaches, and has the charge of three of my own boys today.

One day stands out in my recollection. I was between fifteen and sixteen years of age, and I accompanied a man named David Smith, a colporteur and a saint, on a walk from Cheltenham to Birdlip-on-the-Hills, to speak at a cottage meeting. He conducted the meeting and I spoke. I do not think I dare quote my text, but I will tell where it may be found. Let those interested refer to Isa. 51:6. I have not preached from it recently! The walk home was by moonlight, and was six miles long. It seemed longer, for David Smith made full use of it to point out to me the uselessness of speaking before people in order that they might discover my ability. I rebelled; I was convinced; I owned up!

A few weeks after I went again with the self-same man and spoke in the self-same cottage; this time from a yet sublimer text which I shall quote: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." There had been much exercise of soul in the intervening time, and in the middle of the address I utterly broke down; but ere we left, under the guidance of David Smith, two or three had obeyed the call of Christ. Let all who read thus far be patient. It was to me an experience, the effect of which has never wholly left me. I expect one day, in the land of light, to thank David Smith.

Then I was to go to the University with the idea of preparing for a life's work, but circumstances arose which made it necessary that I should earn my own living and help others. So the dream vanished. I went on with my teaching and began to fill my holidays with mission work in country places, preaching through the year on Sundays in mission-halls and,

Continued on page 4.

EDITORIAL.

WOUNDED AND BRUISED.

He was wounded for our transgressions, he was bruised for our iniquities. Isa. 53: 5. (Golden Text for Sunday, Dec. 11).

Jesus, the Christ, the spotless Son of God, became sin-bearer. That was what crushed Him and pierced Him most and deepest on the Cross. Through His suffering, and separation from God, He made forgiveness of sins possible. He was separated by suffering from God in order that we without suffering might be brought to God. You and I and all who have sinned were due to be wounded and broken and bruised in consequence of Sin; but our Redeemer took sin and all its evil consequences upon Himself that we, the guilty ones, might go free.

In that mysterious transaction, and in that awful hour, the problem of the world's sin was wrought out. That was the only instance in which God ever withdrew from any man. Man often alienates himself from God; this is the only instance in which God ever alienated Himself from man. The Son of God was given over entirely to hideous sin and to all its evil consequences. And sin did its worst with Him. He tasted the cup of sin to the utmost and bitterest dregs. In the separation, pangs and pain of the Son of God on Calvary, man's redemption was wrought out. This is the mystery, by belief in which, and acceptance of Him and His power over sin, all men may be saved. Our Savior broke the power of sin that it should henceforth have no more dominion over us.

The New York Christian Advocate has an analytic word to fine effect:

Principal Forsythe has used the phrase, the cruciality of the cross, to express a sense of the defining place of Calvary in the Christian religion. It may be easy to use crass and inadequate words to express the meaning of the cross; it may be difficult to escape them; but whatever our verbal difficulties, we must cling to the reality of Calvary. There the Son of God solved the problem of sin; there He made possible sin's forgiveness; there He made our responsibilities His own, and in His achievement we may find peace.

Calvary is a revelation. It reveals God's righteousness and God's love as they are nowhere else revealed. Looking at the cross one beholds the secret of the heart of God made clear to the children of men.

But Calvary is more than a revelation. It is something which reaches deeper than a revelation. It is a deed of rescue. It

is something done for men which men could never have done for themselves. If we take from the word unworthy meanings, and keep only its noble spiritual content, we may say that Calvary is an expiation. It is an expiation first and a revelation afterward. This it is which constitutes the cruciality of the cross. This is what gives it a central place in the Christian faith. It is God in His Son dealing with some things once for all, settling them forever.

The type of Christian experience which regards the cross simply as a revelation is noble and eager for service, and is imitative. The type of Christian experience which regards the cross as an achievement of redemption is a new creation. The final proof of the redemptive interpretation of Christianity is that, in spite of the inadequate and mechanical ways in which it is often presented, it holds the secret of a transformed life and a regenerated world. Calvary as a revelation influences men, Calvary as a redemption transforms men.

A PREACHER.

We trust that all readers of the Sun, young men in particular, will read with care, and with prayer, the article on another page "How I Became A Preacher." It is inspirational through and through. As a preacher who preaches the Word, as a bible teacher and expositor from the pulpit, we regard G. Campbell Morgan the greatest living and without a peer. Think of a class of six hundred to eight hundred young men gathering once a week for years to hear one man teach the Bible. And the class grows. Every Sunday through the year hundreds, frequently thousands gather and sit literally wrapped in wonder and reverence for the word of truth as taught by one man. Dr. G. Campbell Morgan preaches the Word, teaches the Bible. He is a preacher. God has permitted him to see deeper into the Word than most men, and God is using him in a most marked and marvelous manner to reach thousands. You will read the article from Dr. Morgan's pen with profit.

CONTENTMENT.

This goodly virtue, contentment, is not all of happiness. If so the pig in his wallow would be happier than a king upon his throne; the most ignorant and stupid happier than the intelligent and the alert. The most contented mortal in the community is the most indolent.

Contentment is an element of happiness, just one ingredient of it, but it is not happiness. Paul said, "I have learned in whatsoever state I am therewith to be content." Yet Paul pressed forward, ever striving to attain, never ceas-

ing, never giving up. Paul had the contented heart. He did his best and found joy, satisfaction, happiness in his pursuits, surroundings, trials and triumphs. The contented heart is the foundation of happiness. Happiness comes of wholesome purposes well carried out, plans, pursuits carried out with a ready hand, a willing mind, a contented heart.

The Homeletic Review for December gives a pastoral illustrating how the lowliest as well as the most exalted, may be happy:

A certain shepherd boy was keeping his sheep in a flowery meadow, and because his heart was happy, sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out hunting, spoke to him and said: "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king, "pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand dollars for my hands; my eyes are of more value than all of the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a smile, "but your greatest treasure is your contented heart. Keep it so, and you will always be happy."

THE GOOD OLD HYMNS.

Col. Wade Harris of the Charlotte Evening Chronicle is an old timer after your heart. The sweetness and the bliss of by-gone days and doing still hold dear to his heart. We had already suspected as much, but had not known how fully and frankly he was wedded to the good days till he wrote with a most masterful and graphic touch in his Saturday evening issue, last week, of the "Old Songs and the New." The good Colonel thus begins:

"When I can read my title clear

To mansions in the skies,
I'll bid farewell to every fear,

And wipe my weeping eyes.

How long, good Christians, has it been since you heard them sing that verse in church? We venture to say that there are church-goers twenty-five and thirty years old who have never heard it at all. And yet this was one of the melodies that inspired our fathers and mothers and their fathers and mothers."

The supposition of the Colonel is that these good old hymns do not fit in well

with pipe organs, and choirs whose hats come down over their ears, but, reflects the Chronicle:

"There were days when the churches had neither organs nor choirs. The barefooted boys and girls of the war period who are rather old men and women now, can remember those days when the hymns were "raised" by a leader with a tuning fork. His place was on the front bench and he usually sat cross-legged, so as to facilitate the tapping of the fork on his knee. Tapping it there he would quickly carry it to his ear, so as to catch the vibration."

To make good his case Col. Harris cites instances thus: "

"Popular Tent, Sugar Creek and Rocky River churches each had its tuning fork leader, and each leader had a substitute, but the substitute seldom had a chance to try his hand, for in those days it was a near-jail crime not to go to church, and a man had to be in serious shape from sickness or accident to be excused. The Concord Methodists had the advantage of the Presbyterians by reason of the fact that their hymn-raiser, Mr. Willis Elkin, in glory lo! these many years, did not need a tuning fork. Mr. Elkin would never sing a line in full. He would simply lead them up grade and around the corners. For instance, Newton's hymn, "How Tedious and Tasteless the Hours," as led by him would be like this, the congregation filling out the blanks:

"How tedious,
When Jesus,
Sweet prospects,
Have lost"

The intonations of the good old singer would carry the congregation through all right and it was singing of the sort that stirs the soul. We have nothing like it these days."

It is a fact. The "hymn-raiser" and singing school teacher, with his tuning fork, has passed away, and no one has come to take his place. The more is the pity. A few years ago the many cultivated their lung power and sang. Now the few cultivate their voices, and the many look and listen in silence.

It is a sad day indeed for our public worship that the good old hymns are being ruled out, and that the very few of the choir are doing the singing for the entire congregation.

CURRENT COMMENT.

Finding the Man.—Our Savior's method of work, while on earth, was with the individual. He found his man. He went straight to the person. He did not deal with congregations, but with individuals. Now that is the tendency of our time. It is back to the individual. That is what

the Laymen's Movement means. It sacrifices an effort to find the man, get at the person. It is an individual appeal. Prof. W. P. Lawrence of Elon College believes that every individual, one by one, ought to be appealed to, not from the pulpit or platform, but from man to man, person to person, in behalf of missions. He would have a few in each church form into leagues and meet, from time to time, in a social way, at the home of some member. He would have them discuss in an informal manner the subject of Missions, and of giving to missions. He would have these few league themselves together to see what they could do for money and for missions among all the members of the church. Prof. Lawrence was at the recent session of the North Carolina and Virginia Conference, appointed Secretary, or Leader, of the Laymen's Movement in the Conference to see if leagues of laymen could not be organized in all the churches. Prof. Lawrence has the talent and the heart for such a work; but whether he has the time for it is to be seen. This is why many of our good Conference resolutions die the death and pass unhonored to a quiet grave. They carry duties which are laid upon men's shoulders who are already overburdened. We sincerely trust that Prof. Lawrence may find time to make this resolution effective

The Methodist Conference at Elizabeth City last week took action similar to that our Conference took in this matter. The past year one busy layman went, throughout the Conference, Sunday after Sunday, and at every opportune time, telling his fellow-laymen of this movement. A great work was accomplished and the Conference took an advanced step in creating a "Conference Lay Leader" who shall have this work in hand. Other churches are doing likewise. It is the spirit of the time. Laymen must reach the laymen for effectual church work. The business sense of the community must be appealed to. And individuals must be sought.

A Prize. Now here is somewhat that appeals to our fancy. If we could woo the muses the least little bit, or wield the poet's pen with one graceful sweep, we should certainly contest for this prize. A minister in Chicago offers it. He evidently has a long head and a tender heart. This good man wants somebody to write a hymn extolling the virtues of "Father." Our sympathies are with this minister. Hear him:

"Our religious hymnals are filled with songs to mothers, and there are a few military hymns, such as 'Onward, Christian Soldiers,' and a few for those in peril on sea, but none for the fathers who

have a living to earn and a family to support.' I want this song of fatherhood to be full of dramatic vigor and Christian sentiment. To my mind the beauties of fatherhood are second only to those of motherhood. * * * The music must not be too lady like, either, but must be full of vigor and fire."

This minister, besides offering the prize, says the hymn shall be sung in his church if, and when, it is written.

We know of only one song to father. That is dead now and the miscreant who wrote it ought to have been put in jail. It was mere doggerel, and a shameless travesty at that, entitled "Everybody Works hut Father." Now that is the only song we ever heard to "Father." We think the time has come when the fathers ought to rise up and demand that a hymn be written dedicated to them.

At any rate, the most happy, wholesome, healthful scene on this earth is a strong, stout, stalwart, honest, virtuous father toiling, striving, planning day by day, with the sweet counsel and patient assistance of a noble wife, to rear a family of children and fit and qualify them for usefulness and service in the world.

There is no less glory and goodness in noble fatherhood than in holy motherhood. The glory of the two is one.

The Pole. Dr. Frederick Cook now confesses that he was crazed from two years of exposure in the Arctic regions and from lack of food and, therefore, may have made a mistake in asserting or imagining he had found the North Pole. We take it that Dr. Cook means he did not really find the Pole, and now regrets his egregious blunder in saying that he did. Now if Commander Peary will confess that he was crazed with envy and jealousy because he thought Cook had found the Pole, and admit his blunder in asserting that he himself had found it, one of the biggest battles of words we know of will have been fought to a finish. After all, what difference does it make about the Pole? Nobody, save a man who takes his life in his hands, will ever attempt to go there, and certainly no one will ever try to inhabit thereabouts. But it has ever been so; the bitterest feuds ever begotten and the most hostile hatred ever engendered, and the most stubborn falsehoods ever told, and the wickedest words ever spoken, are usually over the most useless and senseless trifles under the sun. It is the little insignificant things, words, deeds, that cause the greatest disturbances in the world.

Golden Text.—Lo, I am with you always, even unto the end of the world. Matt. 28: 1-20.

Begun on page 1.

when the weather permitted, in tents.

The conviction grew that I must be set free from all other occupation. It was at the beginning of August in 1886 that I passed through an actual spiritual conflict, and after a long struggle decided that I dare not take the step of abandoning the position I then occupied as master in a school, but if, for any reason apart from my own choice, that appointment should be ended, I would give myself entirely to the work of an evangelist. The very next day the principal told me that it was his intention to give up his school before long, and intimated that while there was no immediate hurry, it might be well for me to be seeking another appointment. That settled it. With the coming of the summer holidays I ended my work as a teacher and gave myself to evangelism.

For three years I continued this work. During that period I became a member of the Wesleyan Methodist Church, and in 1888 offered for its ministry. Because I had home responsibilities which could not be laid aside, my offer was conditional upon my being sent immediately into the work, without the training of the theological institutions. As I have heard many interesting stories, more or less true, about my rejection, it may be well to say that what I have now written concerning my reason for making my offer conditional is exactly true. It is incorrect to affirm that I objected to go to a theological college. I should have welcomed the opportunity with all my heart, but it was impossible. My offer was declined, and—I went on preaching.

Another day in this period stands out in my memory. I was conducting a special mission in a Wesleyan chapel. Towards the end of it, the minister, Mr. Henry Barraclough, sought a talk with me. I remember the first thing he said to me in that conversation was, "I am always afraid when I see an opening blossom full of promise that the fruit may in some way be hindered from coming to perfection." Then in a brotherly spirit he laid upon me the necessity for constant work in the matter of preparation. This he did with such evident earnestness and conviction as to produce in my own mind a very profound sense of the importance of what he said; and the influence of it I can honestly affirm has never departed.

In 1889 I was called to the pastorate of the Congregational church at Stone, in Staffordshire. The first years of my ministry were spent there, and at Rugeley. I pass these over because I only desire to dwell upon those outstanding events which have brought me thus far on my way. The things which my patient people endure were among those which must

be known in order fully to know how I became a preacher.

In 1893 I went to Birmingham, where I began that more definite work of exposition to which I have now given myself so exclusively. The attendance at the week-night service was very small, so I commenced a series of addresses on the book of Genesis. At once the work captured me, and the people were interested.

The attendance grew from thirty to between three and four hundred.

When I came to London, in 1897, I at once commenced in my week-night services, giving outline studies of the books of the New Testament, and I saw a congregation grow from sixty to an average of six hundred.

When, in 1901, I received Mr. Will Moody's invitation to go to America in order to do Northfield Extension work, that which made me tarry longest, and almost decided me not to accept, was the fear that such itinerating work would prevent my reading and that study of the Bible to which I earnestly desired to give myself more and more. That fear was a wholesome one, and resulted in the method which I invariably followed during the three and a half years I was at work in that country. My meetings were arranged, with rare exceptions, for afternoons and evenings only, and I gave the mornings in every town, from half-past eight to half-past one, to my own Bible study. I freely confess I am often amazed, as I look back, at the amount I was thus able to do. Refusing myself entirely to callers, I read the books over and over again, attempting to analyze them, made rough outlines, changed them, destroyed them, began again, delivered the results as I went, in Bible readings.

I returned to London determined to make Westminster a center for Bible teaching, and I am still in training, still at work, growingly conscious of defect, but finding increasing delight in preaching.

Between the ending and the beginning of this article there seems to be distance and difference. At the beginning I said I can preach. At the close I say I am in training. Both things are true. No one, I take it, will read the early assertion as an expression of the conviction of finality on my part; and no one will imagine that the final one is the expression of anything in the nature of mock modesty. Preaching is my very life, and of it, as of my life, I write the simple truth when I declare, "One thing I do . . . I have not yet attained."

—The late David B. Hill, ex-Governor of N. Y. and ex-U. S. Senator left an estate valued at \$62,000, besides a personal estate and an extensive library.

KEYS TO UNLOCK HUMAN HEARTS.

And I will give unto thee the keys of the kingdom of heaven. Matt. 16:19.

It requires more tact than many have acquired to enter the heart, possess and rightly entertain it. So many to please, it is almost impossible to suit them all. Not every word written and sent out on the swift passage of the mails—not all the thoughts produced will be seen—read and noted by all the readers of a paper. Some will have their favorite writers, and whatever they say will be read with interest, even if there is not much information in what they write, because they like the author. This then is enough to unlock some hearts, and he who has found this key can unlock them at once and enter in at will because he has the key. To catch the public eye and claim a part of its attention the writer must say something which will be inviting, and expressed in as few clear words as possible. It is a good thing however, that so many different styles are in use to suit the tastes of many readers and please them to some extent. One reason why so many writers are not read more attentively is, because they have nothing profitable to say—therefore do not interest and hold the attention. The right expression gives tone and style and makes a pleasing and lasting impression. The expression and the impression are two important things to consider. If the manner and matter are not pleasing they fail to entertain those who are looking for something good, better, best all the time. So many different ages and conditions among the readers and hearers, that these are natural consequences to expect. It is nearly always best to be brief, clear, precise, and not tell all that can be said in one article or speech, as there is danger of repeating until it not only tires those who would hear and read, but the subject is not always well presented. Profusion and diffusion of language flood the subject until it drifts beyond the grasp, and is lost in conflicting ideas.

Learn to get the right keys for the hearts of the children and the old people. They ought to receive much care, and attention, because they are more sensitive. The young need to be entertained in a cheerful way, and the old need comfort, encouragement, quietude and rest. The middle-aged ought to be helped and encouraged also—but they are more able to take care of themselves, and to be cheered by their own spirits, if they will. The weakest in the beginning and towards the end of life need careful, tender and loving attention. Keys to unlock many poor old hearts which have throbbed and throbbed through many dreary and weary years ought to be glad and grand things to possess.

Some hearts are like some locks, difficult to open. They have become hard and unyielding, having been made so by many causes, but continue pouring in the oil of kindness until they are soft and will unlock better. The heart is the pump of the human system; it has its valves and its source of life; the fountain ever flowing with blood, the stream of life. You have seen people with large bunches of keys trying them on locks to find a fitting one. Every and any key will not unlock every heart. It must be the right one. Many lost keys today which would be the right ones if they could be found. You may have lost keys; then you looked and looked that you might find them. Here is a bunch of keys, and each one of them has a name and it is desired to state some of their names. Take them, try them, and see if some hearts can be unlocked. When you tried to unbolt locks with the wrong keys failure was the result. In a like manner you have failed to reach the hearts of so many, because you did not go about it in the right way. Let us take a large bunch of keys because many hearts need to be unlocked, and no two are just alike.

Take sympathy as the first key with which to commence, for all feel a need of it at some time in their experience. This was very impressively illustrated not long since in the following way. I saw a poor old afflicted man who enlisted my sympathy more than it had ever been before on a like occasion. His once manly form was very much bent, pale and thin with a tottering and trembling step. Time had made deep long furrows on his face and brow, and the weak knees had bowed themselves under the weight of eighty years. It looked like the key of sympathy would unlock his heart, and in the mean time it was used for him by a liberal hand. It was the right one, and his heart filled with joy, as his eyes kindled with a quicker flash, and he appeared to be too full of glad emotion to express himself by words but the freely flowing tear, and the eager anxious look told it all. He was happy, because somebody cared for and gave him some money. Some one may help every body, and the happiness both to the giver and receiver is worth something and tells a beautiful story in few words and loving deeds.

Give the next key the name of kindness, for everybody and every animal likes it. It has a good effect upon the most savage of the human race, and a taming influence upon the wildest animals. It is one of the very best means to soften and tender any heart. If willing to receive it and to enjoy its blessings it ought also to be a great pleasure to give out freely. For it matters not what great

things you possess, this one thing called kindness is needed by all. Kind looks, expressions and actions will give comfort to you and blessing to them. You lose nothing by giving, because you are receiving more and more of gladness and real worth all the time. Like a teacher who is teaching any part in the great school of learning, he loses nothing he imparts of his information to the student, but learns better and more about the subject he is presenting.

There is always a suitable key which ought to be taken along all the time. Let us call it love. If you do not already know, look at, study and learn well the thirteenth chapter of 1 Cor. and you will get the complete meaning of love. This is an easy fitting key and will do good service if properly used. Do not forget to take it with you on the journey of life. No doubt many failures have occurred in the experience of some, because they did not have enough love in their hearts to reach other hearts. A loving mother had three devoted boys, and on one occasion she planned a trip to be absent from home sometime, and desired each of those dear boys to give some little thing as a pleasant remembrance of them while away. The first son prepared a neat tablet with his name carved on it, the second gave her a very fragrant bunch of flowers, and the third son said, my dear mother, I have nothing to give you but my heart of love for you. So his key of love was the best thing he could have given her.

Then, by all means, take the key of truth, for it is one of the best you can have among all others. A character without truth is a disagreeable thing for any one to drag through life. Better never to have lived if such a load is to be taken on to fill so many hearts with trouble and unpleasantness. Some of such worthless characters live and sow with their poisoned tongues bad seed like thistle which grow rapid, rank and get deeply rooted in many hearts and minds. If any one happens to see these lines who does not tell the truth, take good advice and cling to truth now, hold it fast, and stand upon it forever. It will be the key which will unlock many dear hearts, an honor to your character, and will be a charm to your life.

Here is the key of forgiveness which must surely be taken for the best results. It may be that some do not like to use this one, but such people ought to learn what is their duty about this important matter. It is so repulsive to use this means to enter the heart of one you do not like, that several earnest souls leave this one off their bunch of keys. Do you say the Lord's prayer because you need it and mean it, or do you repeat it in a

formal way? Apply it to your own condition, and see if you ask the Lord to do for you what you are not willing to do for some others. When you come to that part of it which says: And forgive us our debts, as we forgive our debtors, pause and think for a moment, and see if you are doing that for which you are praying. Unless you are willing to forgive and do forgive, you may preach eloquent sermons, and pray long prayers, and perform many great things, but still your heart is not right and you will not be forgiven. If anybody has said anything about you, that you did not like you must forgive him; if you have been injured by another you must forgive him. You may have good reasons for having up old grudges, but tear them down as soon as you can and let Jesus come in to bless and save you. Many a professing Christian has had a hard, long struggle with this evil influence that clings so close to him, and fetters his feet as he tries to walk with God. Thrust in the key of forgiveness into the old rusty lock of hatred and take off the chain which has clanked about you, and be free once more from the bondage of sin.

The much needed attention, the proper respect, and polite manners are some of the essential qualifications you must possess to unlock many hearts. If you have not these attainments get them and use them for your own good and that of others. These in their course will produce winsomeness which is another great and important accomplishment.

The last key which will be briefly noticed is pleasantness. You know how delightfully pleasant it is to meet this class of people, those who have pleasant, kind, encouraging words for you and your friends. Many you meet think of, write of, and talk of the unpleasant things, and leave the beautiful, the pleasant things of life entirely out. Thus they lose the mirth and gladness which the meeting might give. This is a large field for development and cultivation. It is rich and will pay for the work you do in it.

Here is a bunch of ten keys which is presented to each one. You may have some or all of them already, if so it would be a great privilege to meet you. Other keys besides these are ready for your service. Take them and unlock all the hearts you can, letting in streams of happiness every day. Enough keys to unlock every human heart, but they have not all been used. If the right keys are used the hearts of friends and foes may be opened. They can be unlocked and the great problem of life solved and better understood. Then more of the innate life may be known, for good impulses may be in every heart, and to know them better is to admire them more. J. T. Kitchen.

AMONG THE CHURCHES.

Chapel Hill.

The church at Chapel Hill, N. C., is the child of the Eastern N. C. Sunday school Convention, and the parent is very thankful for him. But she expects others to assist in taking care of her child, which they are doing nicely. And the mother's heart swells with gratitude for every dollar given, every prayer offered and every word of sympathy spoken in behalf of her daughter. As this is a child of the Eastern N. C. Sunday School Convention, every Sunday school in the bounds of said convention is expected to send a contribution to the annual meeting at Damascus, Orange Co., N. C., next July to help clothe the child. I shall send a letter soon to the Sunday schools, asking for special amount to be sent. I want to have definite plans, however, any amount will be thankfully received.

W. G. Clements, pastor and financial agt.
Morrisville, N. C.

Greensboro Letter.

As I have been in school at Elon since the fall of 1906 I have been denied the privilege of attending but few of the Annual Conferences. My class work in the College was completed in June, however, which made it possible for me to enjoy this gracious privilege, and, be it known, I seized the opportunity.

The first one I was privileged to attend was the Alabama Conference, which met with the church at Pleasant Grove, J. D. Dollar, pastor. The Conference was indeed a pleasure and inspiration to me. I have been away from the Southland so long. It really did my heart good to meet with these brethren again and see the noble stand taken for the great enterprises of the church. After visiting several churches of this Conference, I then came to the 13th Annual session of the Ga. and Ala. Conference, of which I am a member, and which convened with the church at North Highlands, Columbus, Ga., G. O. Lankford, pastor. I was greatly pleased to note the rapid increase in the work in this section during recent years. Six years ago the conference met with this church. At this session there were about twice as many delegates enrolled as then. Several new churches had been added to the conference and the treasurer's report showed an increase of more than fifty percent. Watch the work in Ga. and Ala. Both Conferences seemed to be wide awake to the general interests of the church and the fraternal spirit was admirable, and no less pleasure did it afford

me to spend two days with both the Western N. C. Conference and the N. C. and Va. Conference in their annual sessions this year.

The closing of this year's work meant a great deal to me; it meant not only the assumption of a new year's work, with its usual responsibilities, pleasures and hardships, advantages and disadvantages. But it meant a complete change in my field of work, the leaving of churches with which I had worked so harmoniously for the past few years and which, to a man, had stuck to me and upheld my hands in honest efforts to do my Master's biddings and the breaking away from friends, the ties of whose friendship had become fraternal.

The fourth Sunday in Nov. I began my work with the Greensboro church and am happy to say I find the church in much better condition than I had even hoped to, judging from outside reports. I was greeted with a large attentive congregation at the first service and the attendance has been good since.

When I become better acquainted with the field I will write more concerning the work here.

We earnestly request the hearty co-operation and united prayers of the entire church in behalf of our efforts and work in the city.

L. E. Smith.

400 Blanchwood Ave., Greensboro, N. C.

Conshohocken, Pa.

Sunday November 6th we began our revival meeting at the Gulf Christian Church, and continued until Friday evening November 18th. Rev. C. C. Jones, of Wakefield, Va., came on Monday 7th, Brother Jones did all the preaching while here. Fourteen came to the altar and were saved. Six united with the Christian Church the last night of the meeting, and three more joined last Sunday. The congregations were the largest that I ever saw here at a revival meeting, for this is a very hard country for revival work. Many who have no spiritual life no not believe, they say, in revivals. Rev. C. C. Jones is one of our best preachers, and after the people came to hear him one night, they were so well pleased that they could not stay away. Brother Jones preaches a whole gospel, and a full Salvation. His sermons on Sanctification were pronounced the ablest, and best explained, ever heard here. Even those who had never accepted this Bible doctrine had to admit that it was the Word of God, and that it was even the will of God that we be sanctified. People came for miles to hear him, saying he was the best preacher they ever heard. One man said that sanctification was the only thing

that could ever save some of our churches which are spiritually dead. He believes that a man should be clean; that when he cleans up he should leave off the tobacco, which is so filthy, and God has said that we should cleanse ourselves from all the filthiness of the flesh. Here in this country no one would want to sit and listen to a preacher who used tobacco, if they knew that he used it. The people here were so well pleased with Brother Jones' valuable work in the meeting they gave him a free will offering of \$67.00, and some other presents for Mrs. Jones and himself. There has been work done here that will last, because of the plain gospel preached, and with the power of the Holy Ghost. Mr. Spurgeon, on "Receiving the Holy Ghost" says: "Furthermore, it is absolutely essential to all true religion, that you and I should be sanctified. A faith which works not for purification, will work for putrefaction. Unless our faith makes us pine after Holiness, and pant after conformity to God, it is no better than the faith of devils, and perhaps it is not even so good as that. How can any man become holy except by the Spirit of holiness? A holy man is the workmanship of the Holy Spirit." Through faith we are sanctified by the operation of the Holy Ghost, so we are delivered from the dominion of sin, and set free to follow after that which is good, and pure and right in the sight of God. Faith which does not bring holiness with it is a dead faith, which will never bring us into communion with the living God. Paul wrote to the Colossians. 2:10. "And ye are complete in Him, which is the head of all principality and power." This is a passage of scripture that did a great deal for me. And "ye are complete in Him." Now when I first read it, I said that means after death. For some Doctors of Divinity tell us we will have to wait until God has power to sanctify us in death. I tried my best to make it read, you will be complete in Him. Every time I opened my Book, it said, "Ye are complete in Him." Then I said, I guess he was talking to the folks the day in which the text was written." I read in another place, "What I say unto one, I say unto all. Ye are complete in Him." And then I said "He means me. It means me. It is in the present tense. It is the very day I live in." And so God is saying to me that I am complete in Him, from this scripture. I do not have to wait until death to have this completeness in my Lord, but I can have it now, and enjoy it while I live. Then I began to work on this preposition "in," and I never saw an "in" extend so. I never saw so much in two letters in all my life as I saw in that "in" Him. Ye

are complete. Absolutely complete, nothing more, "in Him;" an absolutely finished salvation, the cornice put on, every thing complete. The thing to do in Him is to adore Him, to praise Him, to serve Him, for ye are complete in Christ. Absolutely complete, no banging and patching and tinkering going on, finished, absolutely done, the building turned over for occupancy, the day of dedication has arrived; and now the Holy Ghost has come to abide. I looked up the word "complete" in Webster's dictionary and two others, and they all said, it means just what the Bible says. "complete in Him," now; in this age in which I am living. But one time when I had read a paper on the work of the Holy Ghost a supposed great preacher and scholar said Webster was not good authority, when we came to purity, and sanctification. When preachers get this thing I am writing about, and then preach it men won't go to church to sleep under an old dry stale sermon that never touches the question of popular sins of today. I heard of a very fine physician of the Christian church who said when he wanted to go to sleep on Sunday morning he always went to hear a certain doctor preach, and he could sleep so nicely while the brother preached. Don't you know if sanctification was preached as it is taught in God's Word, we would not have men, trustees, officers, stockholders, of dispensaries, and many other places where sin abounds. Still preachers smother over every thing that looks like sin and say "you are a good fellow. I won't say anything that would disturb your conscience, for I would not for all I am worth hurt your feeling." And today there are thousands in the churches that are being deluded in that way. I had a preacher who is pastor of a large church with a large salary tell me that he could not preach, and expose sin like I do, and hold his church. Brethren what we want is this complete work I have been talking about, and then we will preach a whole gospel whether it suits men or not. I had rather please God than men.

S. L. Baugher.

Winchester Letter.

The meeting at Timber Ridge was held Nov. 7-18. We trust that the church was revived. There were eleven conversions all of whom united with the church. Timber Ridge is the strongest church in our Conference. It is located in a community where nearly everybody belongs to the church. The people are kind and hospitable. It is always a pleasure to spend a few days among them. A good Sunday-school and a live Christian Endeavor Society are kept up in the church. I hear good reports from the work of Rev. R. L.

Williamson who is laboring in our Conference this year. The work on our new church building has been delayed again on account of material. However we have enough on hand now to proceed, and will do so as soon as the weather permits. We have about one day's brick work to do yet. We are endeavoring to get it under roof before the winter sets in.

The following contributions have been received since our last report:

Previously reported	\$2,273.17
Cash received since:	
Collection, Winchester	1.00
Mrs. Mary E. Spaid	1.00
I. N. Johnson	10.00
Levi Lafollet	1.25
Mrs. Levi Lafollet	1.25
Miss Flora Lafollet	1.25
Miss Bessie Lafollet	1.25
Sou. Chris. Conv.	200.00
Levi Anderson	1.00
J. M. Anderson	1.00
L. H. Morehead	1.00
Miss Tiny Grubbs25
W. H. Baugher	1.00
Mrs. W. H. Baugher	1.00
Miss Mary Baugher	1.00
A Friend	25.00
H. Austin Richards	2.00
J. W. Rice	5.00
W. G. Hardy	2.50
J. Few Brown	1.00
U. G. Baker	1.00
Jno. I. Sloat	1.00
W T. Gore	1.00
A. L. Shearer	5.00
A. C. Richards	10.00
Hamison Salyards	2.00
E. W. Cather	50.00
J. A. Wotring	1.00
Mrs Flossie V. Wotring	1.00
John Wotring	1.00
A. B. Richards	10.00

	341.75

Material and labor :

I. P. Hook	1.75
Geo. W. Haines	5.00

	6.75
Total	\$2,621.67

We are thankful for all these donations. We are still looking for **One Thousand Persons** to give \$1.00 each. Many have already contributed. We are needing the money now. **Will you send One Dollar as a Christmas present to Winchester Christian Church?**

W. T. Walters.

Nansemond Notes.

My churches are beginning the new Conference year with energy and a progressive spirit. Last Sunday was a good day at Berea, Nansemond. The Thanksgiving Offering for the Orphanage was taken, which amounted to \$20. This

makes a total contribution from this church to the Orphanage, for the year, amounting to nearly \$80. The Missionary Society held its regular quarterly meeting, and the collection amounted to about \$13. Total offerings for the day were nearly \$40. The people are loyal and progressive, in this church, and can be counted on to do their part.

One new member has been received into the Hobson church since Conference. The mail carrier today, brought a real pounding from the members and friends of this church. This pounding consisted of flour, sugar, seeded raisins, currants, Postum, eggs, crackers, evaporated peaches, crystalized fruit, rolled oats, canned fruit, preserves, canned tomatoes, walnuts, jelly, butter and a fine turkey. This generous expression of esteem is greatly appreciated by us, and we wish to thank all who contributed so many good things for our pantry and table. The Hobson church is not large in membership, but it is certainly great in generosity; and the work there moves along successfully. It is a real pleasure to serve such a people.

I wish also to acknowledge special kindnesses from the following: Bro. W. G. Saunders of Oakland church for a fine pair of patent leather shoes for myself; Bro. and Sister Peel of Liberty Spring for potatoes, chicken and canned fruit; Bro. and Sister R. F. Rogers of Liberty Spring for butter and canned fruit; Bro. and Sister Joel E. Harrell of Liberty Spring for canned fruit, milk and potatoes; and to Bro. E. L. Gray of Waverly, Va., for a fine Stetson hat.

My wife and I greatly appreciate these expressions of kindness and wish to extend our sincere thanks not only to these friends, but to all who have been so kind to us during the past year. The esteem, sympathy, kindness, loyalty and helpful spirit of a people such as are found in my churches, is greater wealth than an Alaska gold mine, and more to appreciated than much fine gold. I only wish I could deserve such honor. I pray that my service for them may have, at least, as much value to them, as their kind words and helpful deeds have for me.

I. W. Johnson.

—Mrs. Mary Baker Eddy, founder of Christian Science and "Mother" of that "church" and in many particulars, especially as an organizer, a most remarkable woman, died at her home, Chestnut Hill, a suburb of Boston, Mass., Dec. 4 in the ninety-first year of her age. She had been married three times, having been divorced from her second husband. She began her Christian Science work poor, but left an individual fortune estimated at \$2,000,000.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

A CORPSE OR CORPS OF TEACHERS
—WHICH?

A certain friend of mine once attended Sunday-school away from home. Upon his return he was telling what a good time he had and particularly how he was impressed by the excellent **corpse** of teachers, only he meant to say **corps**. I am afraid, however, that the word he actually said would befittingly describe the body of instructors in a great many Sunday-schools, not in our church alone, but in all of the churches, for we are no further behind in this matter than many of our neighbors and better off than some of them.

What shall be done with a Sunday school that has a corpse rather than a corps of teachers? Shall we recommend the burial of the corpse? That would very likely mean the burial of the Sunday-school also, for our schools generally have the best equipped teachers available. What are we to do then with this body of death?

The solution is one, but with a two-fold application. Organize a Teacher-Training Class, or rather two classes, if possible. One of these classes should meet at the time of regular Sunday-school and should be counted a class of the school, though it should recite a lesson from the Teacher-Training book rather than from the quarterly or Bible. This class should be for the training of young people over sixteen years of age who are looking forward to becoming teachers in the Sunday-school in the future. The other class should be for the present teachers and should meet at some time other than the regular Sunday-school hour, and pursue a course identical with the one pursued by the prospective teacher's class.

What will the result be? The changing of the teaching force from the lifelessness of the corpse to the energy and practical efficiency of a **corps** of trained and efficient workers, sure to carry the interests of the Sunday-school to full success because they have trained and drilled and prepared themselves for that very thing.

Brother Superintendent, which shall it be in your Sunday-school, a **corpse** or a **corps**.

C. E. TOPIC FOR DEC. 11—A FEW
SUGGESTIONS.

How Must a Christian Be Different from
Others?. 2 Cor. 6:14-18.

The Leader. The leader may well show that the Christian should be in the world, but not of it, and that there must be vital

differences between him and those out of Christ around him. Being a Christian and having one's name on the church register are not synonymous—there are certain distinguishing characteristics of the Christian and these are the real test of the genuineness of our professions.

Written Work. Have an essay of two or three minutes on "Christian Character" and on "Vital Piety."

**Questions for Voluntary Answer in the
Meeting.**

How does the Christian differ from the sinner in the home?

In the Street?

In Business?

In School?

In Language?

In his Amusements?

In his use of leisure time?

In his Companions?

In what he reads?

In Thought?

In attitude toward life?

In the use of the Sabbath?

**Verses to be Given Voluntarily with a
Word of Comment.**

A changed heart and spirit, Ezek. 36:26.

A soft answer versus wrath, Prov. 15:1.

By long forbearing, Prov. 25:15.

Love your enemies, Mat. 5:44.

Except a man be born again, John 3:3.

Being made free from sin, Rom. 6:22.

There is therefore now no condemnation,
Rom. 8:1.

Walk in newness of life, Rom. 6:4.

Overcome evil with good, Rom. 12:21.

Not to please ourselves, Rom. 15:1.

Walk in the Spirit, Gal. 5:16.

Reap life everlasting, Gal. 6:8.

In the spirit of meekness, Gal. 6:1.

Bear ye one another's burdens, Gal. 6:2.

Be not weary in well doing, Gal. 6:9.

Speak every man truth, Eph. 4:25.

Grieve not the Holy Spirit, Eph. 4:30.

Walk worthy of the vocation, Eph. 4:1.

Walk in love, Eph. 5:2.

How we are saved, Titus. 3:5.

A kind of first fruits we are, Jas. 1:18.

If We Love Jesus.

M., We shall study Him, Heb. 3:1; 2 Cor. 3:18.

T., Imitate Him, Rom. 8:29; Heb. 12:1-3.

W., Serve Him, John 12:25, 26.

T., Feast with Him, Rev. 3:20.

F., Suffer with Him, Acts 5:41; Phil. 1:29.

S., Reign with Him, 2 Tim. 2:12; Rev. 22:5.

S., Topic—If we really love Jesus, John 14:15-24.

**THE SUNDAY SCHOOL LESSON FOR
DECEMBER 18, 1910.**

The Resurrection.

Golden Text.—Lo, I am with you always, even unto the end of the world. Matt. 28:1-20.

The resurrection of Jesus and his power to resurrect our bodies is one of the most comforting doctrines of Christianity. First, it satisfies an instinct of the human heart that we shall live forever; second, that not only the spirit but the body, the temple of the Holy Ghost here, shall be resurrected and raised as incorruptable as our souls, that the immortal part of man which survives the grave and bears the nearest affinity to that supreme intelligence which pervades all nature shall never die; third, it prophesies heavenly recognition not only in spirit, but in body; and, fourth, it teaches that our Savior is a living, abiding, loving, consoling Savior who is always near to sympathize with us in all our sorrows.

When the minister enters the pulpit, the sick room, the home of sorrow, or meets the heaviest burdens; when the Sunday-school teacher with heavy heart and weighty responsibility with a sense of humility and utter dependence, enters upon the study of the lesson or the direction of the recitation; when the anxious-hearted father or mother, with a sense of weakness, timidity and fear, undertakes to perform the anxious duties that are incident to rearing and training children; when any man, woman or child endeavors to meet any of the heart-searching duties of life, the blessed promise of Jesus, "Lo, I am with you always, even unto the end of the world," may be the greatest consolation and comfort to the soul. How many missionaries have made this promise their shibboleth in leaving native land, loved one, and home, and facing the unknown experiences of the foreign field.

Comment on the Text.

1. The Easter Story, vs. 1-10. Jesus rose early Sunday morning or on the first day of the week after the Jewish Sabbath had closed. They observed the seventh day as a day of rest, but Jesus has consecrated the first day of every thing to divine service. He hallowed and sanctified the first day of the week, the day of his resurrection; and the day of his repeated appearances after the resurrection as a day of rest from secular duties and a day of service to Almighty God.

2. Behold there was a great earthquake. This took place early in the morning before the arrival of the women at the tomb. **For the angel of the Lord descended from heaven.** A divine messenger that came from heaven to show that Jesus was not removed from the tomb by human hands, but by divine power,—that not only the soul, but the body was alive forevermore. **Rolled back the stone from the door and sat upon it,** as a guard and messenger to the disciples.

3. His countenance was like lightning, in brilliant and splendid brightness. **And**

his raiment white as snow.. This heavenly raiment revealed the purity of the heavenly nature. The women came at the end of the Sabbath as it began to dawn about the first of the day, the first of the week. Mary Magdalene, from Magdala near the Sea of Galilee, whom Jesus had redeemed from sin and cleansed of seven demons. And the other Mary, the mother of James the Less and Joseph, and Salome, the mother of James and John, came to the sepulcher and to anoint his body with sweet spices. They came and it seems that Mary Magdalene was the first to see the risen Lord and returned to tell Peter, but the other women entered the tomb and found not the body of the Lord Jesus. and were perplexed.

5. **And the angel answered the women, who were perplexed. Fear ye not.** Others had reason to fear, i. e., the guards and keepers who had violated human and divine law, but these women had great reason for rejoicing. **For I know that ye seek Jesus.. The angel understood them, and had come to aid and direct them.** He knew that love had drawn them there for service and devotion.

6. **He is not here, for he is risen as he said..** Jesus had time and again assured the disciples that he would rise from the dead. **Come see the place,** in order that they might be convinced—"seeing is believing."

7. **And go quickly and tell his disciples,** that their sorrows may be removed, their fears cease, their doubts be turned into faith, and their night into day. This was the day-dawn of the world's redemption—this the rising of the bright and morning star. **And behold he goeth before you into Galilee..** Here was the home of the eleven disciples and of many of his friends and believers who would return there to find that he had preceded them thither on their return after the Passover. Here he would meet them after the resurrection. From here he gave them the great Commission to evangelize the world. Here over five hundred witnesses saw him in his resurrection glory. Here he gave them that eternal promise, "Lo, I am with you alway, even unto the end of the world."

8. **They departed quickly from the sepulcher with great fear.** The great and awe-inspiring presence of the angel and the weighty, solemn, and blessed truth that had been revealed to them had filled them with fear—reverential awe and great joy

9. **And as they went to tell the disciples, behold, Jesus met them, saying, All hail.** This was the ordinary Greek form of salutation. **Worshipped him.** They clasped him by the feet, an attitude of reverence, affection, joy and worship,

which assured them that he was indeed their Lord whom they met with gladness. This was the form of oriental worship expressing the most profound humility and reverence.

10. **Go tell my brethren that they go into Galilee.** This was the same message that the angel had given them at the sepulcher.

There were many infallible proofs of the death of Jesus Christ by his enemies and friends, there were equally as many infallible proofs of his resurrection not only in spirit, but all in bodily resurrection. These proofs extended through forty days, and were made known to the senses through the powers of perception; to the understanding through the study of the manifold relations that he sustained to the whole plan of salvation and to all his past life and association with the disciples; and to the higher reason in revealing his supreme mission in the salvation of the entire world and his personal living presence, co-operation, and supervision in this world evangelizing undertaking. He is the living invisible captain of our salvation. He carries the banner of the cross as the insignia of the truth of his saving power, and rallies his forces by the inspiration of His presence in the person of the Holy Spirit to inspire, enthuse, quicken, guide, teach, and uplift mankind until the entire Church shall commit itself to this great commission in the evangelization of the entire world. Go ye therefore into all the world and preach the gospel to every creature. Lo, I am with you alway, even unto the ends of the world. With this commission coupled with this promise the preacher and the missionary, the Sunday school teacher and the religious worker have all authority and all power on their side and triumphant success awaits only our obedience and submission to the divine will.

THE PASTOR'S DREAM.

I dare to tell my dream and my hope for one church in Ourtown.

(1) It shall be salt and leaven and light, pungent, penetrative, illuminating beyond all doubt or question.

(2) It shall impart its spiritual color to its people, communicate its own inalienable Christly quality to those whom it touches and resent all pressure to which it may be exposed from the world around, refusing to be moulded where its mould is refused.

(3) It shall be a Christian church. Therefore, a Christianized church. Its creed, Christ; its message, the Kingdom of God among men; its mission, to bring righteousness and joy and peace into the society about it, and with a horizon to the utter-

most parts of the earth, unveiled and un-darkened. Being a Christian church, its exclusions cannot tolerate any limitations of its love and its compassion. It cannot have respect of persons inconsiderate of their needs. It cannot but smile upon the rich and the poor alike. Its beautiful building, its music and its gospel, must be a ministry flung to the level of human need purposely and resolutely.

(4) It shall seek the soldiery spirit, the stalwart and virile good health of progress. It must move against the gates of hell, else they are unmoved and do stand against it. Its warfare shall be peaceful persistent against evils, never railing nor wrangling in tumult, but patient and constructive; not ambitious for victories, anxious for the Kingdom of God; putting down evil, not for its triumph, but to make place for good.

(5) It shall seek for positive results in a field defined. It shall pray to be delivered from aimless existence, cherishing constantly the vision of young men and women coming within its area. It shall have a conscience for that which is at its door, of churchless need in communities of its city, and in halls and homes where a song and a prayer and a good word of Christ may be carried to cheer and to bless, and the jail hard by.

It shall stand for the common cause, looking not only on its own things, but also on the things of others, avoiding the disaster of seeking to save its own life, content to rest the responsibility of losing it on the royal law of the cross.

This is the faith and the hope of the pastor of the Second Baptist Church in Ourtown and not his only.—Dr. J. E. White, pastor 2nd Baptist Church, Atlanta, Ga., in Biblical Recorder.

THE LIBERAL SOUL.

If we would have more joy in God's service, we must learn to give rather than to grasp. The greedy, grasping soul becomes lean and unhappy. "The liberal soul shall be made fat," is God's declaration. God's training of His people in this world is largely an effort to make them learn this important truth. When a child in the home becomes selfish, greedy and grasping, the wise parent says to the child, "Give that to me. If you will not share good things with your brothers and sisters, I must take them away from you." Only by giving can we truly receive. Joys are multiplied by the cultivation of the grace of generosity.—Exchange.

—Mr. James J. Britt of Asheville, N. C., has been appointed Third Assistant Postmaster Gen. Mr. Britt succeeds Mr. Lawshe whose health has compelled him to retire.

SUFFOLK LETTER.

The Board of Foreign Missions reported to the American Christian Convention in Troy, Ohio, a deficit of about \$8,000.00. This, for the moment, darkened the Foreign Mission sky; but Dr. Barrett's message from the "Edenborough Conference" let in some light and the feeling inspired was quickened by a powerful appeal by Rev. Dr. A. W. Lightbourne of Dover, Delaware, and this was supplemented by an immediate offering taken by Rev. Dr. J. F. Burnett which resulted in cash and pledges in the sum of \$5,350.25. This was the largest collection ever taken for Foreign Missions on the floor of the Convention and it dispensed the dark cloud from the Foreign Mission sky and put the Convention in a good mood from which it did not recover till the final benediction.

The success of this offering inspired the Convention to believe that it could be augmented by offerings from the brotherhood to the sum of \$10,000 which would not only put the Board out of debt but add a little to the present working sum for Foreign Missions. The Convention, therefore, requested that offerings be taken for **this special purpose** to raise by personal or church gifts the sum of \$4,650.75 to make up this Foreign Mission sum to \$10,000 before February 1st 1911.

I am writing this to request the ministers in the Conferences of the Southern Christian Convention to take an offering in each of their churches for this special Mission call some time in December or January. I think it would be a good time to take it in December as a Christmas offering. I know that most people are pretty well loaded with expenditures in this month. To close up the expenses of the year and then prepare for Christmas drains the purses of most people as long droughts drain the streams; but there are some big streams that never go dry, and there are some big purses that are never empty. Call upon those who are able to help as individuals and they will be glad to help; not all of them, but the best of them will help you. Then give all a chance to contribute as they are disposed and able. When you take this collection send it to the Treasurer of your Conference; then when all is in the hands of the Conference Treasurer, I will request these treasurers to send the money to J. A. Mills, Treasurer, Raleigh, N. C., and the money will then be sent to Rev. J. G. Bishop, Treasurer, Dayton, Ohio. If every minister will heed this request we will be blessed in the work and help the Mission cause.

Think of what Christmas means to our nation and to our homes and remember that Christmas comes to us through Christ; then remember that the nations

without Christ are without Christmas and that our gifts will help to carry "good tidings of great joy" to heathen nations and ultimately "Christmas gifts" to the children of those nations.

I think Christmas morning is one of the best of the year. I love to see the stockings hanging around the room, all stretched out with good things, and then to see little children rush to see what they contain. No good parent begrudges the cost of such an hour. If you have a soul in you, that morning scatters the worries of life as the morning sun scatters the fog. Get ready for that morning. Don't give the children too much. Give according to child-life and add a prayer to the gift. Enter into their Christmas joy. Make it a lesson for all that Christ inaugurated this spirit, this gladness for the young.

W. W. Staley.

NORFOLK LETTER.

Deacon T. A. Twiddy of the Memorial Temple continues critically ill at his home on 35th St.

Mrs. Howsare returned last Thursday from Dayton where she had been attending the Mission Board Meeting.

The Memorial Temple has a fine working Christian Endeavor now. Had 50 present at the meeting last evening and some time two are on the floor at one time ready to be used of the Lord.

The Tidewater Christian ministers are striving to do all they can to help the work. To that end they are now holding weekly meetings.

Bro. Keys and his people of South Norfolk have been doing some repairs on their church. Yesterday afternoon they had a re-opening service participated in by the pastor and some of the choir of the Tidewater church. This service was the beginning of a series of meetings intended to be revival and evangelistic in their character. The preaching is to be done by the ministers of our church here, Rev. A. M. Hanson preaches Monday night Rev. Mc D. Howsare on Tues. night, Rev. J. W. Barrett Wednesday, Rev. M. L. Bryant Thursday and Rev. J. W. Harrell Friday night. This is a good way to show a friendly co-operating spirit.

At the Third Church in the morning Bro. Hanson preached a sermon on Thanksgiving, at night he preached on the principles of the Christian church and the reason for its existence. It was a splendid setting forth of our position and I wish all the people of our city could have heard it. I believe that is one thing we need more of, to let the people know what we stand for. Many of our own members do not know for what the church really stands. If people knew more of our position there would I believe be a

great flocking to us, because our principles are in the main just what the world wants and needs, and we are now developing into a stronger people than we were years ago. These two things I believe if our principles are kept before the people will cause us to grow as nothing else can do.

Yesterday was Thanksgiving day for the Orphanage in our Sunday-school. Barrels were put at each door and contributions were asked to be placed in the barrels. A large number of articles were brought but some could not get ready so it was decided to hold over until next Sunday, so any one still desiring to get in their donation may have the privilege. One merchant was spoken to about it and when told of some of the children there said "Yes, I used to sell their father clothing" he cheerfully donated two suits of clothes. We hope to make those barrels "bulge out" with good things and really be worth while. Envelopes were distributed to be taken up next Sunday.

J. W. Manning.

ELON COLLEGE NOTES.

Mr. W. B. Hobby, of Wake Co., N. C., has bought the W. C. Michael farm two and a half miles west of here, where he will make his home in the future. Mr. Hobby is an Elon man, having spent several years as a student in the college, hence his friends here are glad that he has decided to take up a permanent residence in our midst.

It is understood here that Mr. W. C. Michael has bought the Huffman Hotel property and that he will shortly move into his new home.

Rev. C. O. DuRant is attending the N. C. Methodist Conference this week at Elizabeth City. Rev. Mr. DuRant has served the Methodist circuit known as Burlington circuit for the past three years with acceptance and his parishioners hope that he will be returned.

On last Tuesday evening the Cosmopolitan Club held its regular bi-monthly session with Prof. and Mrs. Lawrence. The feature of the evening was a paper by Dr. J. U. Newman on Hebrew Poetry. Dr. Newman has made a special study of the Psalms and other poetical literature of the Scriptures and he showed a complete mastery of his subject-matter and technique of same.

At the recent session of the N. C. and Va. Christian Conference which met at News Ferry, Va., Rev. W. L. Wells was raised from the order of licentiate to that of Ruling Elder in the church, and Mr. B. J. Earp, who has been a member of the biblical class of his conference for several years, was licensed to preach the gospel as a probationer. Both these young men are students in the college.

The Asbury Palmer Board in New York City has given the college recently \$500 on current expenses and has provided that Rev. Martyn Summerbell, D. D., LL. D., of Lakemont, N. Y., who is President of the Palmer Institute—Starkay Seminary, and the Rev. Frank S. Child, D. D., Fairfield, Conn., should visit the village; Dr. Summerbell in December and Dr. Child in March, of the present scholastic year, and deliver each a course of lectures. The visits of these distinguished men, are looking forward to with a great deal of pleasure.

W. A. Harper.

Saloons and Crime.—Because of prohibition in North Carolina other States are looking on to see the effect. Well, if figures would count and convince, the story would be worth telling. Maybe it is anyway. It comes from no less authority than the Chief Justice of our Supreme Court, who is one of the closest students of current events in the State. This is from the New York Herald of November 25th:

(Special Dispatch to the Herald).

Raleigh, N. C., Thursday.—In the opinion of Chief Justice Walter Clark, of the North Carolina Supreme Court, the new State-wide prohibition law has reduced general crime in this State fifty per cent. Others consider the figures conservative. The returns for last year and this year, which have just been made up, prove the statement of the Chief Justice.

Murder in the first degree showed a decline of thirty-two per cent. in the two years, burglary twenty per cent.; attacks with deadly weapon thirty per cent.; larceny forty per cent.; man slaughter thirty-five per cent.; murder in the second degree twenty-one per cent.; minor crimes from twenty-five to fifty-five per cent. There has been a falling off of fifteen per cent. in violations of the anti-liquor laws.

Justice Clark has prepared a five-year comparison which shows that some crimes have decreased more than sixty per cent. since saloons have vanished.

In five years there have only been two lynchings in the State and none in the last two years.

Pittsboro, Nov. 28—The town was shocked at the news of the sudden death of Mrs. R. C. Hatch, who died almost suddenly at her home here Saturday night at 1 o'clock. The town goes out in sympathy to her husband to whom she had been married a little over one year. She was buried this afternoon at 3:30 o'clock at Hanks' Chapel, three miles east of here.—Raleigh News and Observer.

—President Diaz was inaugurated Dec. 1 for the eighth consecutive term as president of Mexico.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
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Amt. Brought Forward \$2,837.37

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 Cit. Bible Cl., Elon Col... 5.00

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 Pope's Chapel, N. C., 5.37
 Good Hope, N. C., 2.20
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 St. Johns, N. C. 1.65
 Belews Creek, N. C. 3.27
 Elon College, N. C. 10.53

Amt. 46th week 237.41

Total \$3,074.78

My Dear Children and Friends:

We are now in the midst of Thanksgiving—just see our report this week—from all sources \$237.41. From children, friends, Sunday schools, and churches come the many items which make up such a splendid total for the week. We are so grateful for the liberal cash offerings and the splendid donations from so many. If all the churches will respond and individual friends will make gifts then by the 1st of Jan., 1911 we shall be square with the world, and then for the newfarmland or laundry or both?

The following donations have been received:

Pleasant Hill Christian Church, 4 hats, box of handkerchiefs, 1 cap.

T. E. Brickhouse, Norfolk, V., 1 bbl. apples.

Mrs. J. H. Massey and daughters, Durham, N. C., 10 yds, Galatea for boys and clothing for girls.

Gowan Medical Co., Durham, N. C., 6 \$1.00 bottles Gowan's Pneumonia Cure.

We appreciate the thoughtful gifts and serviceable articles of wear from Pleasant Hill Church, from Sister Massey and daughters. They come in at a time when we can use them.

The Gowan Medical Co., of Durham, N. C., certainly have a clever consideration of our needs at this Orphanage. Last year sent us a liberal gift and here comes 6 large bottles just as colds and croup are on. We thank you gentlemen very kindly.

Now Bro. T. E. Brickhouse of Norfolk, Va., must at one time have been a small boy himself, for let a holiday come and he sends our boys and girls apples and oranges—this time a nice barrel of apples and the children all say, "Hurrah, for Bro. Brickhouse."

Now for lack of space we will have to leave off personal mention of many of whom we would love to write. Our dear Bro. J. B. Weston sends us a dollar and writes us a nice letter. Thanks to all.

Love and greetings of the season.

Faithfully yours,

Uncle Jim.

Greensboro, N. C., Nov. 25, 1910.

Dear Uncle Jim:

I hope you enjoyed your Thanksgiving. I saw Tyler Bolling Sunday. His sister is real bad off. I hope she will soon be better. I will have both Thursday and Friday for my holiday. I guess I have said enough for this time so I will close.

Your niece,

Nannie Benton.

Yes, Nannie, we had a nice Thanksgiving and good things to eat.

Continued on page 14.

TOLSTOY A PERPLEXITY.

Or is he overrated?

In the "Independent" of Nov. 10th 1910, an article by Count Leo Tolstoy was published, containing, along with many other peculiar expressions, the following statements:

"True knowledge, which every one needs, must be accessible and comprehensible to all, because its main attributes consist, as Christ express himself, in loving God and one's neighbors. To love God means, above all, to love goodness, and to love one's neighbor means to love other people as one's self. This same true knowledge was taught in the same simple form, before Christ by the Brahmin, the Buddhist and the Chinese sages, who regarded knowledge as goodness and love; and as the Chinese sage express it, the command was given to treat other people as one wished to be treated himself."

This is embodied in an article condemning all kinds of knowledge except loving God and man. I will not say that the article is insane; for what seems to me verbose stupidity may seem to some one else a kind of profound religiosity. But I do call attention, in as respectful a manner as the facts permit, to two items of interest, as bearing on the matter of reverence toward Tolstoy:

1. In putting Christ on a level with Brahmin, Buddhist and Confucian sages so irreverent—by Tolstoy invites us to treat him with sufficient disrespect to suggest, in the faintest of whispers, that Confucius probably never stated the Golden Rule. For Confucius said, "Whatsoever ye would that men should not do to you, do ye not to them." But Jesus' rule was, "Whatsoever ye would that men should do to you, do ye also to them."

Suppose you saw a man fallen into a river, and struggling to seize the branch of an overhanging bush. Confucius' rule, when applied, says to you, do not draw the branch away from the drowning man's grasp. Jesus' rule says to you, help the man to the shore. Thus Confucius' rule is of the earth, earthy. Jesus' rule is of heaven, heavenly.

Possibly Tolstoy's inability to feel the difference between the two rules may be the cause of his late conduct, which makes my second point, as follows:

2. While his "Independent" article was circulating in the mails of the United States, Tolstoy in Russia was abandoning his wife, having left a letter directing that no search be made for him; thus breaking her heart, according to newspaper report, though she had been a faithful, loving and devoted wife, caring for him in sickness, and making life a

comfort to him, even though his eccentricities of conduct (based on his interpretations of the New Testament) went so far that he would wear only the costume of the Russian peasant, and eat his food of black bread.

We cannot help remembering, in such connection, that Tolstoy's adoption of the simple style of the peasant came in his middle life, after his tastes had become sated, and he had exhausted the youthful pleasures of the city, army and society. Was it not that Buddha, also, abandoned the pomp of the court for a career connected with investigation concerning happiness?

Tolstoy's taking along with him his physician in his flight from his family, stamps his condition as unlike that of the peasants he was imitating in appearances; for Russian peasants, or the ordinary poor of any land, are unable to be accompanied by chosen physicians to care for them in sickness when they are traveling.

Some one has written of this last escapade of Tolstoy, as if it were parallel with the retirement of Moses from the camp of the Israelites, when he was commanded to go up into the mount and die, lest his death might be followed by funeral pomp and pageant. Bosh! The very suggestion illustrates the constant tendency of human beings to idolatry.

Later.—Since the foregoing matter was written I have seen an editorial in the same tone as my article; and even having some similar wording. I wish readers to know that my matter above was in no way suggested by the "Independent" editorial.—Also, I see that the "Sun" takes a like view of Tolstoy's conduct.

The truth is, although it may seem unkind to criticize Tolstoy while in his sickness, that he has been much overrated, possibly on account of his advertising genius, and is a very unsafe guide, either by his words or example, to those wandering in sorrow, doubt, or sin; and if right now to say it, to prevent mischief from the writings of morbid teachers.

J. J. Summerbell.

Dayton, Ohio.

(The above was written prior to the death, of Tolstoy and Dr. S. writes that maybe the article should not now appear; but the matter is so much to the point at present we take the liberty of printing even against the author's negative.—Editor Sun).

PERSONAL WORK.

Each one of us as a creature of God has a part to do in life. Mine may be a much more obscure part than yours, yet I am accountable to God for my

part. God does not expect those with one talent to do what those with five talents will accomplish. We are all here for a purpose and if we will answer the purpose of our creation we must give God our hearts and make a full and complete surrender to Him, for "out of the heart are the issues of life."

If we would have success in doing personal work we must ourselves be thoroughly converted. Jesus said to Peter, "When thou are converted, strengthen thy brethren."

In doing personal work it is necessary that we lay aside all sin and worldliness and let God lead our way. If we will not let Him have His own way, our power will be crippled and men will be lost that we might have been instrumental in saving.

We must have a working knowledge of the Bible. "For the word of God is quick, and powerful, and sharper than any two-edged, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4: 12). In Jer. 23: 29 we read, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" It is able to melt and break hearts. O, Christian friends, how very essential it is to know the word of God. It is the instrument upon which we must rely in doing personal work.

We will be prayerful. We may be free from sin and we may have the Bible knowledge, but unless we are closely connected with the power house of God all our efforts will be vain.

We must pray to God to lead us to the right person to do personal work. It would not be wise to speak to every one we meet. We must pray to God to show us just what to say to those to whom He leads us. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (II Tim. 2: 15). After all when we have studied the blessed word, we need God's guiding hand at all times.

that which he has given us to do. We that which He has given us to do. We need not only a message from God but power from Him to send the message home. Sometimes in doing personal work we reason and plead with men and even give them the Word of God, but they will not be moved. Why? Soon we will see that we are trying to save them in our own strength and as soon as we see the wrong and look to God with a sincere and prayerful heart asking Him to take all self away like the song, "None of self but all of thee," the work will become light and we can expect good results.

Last but not least, love is another important part in doing personal work. We may be a praying people, and we may know the Bible, but unless we have a love for lost souls, our work will not profit us anything. "And though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up" (1 Cor.13: 3,4). Paul's desire was to help the lost. There was great heaviness and increasing pain in his heart for them. If we have a love for souls who we know are on the downward road to ruin, we will find opportunities to help them. When we are constrained by love we will not wait for some one else to do it.

The Lord of the harvest needs you;

There's work that you only can do,
Then do not delay, but hasten away,

And glean where the toilers are few.

Perhaps a word or two will brighten someone's life. It may take the clouds away. It may bring an indifferent one to the Sabbath school. It may turn a sinner to a saint. "Do you love Jesus?" are the words that fell from the lips of a woman at the wash tub and it was the means of saving a soul.

Dr. Milnor returned to his home on a visit during his last Congressional session. His little daughter rushed to him exclaiming, "Papa, papa, do you know I can read?" "No," he said, "let me hear you." She opened her little Bible and read, "Thou shalt love the Lord thy God with all thy heart." It was an arrow to the father's heart. He changed his course in life and became a minister of the Gospel. These are but little things but if we cannot do great things let us do more little things.

We may not feel the importance of personal work. Look at the vast number of traveling salesmen in the employ of business houses. Where would their work be if it were not for the personal effort they put forth. And how much more necessary it is to be personal workers for the great Master who is all in all!

Somebody did a golden deed,

Proving himself a friend in need;

Somebody sang a cheerful song,

Brightening the skies the whole day long.

Was that somebody you?—Mary Hochstetler in Gospel Herald.

THE WORLD AT BOSTON.

The city of Boston is regarded by its inhabitants as the veritable Hub of the universe. It has been the birthplace of many a happy notion and forward movement in American life and development. The latest emanation from the brain of

the innovators who reside there is a scheme to have the World at Boston beginning with April 21, 1911.

People are at work all over the world to this end and the promoters assure us that it will certainly be a success, not that the actual earth is to be transported to Boston, but that the conditions of the peoples of the world are to be faithfully represented there in a Missions Exposition. You will be able to see the mission stations of the world as well as the conditions, social, industrial, political, and religions, which the missionaries have to combat. Every missionary land will be represented, and Home Missions will not be neglected, for the prospectus of the Exposition states that all the various lines of Home Mission work in cities, among the Negroes and Indians, etc., will be represented in this first Missionary Exposition of the New World.

In connection with the exhibits there

will be lectures, moving picture shows, side shows, and the like, but they will all have a direct bearing on Missions and be illustrative of missionary enterprises. Such expositions have been held before in London and Paris and perhaps other cities of the Old World and the result has been a general awakening of interest in Missions throughout the entire membership of the churches and an increase in contributions for Missions. This is the first time that such an enterprise has been seen on this side of the Atlantic, but we see no reason why it should not succeed nor why beneficial results should not accrue to the missionary cause because of it. The Exposition will close May 20, 1911.

—The world is made happier by us in proportion as we make a sad heart glad, a despairing one hopeful, and a cheerless one cheerful.

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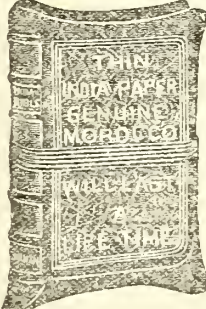
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the singers, the Neth'inims, and all
they that had separated themselves
from the people of the lands unto

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Begun on page 11.

Pine Apple, Ala., Nov. 28, 1910.

Dear Uncle Jim:

We cannot wait longer to bring our little brother to join the band. He was one month old last Saturday. He is so sweet, Mother can scarcely keep from kissing him even when he is asleep—in fact we can't understand why he sleeps so much anyway. Three dimes and love from

J. Newman Denton.

S. E. Denton, Jr.

Joseph Rabb Denton.

Well, boys, you seem so glad of the little brother now—how when he takes part of the candy and apples? That will work out nicely and there will be three apples instead of two. Glad to welcome Joseph Rabb Denton.

Asheboro, N. C., Nov. 24, 1910.

Dear Uncle Jim:

We are sending you one dollar for the Orphanage. I sold vegetables and made half of it. Father sends the other for sister. I intended to come over to see you Thanksgiving but I got sick so I hope to come the next holiday I have.

Love for you and the little cousins.

Your little nephew.

Baird Moffitt.

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Thank you for working for money and giving to the Orphanage. Thank little sister for her 50 cts. Hope you will come next time.

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—Congress reassembled for a short session December 5. This is the closing session of the 61st Congress. During the short recess Senator Daniels of Virginia, Clay of Georgia, McEnery of Louisiana, and Dulliver of Iowa have died; also Representatives Brownlow of Tennessee, Faulkland of Pennsylvania, Tirrell of Massachusetts and Gilmore of Louisiana.

Crowbars come under the head of straight goods.

Many a man's better half has separated him from his last quarter.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor.

The Office of Publication is Greensboro, N. C., 302 1/2 S. Elm St. The Editorial Office is at Elon College, N. C., to which office all communications for publication should be directed.

—North Carolina has 75 national banks whose loans and discounts amount to \$34,080,478 with individual deposits of \$26,268,662.

—The thirteenth census issued Dec. 5 gives North Carolina a population of 2,206,287, an increase in ten years of 312,477 or 16.5 percent. The increase from 1890 to 1900 was 17.1 percent.

—In making preparation for a merry Christmas, remember Him in whose name the event is celebrated. And, 'tis said, the highest tribute ever paid Him was, He went about doing good.

—The Annuals are in preparation and should be ready for delivery by Dec. 25. The price is 20 cents per copy. It will contain minutes of all our Southern conferences, proceedings of Southern Convention at Suffolk last April and a full ministerial directory. Orders will be promptly filled if promptly sent in.

A CRIPPLE'S HEROISM.

A cripple boy's brave deed once won to him the application of the proverb, well known in the Tyrol, "God has his plan for every man." It was in the era when Napoleon made the nations tremble with his bloody tread. This Austrian province expected the French to invade their land, and the men of each neighborhood were placed on guard near heaps of wood which were to be lit as beacons in case the tyrant came. But Napoleon delayed his coming, and the men became careless, and forsook their beacons one holiday to enter into the hilarity and gladness of their families in the valley below. The crippled boy was left alone at home, too weak to enter into the festivities of the occasion. But his little heart became anx-

1890

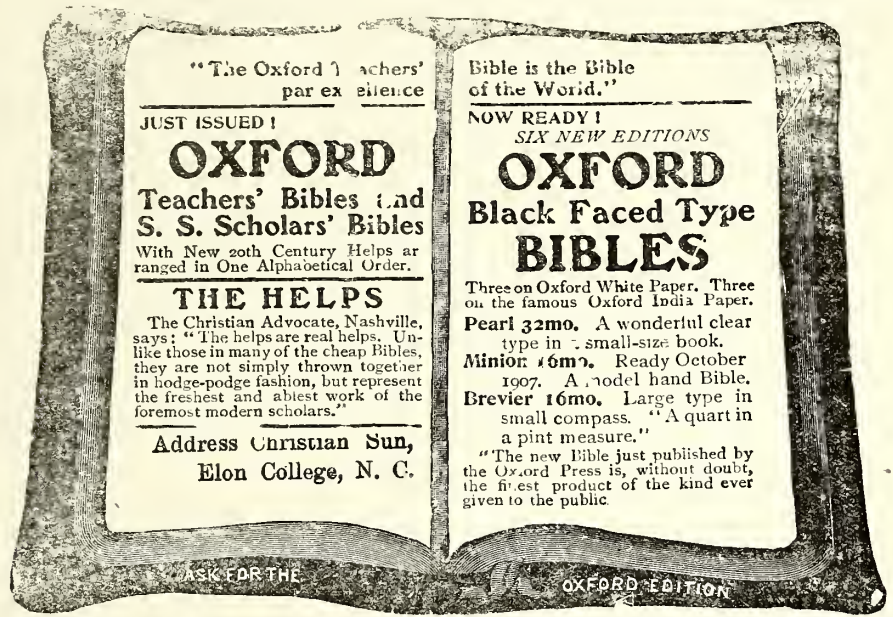
ELON COLLEGE.

1910

A young, vigorous College for both men and women. On Southern Railway, sixty-five miles west of Raleigh, the State capital, and seventeen miles east of the thriving city of Greensboro.

THE LOCATION IS DELIGHTFUL; WATER PURE, CLIMATE HEALTHFUL. Plant valued at \$150,000, is modern in comfort and convenience. Steam heat electric lights, water and sewerage connections with all buildings. Courses Lead to A. B., Ph. B., and A. M. Degrees.

Emmet L. Moffitt, A. B., LL. D., President.



ious about the unguarded hills that day; and getting out his crutches he hobbled up the mountainside to the nearest beacon. Like Indians crawling through the grass and brush, the French had already come to the hills he loved. Seizing his tenderbox, he struck a light and kindled the bonfire which gave warning to his countrymen. The French shot him down like a dog, but he saved his country, and the worthiest monument that could be raised in his honor was in the shape of that cross upon which the Prince of Glory died. Nor is this the end of the history. The picture of tis crippled boy dying for his country hung in the Royal Academy in London some years ago. The story of his heroism was told to a crippled girl doomed to a minor part in the strenuous activities of life, who painted the picture which would grace the halls of paradise and brighten the eyes of angels.—Selected.

THAT LITTLE HAPPY THOUGHT.

A helpful little Happy Thought went hastening on its way, All in the early morning of a long and busy day. I've neither hands nor feet nor tongue, it mused, but I'll not sorrow,

Whether from Malarious conditions, Colic or overeating, try Hicks' CAPUD.NE. It reduces the fever and relieves the aching. It's Liquid -- 10, 25 and 50 cents at Drug Stores

For boys and girls are plentiful, and so I'll merely borrow. Now little Nell was skipping by, to visit little Jane, Presto, the little Happy Thought was beaming in her brain; And so she turned, and hurried back, and stayed at home instead, Reading, with merry, tripping tongue, to poor blind cousin Ned. Off went the little Happy Thought, and saw some idle feet Drumming their heels against the steps, upon a quiet street; And soon those feet were carrying, upon an errand hot, Their smiling owner, who had whined, and said he'd "rather not." If "Satan finds some mischief still for idle hands to do," Why, then, a little Happy Thought can set them working, too. And, judging from a-many things I notice every day, That helpful little Happy Thought is still upon its way.

—St. Nicholas.

MARRIED.**Brinkley-Milteer.**

At the home of the bride's parents at Bennett's Creek, Nansemond Co., Va., Miss Gertie Milteer and Mr. Kennie Edward Brinkley were united in marriage, on November 16, 1910, at 3 o'clock. Only a few intimate friends and relatives were present, it being a quiet marriage. The beautiful souvenir ring ceremony was used. The bride received several useful and valuable presents. They are both very popular in a large circle of friends. They will reside at Deans, where the groom is engaged in farming. They have the best wishes of their many friends for a long, happy and successful life.

Ceremony performed by the writer.

I. W. Johnson.

DIED.**Harrell.**

Little Percy Harrell, son of Mr. and Mrs. Percy Harrell, of Nansemond Co., Va., died Nov. 22, 1910, aged 4 months and 9 days. The little child was greatly afflicted, and was a great sufferer nearly all of his brief life. Medical skill and the attention of loving hearts could not stay the hand of disease. His stay on earth was short, but he will be missed by his parents and loved ones. A little child develops larger love in the hearts of parents, and kindles anew the tender feelings of childhood in all hearts. The funeral was conducted at Liberty Spring church by the writer, and the remains laid to rest in the cemetery near the church. May the Lord bless and comfort the hearts of the bereaved family.

I. W. Johnson.

Brinkley.

L. Park Brinkley, son of Jackson and Amanda Brinkley was born in Nansemond Co., Va., June 17, 1844, and died at his home, near Liberty Spring Church, in his native County, November 23, 1910, at the age of 66 years, 5 months, and 6 days.

On February 23, 1870, he was married to Miss Sarah E. Rogers, who survives him. Unto them were born seven children. Four of these are living, and three dead. The living are: Fairlee F. Brinkley, of Nansemond Co., Va., Dr. Ocie Brinkley of Savannah, Ga., Mrs. B. W. Ashburn of Richmond, Va., and Mrs. Jesse E. Harrell of Norfolk, Va. The names of the departed are: Mrs. Ruth Harrell, Miss Cecilia, and an infant, Blanche. There are nine grandchildren, six of whom are living, and three dead.

Brother Brinkley served in the Civil War and was a member of the Tom Smith Camp of Veterans of Suffolk.

He served, with credit, his county as a member of the School Board, for about twenty years, having the distinction of serving longer, in this capacity, than any other man in the county. In this capacity he did good service, and discharged his duty as he understood it.

He made a profession of faith in the Lord about fifteen years ago, and united with Liberty Spring church, of which he was a member at the time of his death. I had occasion to visit him, on the day of his death, and I asked him if he felt ready to go. He said he was resigned to the Lord's will, and was satisfied to put his trust in Him. We had a brief prayer together, and this seemed to bring added peace to his soul. He passed away as quietly as a child lulled to sleep in his mother's arms. The funeral services were conducted by the pastor, assisted by Revs. W. W. Staley and G. H. McFaden of Suffolk. May the Father's blessing be upon the bereaved family.

I. W. Johnson.

TALK WITH THE BOYS.

"Remember, my son," says Robt. J. Burdette, "you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things you must work. If you look around you, you will see the men who are most able to live the rest of their lives without work, are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that, on the sunny side of thirty. They die sometimes, but it is because they quit work at 6 p. m., and don't get home till 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

"There are young men who do not work, but the work is not proud of them. It does not even know their names; it simply speaks of them as 'old so-and-so' boys. Nobody likes them. The great, busy world does not know that they are there. So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you."

And we may add, the greater honor will you be to your God who made, redeemed and sanctified you, if you will apply the above advice not only to your earthly calling, put also to the work of the Church.

Be something for God!—Ex.

ROYAL Baking Powder

Absolutely Pure

Royal is the only baking powder made from Royal Grape Cream of Tartar

Highest in Leavening Efficiency

**No Alum
No Lime Phosphate**



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