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J. O. Atkinson, Editor.

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STUDIES IN THE BOOK OF JOB.

By Rev. C. H. Rowland, Franklin, Va.

III. The Victories of Job a Revelation.

The end of God's dealing with man on earth is the making of manhood. Life is a school, and joy and suffering toil together as teachers, in the fashioning of man. God created man for happiness, and this good world He has given to man gratifies the instinct, Job laughed a thousand times where he wept once. He had more days of prosperity and health, than of adversity and suffering. There was darkness as well as noonday. There were cloudy days with clear, adversity and trouble as well as joy and happiness. This man suffering, took a broad survey of life, and it made pessimism impossible. Adversity has its uses, burden-bearing gives strength, tears are seeds of joy, chastening refines out the dross of the soul and leaves it pure gold. The garden of Eden had a thousand trees of luscious fruits to one that was dangerous, and forbidden. There are a thousand raindrops to one hail-stone in summer. There is not one organ of the body but yields to pleasure, and not one faculty of the mind but gives delight, when man obeys the laws of nature and of God.

The great victory won in the heart of Job, came when Jehovah revealed Himself out of the whirlwind. "Then Job answered the Lord and said, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." In the hour of Job's yielding he rose to kingship over the forces that had vexed and harassed him. He confessed the sufficiency of God, and acknowledged the folly of his past speech. His utterance of surrender was God's victory of vindication. Nothing was said of

his riches, poverty, nor suffering, for they had been forgotten, and all the circumstances of trial against which the spirit of the man had rebelled were out of sight. He had found himself in relationship to God. He acknowledged that his all-sufficient strength was of the Lord.

The question which has been debated so much, as to whether a rich man can be a truly good man or not, according to the prologue of the book of Job, has been solved in the mysteries of heaven. Job was the richest man of all the east, but he was a truly good man, and had the approval of heaven upon him. It was a full life that this patriarch led; there was no narrowness of external circumstances such as might cramp sympathy and mental vision. The description of Job's wealth displays the pastoral life united with the settled life of agriculture. The mention of camels implies traffic and merchandise which would draw him out of isolation into world intercourse. There is no doubt but that he was a man of enterprise, and met the competition of his day, but not modern enough to swallow up life in adding to his fortune. He knew all the extremes of life, but he was not content to only know, for he believed that his riches had not been given to him as a golden means of restful serenity. His children had their days of feasting, and festal mirth, but these days were marked by solemnity and ritual offerings, for said he. It may be that my sons have sinned. There was never a day in this good man's life, when he did not trust his riches, and his family to God's care, and if he had heard: "Go and sell that which thou hast," he would have gladly done it. He clearly showed when the test came that his heart was fixed exclusively on God, and that it was not divided between God and the good things of this world.

It is but a low standard of greatness which measures a man by his employment or what he can buy rather than by what he is. Soerates did not teach for money, but to propagate wisdom. He declared that highest reward he could enjoy was to see mankind benefited by his labors. We do not call him successful who shows in his dealing too plainly how he gained his fortune, taking but never giving; unmaking others to make himself; tearing others down to build himself up. Job declared

that he had been free from evil desires, and that he had abstained from turning aside from the path of positive rectitude by calling upon himself a curse if this was not so. This rich man chose honesty as a soul companion. He lived in it, with it, by it. He employed it in his actions and life. Many become rich by dishonesty, but Job was innocent of them all. He never robbed the poor nor the widow. He did not eat his morsel alone. Even when the possibility of wronging men was in his hand, when he sat as judge in the gate, he declared he had taken no advantage of it. He protested his uprightness in his relation with God. He did not confide in his wealth, nor worship nature, For said he, "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were in iniquity to be punished by the judge; for I should have denied the God that is above."

This wealthy man of the land of Uz led a life filled with God. He is an example to all rich men to uphold the worship of the unseen God against grafting, gambling in futures, oppressing the poor and all kinds of mammon worship. If Abraham was the Friend of God, Job is before the hosts of heaven pronounced God's servant on earth. Here we see a rich man true to God without a Law, without a Temple, with no national ritual, with nothing in which the modern mind can recognize a church. His only creed, as rehearsed in heaven, was to "fear God and eschew evil." His sense of right was as deep seated as his very consciousness, and he felt that the besetting God numbered his steps. Job as a rich man shows that God's people may enjoy their prosperity, if they fear Him and eschew evil.

The Adversary hears the words of Jehovah commending His servant Job, but he indicates the impossibility of judging as to Job's goodness, since Job's life wrapped in a prosperity that would make the worship of the heart indistinguishable from an interested lip service, to be abandoned as soon as the prosperity were withdrawn. By permission from God we have

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successful competitor. In reply the successful candidate wrote: My Dear Mr. Lewis: I want to thank you most warmly for your letter of congratulations. It was in line with your handsome conduct all through the campaign. I am sure that I need not tell you that my feeling toward you has been of the most cordial kind. It is delightful to feel that there has been nothing personal in our rivalry and opposition."

Such conduct among candidates at present is like a rift in the clouds, and brings hope and cheer that others may profit by such examples. There is no need of a man's ceasing to be either a Christian or a gentleman when he becomes a candidate for office.

SUFFOLK LETTER.

I have had a few days out of Suffolk this week. I spent Monday night with my family near Franklinton.

On Tuesday afternoon I went to Pittsboro where I spent the night as the guest of H. C. Coble and family. His wife was Miss Luna Hatch whom I knew in her girlhood. They have three daughters and one son. I dropped into a big feather bed and forgot that it was the coldest night of this fall.

Pittsboro is the quaint County town of Chatham nestled among the red hills between the Deep and Haw Rivers not far above where they unite to make the Cape Fear. The lots are large, the houses substantially built, the inhabitants independent and strong of mind and character—one might say, typical Carolinians.

On Wednesday forenoon I was conveyed to Hanks Chapel by Rufus Ferrell for I had made the trip to be present at the annual session of the W. N. C. Christian Conference. I found Rev. T. E. White in the chair and Rev. John W. Patton at the table as Secretary. I was invited to sit with the delegates as a deliberative member and enjoyed my stay of one day in the meeting.

On this very date, Nov. 16, 1874, I was ordained to the ministry by the N. C. and Va. Christian Conference and in this very church. I was in the very church where exactly thirty-six years ago I received my Credentials from the Conference to preach the gospel. The Presbytery of ordination, at that time, was W. B. Wellons, Solomon Apple, A. Isley. These great men have all passed from labor to reward. It was a great pleasure to me to stand in that church once more, for I was also pastor of that church when called to Suffolk in 1882. Most of the people who composed the membership of that church at that time have ended their days in the flesh and gone up to be with their Savior;

but the memory of them is sacred and the earth around dear old Hanks Chapel is holy ground. Hatch, Bland, Ferrell, Petty, Hearn, Neal and other names come up in memory when we think of other days.

The Western N. C. Conference is making progress, planning for larger work, and has a future full of promise. All lines of enterprise in Convention and Conference now receive large consideration and support. The Conference occupies a position of importance both as to its geography and influence. The ministers are earnest, possess devotion to the cause, church pride and are seeking to make the work of the body equal to the best. Rev. P. H. Fleming, D. D., delivered the Conference sermon.

I spent Wednesday night in the good home of Rev. P. T. Klapp, a little more than a mile from Pittsboro. We went to school together in the sixties to W. S. Long, D. D., in Graham and Dr. Long is on the floor of their conference in good health. Brother Klapp and I worked on a conference paper till nearly midnight, gazed at the total eclipse of the moon in a clear sky, and then I went to dreamland in a good bed. Brother Klapp is an untiring and conscientious minister, one who knows what to do with an acre of land as well as to labor in the vineyard of the Lord. A big house in a big grove, on a big hill, with corn and hay, cotton and wheat, cows and fowls, he and his wife can give you a welcome you will never forget.

On Thursday I joined Annie and Willie in Raleigh; saw the flying machines and a few friends, and went home to spend another day. The flying machine is a wonder, a mystery, a great achievement in practical science. The nerve required to manage one of the machines, the inventive genius that conceives and makes the machine shows what man can do. Johnston, who held the world's record for highest flight, was killed at Denver by a drop of five hundred feet on this very day.

W. W. Staley.

NOTES AND PERSONALS.

—Rev. W. T. Walters, pastor, writes that the work on our new church building in Winchester, Va., is being pushed as rapidly as the weather will allow.

—Send your order for the Life of Rev. James O'Kelly and the Early History of the Christian Church in the South. The price is \$1.50 post paid. Hundreds are reading it and words of highest commendation come to us from all sides.

—We express our thanks to the Philologist Society for an invitation to their 12th annual entertainment, Thursday p.

m., Nov. 24, 1910, 8 p. m., college chapel. These entertainments are usually of high literary excellence and show thorough training and preparation on the part of those whose names appear on the program.

—Under recent date Rev. E. M. Carter writes from Wadley, Alabama that he is there under the instruction of the Mission Board of his Conference looking after building a church in Wadley and that the prospects for such a work are encouraging.

—Mrs. S. C. E. Beaman, Sunbury, N. C., writes: "McClenney's Life of Rev. James O'Kelly is indeed a grand effort to portray a beautiful life. Every signal act of duty is an act of faith. O'Kelly has left us a rich legacy, and generations shall rise up to call this man blessed."

—Rev. C. H. Rowland under date Nov. 15 writes, "I have finished the Life of O'Kelly, and I feel sure that no man has done more for his denomination than Bro. W. E. McClenney. The book is interesting, and I believe it will make our people more loyal. I am glad to be a part of such a movement."

—Our Mission Board, Rev. M. T. Morrill, Seely, Dayton, Ohio, has been gathering a special fund to pay the passage of Rev. E. K. McCord and family back to Japan and still lacks several hundred dollars. If any Christian Sun reader has a dollar, or a few dollars that can be spared for this good purpose it will be greatly appreciated by the Board. The McCords are to sail Dec. 19 on the "Minnesota" from Seattle, Washington.

—Rev. A. M. Hanson, pastor Third Christian Church, corner 34th Street and Lewellyn Ave., Norfolk, Va. has a neat card folder which he hands to visitors attending his church. On one side of the card is an invitation to become a member, giving name, age, address, etc., and on the other side is printed "Our only Creed or Confession of Faith" as follows:

Being desirous of associating ourselves together as a church, we agree to be governed by the following principles:

1. Christ is the only head of the Church.
2. The name Christian is our only name.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, is our only creed or confession of faith.
4. Christian character is the true Scriptural test of fellowship, and therefore our only test of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege we accord to all, and which all should exercise.

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the fire from heaven, the winds of the wilderness, the forays of the desert, concentrating their powers in a single day to bring about a wrecked fortune, and a desolate home. The richest man of all the east is now the poorest, but in orderly dignity Job goes through the gestures of mourning, bidding farewell to all the accessories of life which have left him only his naked manhood. He shows no tearful resignation, but a grateful courtesy, that turns to the giver when the gifts have been taken away. "The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord."

There is no virtue in poverty. A man is not a saint because he has no clothes, no house, no fortune. The question of goodness goes deeper; "as a man thinketh in his heart, so is he." No doubt the devil had seen the effect of poverty, loss pain, distress, and exile, upon some men who had quite as good an appearance as Job: their piety had gone after their property; they were no longer religious, when they failed to get social recognition. We have an example in Job, of a man who could lose 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she asses, and follow his last child to the tomb, and then be no less religious. But there are those who vacate their pew in church, withdraw their support, and turn their backs upon God, because of some financial reverses. Some don themselves with mourning, and attend to all business, and social engagements, but absent themselves from the sanctuary. Many will not attempt anything for the Lord, because they cannot do as the rich. The poor widow gave her two mites, and had the approval of the Lord, and she would have received the same condemnation, if she had not had anything but herself. It is not yours, but you that the Lord desires. Job showed that the thought that was uppermost in his mind was "the fear of the Lord." and "to depart from evil."

The triumph of Job over poverty did not daunt the adversary, for he said to Jehovah, "Touch his bone and his flesh, and he will curse thee to thy face." The Lord is not doubtful of Job, and the test is permitted. Job is smitten in his person, with skin disease at once agonizing and loathsome. He must creep out, as unclean, from his associates, and sit on the ash mound with other beggars and outcasts. His wife looks upon his patient sufferings, which she neither can share nor relieve, and speaks evil words, "Curse God, and die," but Job gently rebukes her. "What? shall we receive good at the hand of God, and shall we not receive evil?" The sufferer sits in ashes, with perhaps a few spectators gazing on the fallen glory of their land, but at the last

the three friends of Job arrive, and sit down with him in silence. Job begins to pour out the anguish of his soul, but he did not know that his suffering was a test, but he knew that it was not as a penalty. He opened his mouth in a curse, but not in renouncing God, for he did not approach the sin which the Adversary thought possible for him. He does not renounce God, but appeals to him; he does not complain of what has been taken, but only asks for the stripped and suffering life to be brought to a speedy end. "The whole is a great lamentation pulsing with pain, and of mystery, and is an almost tumultuous call for escape.

In the anguish of his soul, and with body racked with pain, Job and his three friends began a discussion which embraces the greater part of the book. The friends appear committed to a fixed theory of life. Job's objections do not disturb them for a moment, while they advance their theory. And resistance to their view of God's action they treat as resistance to God. Job may have accepted their theory at one time, that is suffering is paying the penalty of sin, but now he has spiritual life enough to cast them aside when they have proved false; he dared to have an open mind on a fundamental question of divine action. In every speech they had endeavoured to insist upon one conclusion, that his affliction must be the outcome of sin. This he had replied to by proving that their philosophy was at fault in many of its applications, and was in his case.

In this sad picture we see the devil at his worst, and man at his best. This is what the enemy would do in every case; for we see how terrible after all is satanic power. We owe nothing of beauty, music, love, trust, nor progress to the enemy, for every heart-throb of gladness is communicated from the life of God.

We have seen Job in wealth and luxury, in poverty and want, standing face to face with distorted friendship, disfigured with disease almost beyond recognition, and yet he triumphed in them all, and could say, "I know that my Redeemer liveth." We have been anxious to know how he gained such victories. We have waited to hear God speak to his troubled soul. We are tired of the words of man, for they bring with them no sufficient and satisfactory answer. At length God has appeared upon the scene, and out of the whirlwind He speaks. If God had not spoken, his presence would have been a sufficient answer. To be sure that God draws nigh at any moment, is to be also assured that God will give victory.

A hearsay religion had not satisfied Job, but a real vision of God brought joy to his soul. Man is allowed to see something of God, as God sees every thing of

man. The vision is reciprocal: while God looks we look,—"mine eye seeeth thee." God rebuked the wisdom of those who thought themselves wise, and humiliated the very men who supposed that they were defending and glorifying Him. Job saw the ignorance and humiliation of his friends, and he poured out his heart in prayer for them. Job may have been wrong in arguing. Argument has done very little for the world. "The Lord turned the captivity of Job, when he prayed for his friends." Many have heard of the patience of Job who seem not to have heard of his prayer.

The Lord reveals the best that is in man by allowing burdens to be loaded upon them. He makes them master of their own unconquerable souls by tempering them. "In God's divine philosophy, gold is not a reward, but a test; office and honor are not pleasures, they are tests of manhood, and suffering and sickness and defeat represent moments in the divine laboratory. Who are the greatest souls? Those who have suffered most and been victorious. So far from fleeing pain that comes through the performance of duty, rather welcome it. The divine hand sometimes crushes the cluster that the wine may fill the beaker."

A SUN AND SHIELD.

"The Lord God is a sun and a shield,"
Psa. 84: 11.

There are very many impressive analogies between the sun of the solar system and the Sun of righteousness, and it is wise that it is so, because they illustrate and help to a better understanding of the relation between the Creator and His works. For the conception, planning and the making of the great and wonderful things by his creative power demand our study, our time and our best attention which it is possible to give. As is already known the first chapter of Genesis gives a beautiful and impressive account of the creation of the worlds, and the provision for their perpetual motion and ceaseless revolution. So then, while studying the finite things—the scenes of time and change, we ought to be drawn closer to the Infinite and Eternal God. Passing on down through the different stages of the creation admiring the wisdom and all surpassing grandeur of His creative power the information is given that on the 4th day, "God made two great lights, the greater light to rule by day and the lesser light to rule by night; he made the stars also." What splendid lights, and what a grand array of stars to decorate the blue curtain of the sky!

Everything was made to serve a purpose, and the great sun was needed to dry and warm the new-made world in its

plastic condition as it came from the hands of the Creator. As the sun was needed for this as well as for other purposes, and made to rise and shine with such brightness, warmth and power, so did the Sun of righteousness rise in his eternal beauty upon a world darkened by sin to give it divine light—the light of His salvation. As the sun is the center of the system of worlds, so is He the centre of all good influences, that as he rises all people of every clime may be drawn to Him and receive a complete salvation. And as the sun is always giving light and heat to some part of the world, so is the Sun of righteousness continually imparting life and light to every one who will receive them. If they would fully realize that it is in Him they live, move, and have their natural life, it would give them a better knowledge of themselves and a greater desire to live the Christian life. For if they would know that they are hid with Christ, concealed in His great love, they must adorn the doctrine of His salvation in a most becoming way. This adornment can only be accomplished through him. That wonderful agony and heart rending tragedy which Jesus experienced is full of interest to you, and when the imagination goes back to the trial and its eventful scene it fills the soul with more love for Him. Peter played a part in that scene—he played the wrong part, and his last repentant act was to weep bitterly. A sore, distressed heart beat with deep emotion as he so bitterly wept over his mistake. No doubt, many have grieved much and with bitter regret that they have been so sinful. Others appear very hard hearted for their wickedness, and seem to have but little desire to weep or lament over their condition, but they will yet think of it seriously if they have the opportunity. But it is so dangerous to wait long for that, it may never come, and that which ought to be done must be done quickly to insure the best and safest results.

As the earth and moon and other planets derive their light from the sun, so can we get our spiritual light from the Sun of righteousness. We have no light of our own but when the light of His glory is reflected through us His image is shown in our lives, and by its reflection from us others may see that we are walking in the light of God. A refiner of gold goes about his business with much confidence and great assurance. He looks at the precious metal as it melts and runs in its golden beauty until he can see his own image plainly reflected in it, then he knows by experience and observation that the pure metal has been separated from the dirt, rocks, sand and dross. So we, if we have Christ in us the hope of glory, will

reflect Him in our lives. In other words we will shine with His light so that we many see how to walk in the right way.

As the sun reflects his splendor in the varied and attractive colors of the rainbow which arches the cloud, so does the Sun of righteousness reflect in a most brilliant way the attributes of God. Some of the attributes may be noticed such as goodness holiness, and wisdom. His goodness is clearly shown to us every where we look through the vast empires of His kingdom. Hear what Isaiah said in his heavenly vision. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above stood the seraphims, each one had six wings; * * and one cried to another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." "The Lord, he is God, there is none else beside him." The wisdom of God is one of the most essential attributes of His character, and is fully demonstrated in all His marvelous works and ways. Searching after God is a great and wonderful undertaking, and to see His plans and works encourages us to look for and to Him from whom all these blessings come. He is reflecting true, lofty, honest and heavenly things to us. O that our lives may be such as to receive and lovingly appreciate these reflected blessings from our Savior!

"Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Then David sings, Such knowledge is too wonderful for me; it is high; I cannot attain unto unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

As the sun gives light to millions of people at the same time, so will the Sun of righteousness send light, the light of His salvation, into every soul that has been made dark by sin. This can be done at same time all over the world. He freely invites all people every where. "Look unto me all ye ends of the earth and be saved." Let every one feel glad with rapturous awe that that he is permitted to look upon the brightness of His promise and to experience the joy of His salvation. So much hope and comfort in the

words, Look unto me. Every one, then, ought to look with a steadfast faith to Him who is able to save.

Once in London there was a great celebration of some important event. The streets and every available place were crowded with thousands of anxious ones to see the Queen and her royal procession pass in their stately way. They were eager looking at the great officials but there was a poor man who had a petition to present to the Queen, and he went into the street looking unto her with his petition, which she granted. He looked unto her, while the other looked at her. So we must come looking unto Jesus for pardon and salvation. Too many have looked on and at Him—now let them look unto Him.

It is such a glad blessing to know that the Lord God is a sun, so that all who are in the ways of sin and in the dark region of wretchedness may come into His light. Many are passing through dangerous and unpleasant ways, and feel that way without of want they that looks pleasant and inviting. They do not want to go down the way of adversity, do not desire to go through trouble, they do not wish to go the way of affliction. No, no, these ways are so repulsive to them. But a silent echo comes to you: This is the way, walk ye in it. As you pass through these ways it gives you more endurance until you can sing: "Where He leads I will follow." Then with a firm step as you advance you can repeat the twenty-third psalm with a clear voice and a cheerful heart.

The Lord is not only a sun, but He is a shield. David often mentions the shield. The shield was made of wood and covered with brass, and defended the whole body during battle. It is a most suitable comparison, and gives a helpful comprehension of God. He said to Abraham. "Fear not * * * I am thy shield, and thy exceeding great reward." "Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." The Lord is truly our defence, our shield in combating sin. He shields us by His word—He shields us with His spirit, and will shield us for ever if we follow Him.

J. T. Kitchen.

"After all," said the transcendentalist, "what is art?" "I don't know exactly," answered Mr. Cumrox, "but in a general way I should say it was most anything that cost you more than two dollars a seat to look at."—Washington Star.

Crowbars come under the head of straight goods.

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

AMONG THE CHURCHES.

The second Sunday I filled the appointment for Rev. C. C. Jones at Wakefield, Burton's Grove and Hudson. Sunday night found me at Bro. Albert Cotton's where I was well taken care of. He has an interesting family, is a good church man, and a successful merchant of Dendron.

As I could not return until Monday night, I spent the day delightfully with Bro. Ruffin Spratley and his splendid wife who entertained me in a pleasant way. They have a good home and under-tributed to the work in any way. We pastor some years ago, and I felt at home with them. Am under obligations to them for special kindness, and that visit to them was a bright spot on the way, and will be kindly remembered, and very greatly appreciated.

J. T. Kitchen.

Portsmouth Letter.

Since opening the new Church our time has been so filled with pressing duties we have not found the time to furnish the facts concerning our work for these columns. They have been busy months and many have been the knotty problems that have claimed our attention. The hardest problems have been on the financial side of the work. Our outstanding obligations have been at our heels all the while. It is only now that the strain is relieved and we hope to be able to breathe freely again. The appropriation by our Southern Board of \$300 to the indebtedness was a "God send." The Ladies' Aid Society also came along with an appropriation of \$136.00 and a few donations from friends that ran the total up to something over \$500.00. This enabled us to pay off the bills that are pressing. We feel much better and will feel still better when we shall have paid off all except the bonded debt. There is about \$660.00 of this and the bonded debt is \$13,000.00.

The first payment on the bonded debt will have to be made next April, when a note of \$1000.00 falls due. The appropriations from the Conference and the Christian Missionary Association will be applied to this. The church here will have to meet the interest. The first interest was paid October 15th which amounted to \$390. With some effort this money was raised and we are planning to enlarge this semi-annual offering that we may have something to pay on principal.

The work of the church since the opening last June has been all that we anticipated. It has in fact surpassed our expectations. We rejoice in this and trust

that heaven's blessings may continue to rest upon us. The congregations have been much larger than we had thought they could be, especially during the summer months.

The Sunday School has been doing good work and the Ladies' Aid Society has broken all previous records. The total receipts of the society last year were \$568.00. The society is a real force in the work of the church. It is an indispensable factor.

About the first of September a Christian Endeavor Society was organized and we are indebted to Bro. J. H. Blanchard for assisting us in this work. The society is working splendidly and we are anticipating splendid results from it. The Society has now between thirty and forty members. My judgment is that the Christian Endeavor is of inestimable worth to us. Our churches have long needed such an organization. Every church in the denomination ought to have one.

The installation of the new pipe organ has added an attractive feature to our work. It has been installed recently. It is beautiful in design and especially rich in tone, with the latest improvements belonging to a pipe organ. We are grateful for the splendid equipment we now have for work and do most earnestly desire the prayers of the brotherhood that our heavenly Father may use us for His glory, being mighty in our midst. He alone can give the increase.

We wish to acknowledge the following donations, all of which came in after our last letter to the Sun: Mrs. Dr. Holland, \$10.00; Young People's Society of Berea (Norfolk, Co.), \$17.35; Rev. A. M. Hanson, \$2.50; C. W. Moore, \$5.00; Mrs. J. P. Barrett, \$1.75; J. R. Daughtree, \$5.00; O. S. Mills, \$10.00; Samuel Atkinson, \$3.00 and Col. J. E. West, \$50.00.

We wish to thank all who have con-stand how to treat you nicely. I was their could have never succeeded as we have without your assistance. You have helped us and we are grateful and we trust you are both happier and richer. There is blessedness in service. The Lord help us to be more faithful in the future.

J. W. Harrell.

Madrid Iowa, Letter.

While entertaining the thought of giving my people here a message on the subject of prayer, this text came into my mind: Call upon me, and I will answer thee, and show thee great and mighty things that thou knowest not, and then I thought: O how many there are, who call themselves christians, that are living so far beneath their privilege in the prayer life. And how God is just waiting for his people to prove him, to make real

to them the promises of his word. There is a vision that God's people need to see and one that they can only see as they give themselves up to Him in faithful prayer. Those of us who enjoyed the great privilege of attending the sessions of the American Christian Convention, held at Troy, Ohio, will not soon forget the impressive message, delivered by Dr. Joseph Clark, Secretary of the Ohio State Sunday School Association, on the subject. The Soul Winner's Equipment. He spoke of a three-fold need. First, the need of a vision of a lost world; second, the vision of peril, or the vision that impels one to go forth, giving his life for the salvation of the lost. And lastly, the baptism of power for service. Many seemed to be greatly helped in this service, and doubtless felt more determined to give their lives more unreservedly to God. Why is it that some get these visions and obtain this power of God while others do not? He is no respecter of persons. When he say "Call upon me and I will answer thee, and show thee great and mighty things that thou knowest not" he is talking to his people who have come so far short of that which he has designed for them. He is still pleading with them, and is waiting to help them, if they will allow him to do so. As soul winners we must depend on God to work through us, and what great and mighty things we might see, if we would call upon him in expectancy.

Dr. Clark told of a friend of his, who had charge of a class of young ladies in Sunday School. He would be considered by many a good teacher, but had led none of the class to accept Christ as their Savior. One Saturday afternoon and aged minister, who was in the vicinity at the time and who had been asked, as the pastor was to be absent, to fill the pulpit the next day, came into this Sunday school teacher's home to spend the night. He had not been in the home very long when the conversation drifted to the subject of Christian work and experience. When the aged minister found that the man of the house had been teacher of a class of girls for five years and had led none of them to Christ, he called to prayer, and the old brother plead with the Lord to save that class of girls the next Sabbath. The teacher, having somewhat of a dignified bearing, did not like the procedure of the old gentleman. He soon excused himself and went to the kitchen and reported to his good wife. He said "I don't like this man. He had not been in the house but a few minutes before he had me down on my knees in prayer." And when the wife began to speak favorably of the old brother's praying, stating that perhaps it was needed the husband did not seem to think any

more of the wife for the stand that she took in the matter. When the aged minister had been invited into the dining room for supper, before beginning to eat he spoke again about that class of girls, and how he wanted them saved, and suggested that before they sat down for the evening meal, they have another season of prayer for the class and for the teacher that he might lead them to Christ the next day. The prayer was offered. About the family altar, before retiring for the night he prayed earnestly along the same line. Early next morning the Sunday school teacher knocked at the door of the aged minister's room. The teacher, the man of the house, coming into the room, told of the sleepless night that he had spent, and how he wanted to engage with the minister again in prayer in behalf of his class of girls. The teacher went before his class that day but was too full to teach in his usual way. So he began to call on the members of his class in behalf of giving their lives to Christ and accepting him as their Savior. Dr. Clark said that every member of the class made a profession of faith that day. The man called upon God and God had answered him and showed him great and mighty things that he knew not. Would that more preachers and Sunday school teachers would be led to prove the Lord in this way. What is the chief end that we should have in view in teaching the young people in the Sunday school? Is it not to lead them to accept Christ as their Savior? Many of us, no doubt, feel that we have been living beneath our privilege in not praying and working more earnestly and having larger faith looking to this blessed result: The members of the Sunday school being led to Christ. Last Sunday morning I received into the church, on profession of faith, three young ladies, members of my wife's class in Sunday school. This was some of the fruits of our decision day in the Sunday school. We have a good Sunday school and much larger than formerly. The attendance at our midweek prayer meeting is about 50 per cent. better than it was sometime ago.

This we feel is another hopeful sign. The Lord awaken his people every where to a re-doubling of their diligence in prayer and service.

Fraternally,
W. D. Harward.

ALABAMA LETTER.

We have just closed one of the most successful reunions of the Alabama Conference I have ever had the privilege of attending. It was one that all felt gratified with.

We were glad indeed to have with us Rev. L. E. Smith. He delivered a most

powerful sermon before a large audience on the second day.

He was one of the best representatives the Christian Sun has had among us in a long time. Brother Smith greatly endeared himself to the people of Rockstand church. He was there with us on Saturday before fourth Sunday and secured seven subscriptions to The Sun and on Sunday I got one other. They are expecting a good Church in this part of the Christian Church. Some church members say that the paper is too high, and never stop to think that if every body were to say this like them, we would have no paper at all, and what would we do and be without a church paper? I do not believe that it is wrong for a man to take his county paper and his farm paper; but I do believe that it is wrong for him to neglect his church paper to take them. If I have to do without any, it will be every thing except The Christian Sun.

J. D. Dollar.

THE CHRISTIAN MISSIONARY ASSOCIATION.

of the E. Va. Conference.

The Christian Missionary Association of the Eastern Virginia Christian Conference will meet in its Nineteenth Annual session December 6, 1910 with the Portsmouth Christian Church. It is our aim to make this one of the best sessions that we have yet held. There is reason why it should not be an interesting and enthusiastic meeting. Remember the Association has but two sessions and holds but one a day. It does its work in a hurry but in a telling manner. We want you to come and help make the meeting a success and see the new church. The Association will open at 10 A. M.

The Association has now about 100 members. The new members secured at the Berkley Conference was an effort to bring the enrollment up to this standard. We are trusting that when the Association meets we shall have enough new members to make the enrollment at least 120. Dear reader, will you not become a member? It costs only ten dollars. Can you make a wiser investment of your money? Here it will bring to you the largest possible returns and be a positive force in the bringing in of the Kingdom of God. Let's render to God his dues.

The motto adopted by the Association in its last session was this: AT LEAST ONE MEMBER IN EACH CHURCH. This might be carried out by the Sunday school in case the church could not take one. We appeal to the Sunday schools to take this up and have a membership in the Association. This was adopted as the motto for this year and we are hoping that all of our churches and schools will fall in line. What shall be our mot-

to for next year? Trust someone shall come to the Association with a good one. We must make the Association a greater power in the work of the Conference. We can make it what we will to make it. Its income should not be less than \$2,000 each year. There are more than 200 people in the conference that could hold a membership in the Association.

Remember the Association meets December 6 with the church at Portsmouth. All the members and friends are invited to be present.
W. Harrell, Pres.

—Rev. C. H. Rowland, Franklin, Va., cannot understand why even the best of good wives will set their flower-pots on next to the top of the back door-steps. Bro. Rowland forgot that this was the place especially for just that sort of thing, especially between sunset and bed time, and so stepping into one, fell with with considerable damage to the steps—with considerable damage to the steps. As for himself, he was laid up for repairs several days, was very seriously hurt, in fact, and was still in bed when last heard from, but convalescent.

—A bit of interesting history comes to us from the pen of Rev. G. W. Mitchell, D. D., Excelsior Springs, Mo., to this end: "Many years ago I was a reader of the Christian Sun when published by W. B. Wellons, at Suffolk, Va. Before the War between States we had out here seven or eight churches established by men who came here from N. C.—Walker, Reaves, McClore and other preachers. We claimed the name Christian, and many of the world called us "O'Kellyites." We were badly done for during the war. After peace came, the old organizations were resurrected. Soon after this the Christian Union movement came with us. Since then we have not been closely associated with the Christians of the South."

—Our good brother, Rev. J. D. Dollar, writes an "Alabama Letter" of sense and soundness. About the most far-fetched and groundless plea we ever heard, made for not taking one's church paper was that "the paper was too high." We would like to challenge anybody making such a plea to point out to us the man who has ever edited and published a church paper, who made a fortune at the business, or who ever made as much at that as he could make at a half dozen other occupations. If a church paper is "too high" why has not somebody from Adam down to the present reaped the benefit of it, and made money at the business? Any man who says his church paper is too high either speaks out of ignorance or merely uses it as an excuse for not doing what he ought for one of the most essential of church enterprises.

OUR YOUNG PEOPLE.

ANOTHER TEACHER'S HELP FOR S. S. PREPARATION.

Last week we reviewed in this column Peloubet's Notes to the International S. S. Lessons for 1911. This week we give space to our opinion respecting Tarbell's Guide for 1911, a book which we have used for a few years. Its full title is Tarbell's Teachers' Guide to the International Sunday School Lessons for 1911. It is written by Martha Tarbell, Ph. D., is printed on good paper and substantially bound in cloth, is published by F. H. Revell Company of New York, for sale by the Christian Sun for \$1.15 delivered, and contains 484 pages.

The new volume shows an advance on even its predecessors. Every new light and help that modern methods uncover is immediately embodied in this up-to-date teachers' guide to render teaching attractive and interesting.

Dr. Martha Tarbell is a scholar, a student of pedagogy as well as the Bible, and a successful Sunday-school teacher, who has had large experience; who knows that teachers must study the art of adaption to the differing capacities of scholars, and who is herself an adept in the art.

The material as well as the methods are graded to embrace the various departments of Sunday schools, from primary to Bible classes.

A section of each lesson, devoted especially to needs of primary teachers is a most helpful new feature of the 1911 Guide. Many of the lessons of the course are in themselves fascinating stories for little people; others must be adapted to them. The GUIDE shows the primary teaching and what lesson truth to teach, and gives abundant stories which well illustrate that truth for the little folks.

Directions are given for home study and note-book work which will lead junior and intermediate pupils to study the Bible itself and to think about the principles of conduct which the lessons enforce; interesting information about the historical and prophetic books of the Old Testament; all the geography and map work necessary to make the lessons real; apt and varied ways of beginning their teaching so as to gain their pupils' attention and interest; a lesson topic adapted to pupils of these grades, fully discussed and illustrated by stories—many of them draw from the missionary field—which appeal to the pupils' lives, stirring and heroic deeds. Especially valuable for teachers of these grades are the numerous small maps and the illustrations from the monuments, and also the large beautiful color-

ed maps and full-page pictures from noted artists.

A wealth of information is given along all lines of senior and Bible class study: a careful treatment of each Book in the course in regard to its writer and his view point, its teachings and its style; a connected and comprehensive presentation of the entire Old Testament history from Kings to Malachi; a full explanation of each lesson text and light upon difficult passages from the best Biblical scholars and from archaeological discoveries; suggestions for beginning each lesson and lesson topic written especially for maturing and adult minds with apt and fresh illustration of high literary value.

From the above statements it is evident that this is a unique book and very helpful to busy Sunday School teachers. It is specially a time saver for those teachers who practice the excellent custom of assigning work in advance for their pupils to prepare by home-study. And commend it. The treatment of the lesson for the various grades of teaching and the suggestions to teachers in the introduction are good.

The account of the historical books of the Old Testament which it gives in its introduction is also good, but with its account of two of the prophetic books—Isaiah and Daniel—we most positively differ. The Christian world believes that the events represented in these books as prophecies are **real prophecies**. The author undertakes to explain them away and for this reason we do not wholly like the book, yet we commend it to our teachers in other particulars and believe they will find it a most valuable aid in the preparation of their lessons and the conduct of their classes.

Be a Leader.

Be a leader in the prayer meetings, by being the first to take part.

Be a leader in the singing, by singing clearly and with feeling.

Be a leader in prayer, by thinking beforehand what you will pray, and asking that others will follow you with prayers.

Be a leader in the business meeting, by always being prompt to make or second motions.

Be a leader in committee work, by your prompt presence at the meetings, and your interested and well-considered suggestions about the work.

Be a leader in the socials, by taking part in the games with all your heart, and trying to lead others to take part heartily.

Be a leader in union work, attending the meetings and taking part in them whenever called upon.

Be a leader in church work, by follow-

ing the expressed desires of your pastor, and getting the other Endeavorers to do the same.

The rewards of leadership are a continually increasing power to lead others, and conduct your own life happily.

Committee Work.

No Christian can do so much by himself as in co-operation with other Christians. This is a great lesson to learn, and our Christian Endeavor committee work teaches it.

Then let us all make our committee work really co-operative. It must not be one-man work. All the members must contribute to it. The chairman is not to do all the work, nor any one member, but all are to share in it in proportion to their ability.

This means that all the members of a committee are to have the work of the committee in mind, thinking about it and planning for it. It means, too, that the committee is to be so divided as to give every member a part, and a worthy part.

It is the business of the committee chairman to see that the work is carried out. If it is, he will have an enthusiastic committee, and one that will accomplish results.

C. E. TOPIC FOR NOV. 27—A FEW SUGGESTIONS.

My Favorite Missionary Hero or Heroine, Heb. 11: 32-40.

Let the Missionary Committee lead. Presuming that there are five on the committee, the usual number, let one read the Scripture, another give the comment, a third announce the program, a fourth lead in prayer or prepare a missionary map of the world, and the fifth be the leader, the one to make the exhortation or other talk. Have them all on the rostrum.

The Leader:—The leader would do well to picture the world's awakening in the home land and on the foreign field. He should speak of the great Laymen's Missionary Conventions and of that greatest missionary assemblage of history, the World's Missionary Conference in Edinburgh last summer. Let him conclude that the very essence of missionary work is heroism and that this has ever been evidenced in the Scriptures and those who have labored and wrought since.

Items of Interest: Immediately following the leader's remarks might very appropriately come the items of interest which were asked just before the close of the previous meeting to be prepared for this meeting, from both biblical writers and modern-day missionary chronicles.

Question Spurs: (To come in as voluntary participation):

What does the Bible say about missions?

Why should we be interested in missions? (To several).

What kind of sacrifices do missionaries to foreign lands have to make? (To several).

What effect will liberality toward missions have on the church locally?

What results are being achieved in missions in foreign lands?

Do you believe in medical missions? If so, under what conditions and how long?

Do you believe in educational missions?

Do you believe in industrial missions?

What should be the attitude of missionaries to our citizens temporarily in mission lands?

What effect does denominationalism have on foreign missions?

How can this be remedied?

What can be reasonably expected from systematic offerings for missions?

Do WE need a mission study class?

What can WE do for our foreign mission enterprises? (To several.)

Scripture Seed-Thoughts: (Memorize the verse, let each seed sprout, give the result along with the verse, voluntarily):

What can come from one, Heb. 11:12.

Cain versus Abel, Heb. 11:4.

Enoch and faith, Heb. 11:5.

Noah and the saving of his house, Heb. 11:7.

Moses' refusal and its result, Heb. 11:24.

Jacob wrestling with God, Gen. 32:24.

A large commission, Gen. 41:40.

I will not fail thee, Josh. 1:5.

I will save you, Judges 7:7.

I will go, Ruth 1:16.

I have lent him to the Lord, 1 Sam. 1:27.

Shall inherit everlasting life, Matt. 19:29.

They forsook all, Luke 5:11.

Follow me, Luke 5:27.

Rejoicing that they were counted worthy, Acts 5:4.

The first martyr, Acts 7:59.

Suffer for thy name's sake, Acts 9:10.

I am ready also to die, Acts 21:13.

Joint-heirs with Christ, Rom. 8:17.

Sheep for the slaughter, Rom. 8:36.

I count all things but loss that I may win Christ, Phil. 3:8.

Written Work: An essay of three minutes each on each of our foreign fields.

For Next Week: The Life Worth Living.

M. The selfish life, Eccl. 2:1-11.

T., Spiritual poverty, Eph. 4:17-0; Rom. 1:18-23.

W., Life that is life, Rom. 6:1-5; 8:1,2.

T., Burden-bearing, Gal. 6:1-10.

F., Immortal love, 1 John 3:1-3.

S., Peace and purity, 1 Peter 3:10-17.

S., Dec. 4, Topic—The Worth-while life.

Prov. 10: 1-7, 22, 29. (Consecration meeting.)

SUNDAY SCHOOL LESSON FOR DECEMBER 4, 1910.

By Dr. W. C. Wicker.

Peter's Denial. Matt. 26:31-35, 69-75.

Golden text: Let him that thinketh he standeth, take heed lest he fall.—1 Cor. 10:12.

Introduction.

It was early Friday morning April 7 A. D. 30 when Peter made his three denials of Christ. At an earlier date this disciple, who was always impulsive, impetuous and powerful in his enthusiasms, confessed Jesus as the Christ, the Son of the living God. Jesus had changed his name from Simon Peter because in him was strength in potentiality at least that promised great power in the propagation and defense of the gospel. To him were given the keys of the kingdom, and upon his confession as a foundation stone should be built the Church of Christ.

After they had left the upper room in Jerusalem, where the passover was eaten and where the Lord's supper was established, they went out into the Mount of Olives. Then Jesus told the disciples that they all should be offended in him that night; for, he said, it is written, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Zech. 13:7, but after I am raised, up I will go before you into Galilee. Peter answered and said unto him, If all shall be offended in thee, I will never be offended. Jesus said unto him, Verily I say unto thee that this night before he cock-crow, thou shalt deny me thrice. Peter said unto him, Even if I must die with thee, yet will I not deny thee. Not only Peter was confident of his faithfulness, but all the other disciples declared that they would not deny Christ even though they had to die with him. This expression of loyalty was made just before they reached the garden of Gethsemane. After leaving the place of agony where the disciples had slept while he prayed, Jesus was taken to the Palace of the High Priest, Peter was in the court of the Palace of the High Priest, Caiaphas, in the southwest part of the city of Jerusalem when the denials took place.

I The First denial. vs. 69, 70. **Now Peter was sitting without the palace,** or court. He was not in the interior of the house, but simply in the open court of the house in which Jesus underwent examination. **A Damsel,** a female slave who kept the door said to Peter, **Thou also wast with Jesus of Galilee.** The other maid mentioned in verse 71 referred to Jesus as "The Nazarene." Both of these maids had gathered their information from rumors that they had heard, and they were not kindly disposed toward Jesus or Peter. They doubtless spoke to

him in derision or ridicule. In reply to what this slave said, Peter denied before them all, before the servants of the high priest and the officials. He said, **I know** not what thou sayest. As much as to say, I do not know what you mean. Peter had been warned of Jesus, he had declared that he would never deny him, he would follow him to prison and death, but see how his pride was changed into a fall. "Pride goeth before destruction and a haughty spirit before a fall." "Let him that thinketh he standeth take heed lest he fall."

II. The Second denial. vs 71, 72. **And when he was going out into the porch.** After his first and indirect denial, Peter began to feel the whips and stings of conscience, and desired to go away or at least to be nearer the door so as to make his escape unnoticed. Another maid saw him, and said unto them that were there, this man was also with Jesus of Nazareth, and again he denied with an oath, I do not know the man. This denial was made stronger than the first and was confirmed with an oath. Here another maid had power over Peter that made him fear and deny the Lord and Master. He first followed afar off. He became less loyal to Christ than when he declared that he would die with him, then denied him, now he swears that he does not know Jesus. Sins come in groups, and call for greater sins to defend them. The soul that yields to the smallest sins, soon yields to greater ones and sinks into greater depth of condemnation. Sin weaves a complex web that entraps the soul and entangles it in greater and greater bondage. This denial according to John's narrative took place while Peter was still standing before the fire warming himself, probably with the design of covering a speedy retreat by assuming the appearance of unconcern. He was drifting away from Christ, his love and loyalty were becoming relaxed and he was not so bold in his defense, as he had protested that he would be and his boasted allegiance had waned into denial and accumulated greater vehemence until the strongest words at his command were used in denying Christ.

III. The Third Denial. vs 73, 74. After a while they that stood by came and said to Peter. Primarily this refers to those who had been standing at the gate, but it may mean also that others had come from the court and joined those in the porch. It seems that Peter had tarried for some time in the porch. The false oath that he had taken had allayed their indignation for a time, but later another fancied that he recognized him by his speech. According to Luke a considerable interval of time had elapsed, before general attention had been directed

to Peter. Then they that had stood by the gate said, Surely thou art also one of them. Here oath is placed against oath in refutation of Peter's claim that he did not know the man, and the agreement, for thy speech also betrayeth thee. In addition to other circumstances the dialect that Peter used revealed the fact that he was a Galilean, for the Galileans pronounced the gutturals of the Hebrew language and the sh like the th sound. We are told that their pronunciation was uncouth and uncultured and that they were not allowed to read aloud in the Jewish synagogues. Such a recognition involved his life in imminent danger. For John tells us that a relative of Malchus maintains that he had seen him in the garden. Then Peter began to curse and swear invoking curses upon himself if he knew Jesus and swearing to out-do the oath of those who charged him as being one of the disciples. While the swearing was going on the cock-crowing began to take place. This was considered the third watch of the night, but this time was the second time the crowing had taken place after Peter had begun to deny Christ, but he did not heed the first crowing (Mar). Peter had gone into the depths of sin in denying Christ. Every fall begins by little sins that call for others that entangle the soul in greater difficulties as long as we allow sin to lead us. Peter had given himself up to sin until he was completely swept off his feet.

This experience prepared him to know his dependence upon the sustaining grace of a higher power, but how much better had it been for him if he had lived as John lived in close touch with Jesus. At a later time after the resurrection, Jesus told him that when he was converted to strengthen his brethren. He had sinned, he needed conversion. We need to return to Christ every time we are overcome by temptation, and we are encouraged by the experience of Peter to believe that Christ will not forsake us even if we do fall into temptation in some unguarded moment under strong impulse. We should strive so to live that we may not have to pass through the bitter experience that Peter had to pass through. Evil communications corrupt good manners, our companions and associates have powerful influence on our lives and we should shun the companionship of those who would aid and encourage men in opposing the Christ or endeavor to overthrow his kingdom. Peter's 30 years of enthusiastic ministry, his unswerving loyalty to Christ to the end of his life, and his martyrdom for the sake of the gospel, prove his complete restoration and furnish an example for our devotion.

THE CHRISTIAN ORPHANAGE.

Amt. Brought Forward \$2,107.68
Dues.

Bettie Earles . . . . .	.10
Helen S. Foster . . . . .	.10
T. Clifford Foster . . . . .	.05
Geo. Earl Rodgers . . . . .	.10
Mary Lee Foster . . . . .	.10
James L. Foster . . . . .	.10
Janice Fulghum . . . . .	.10
Monthly S. S. Offering.	
Suffolk, Va.	14.77
Franklin, Va.,	5.26
Wentworth, N. C.,	2.00
Mt. Auburn, N. C.,	1.00
Youngsville, N. C.,	1.84
New Elam, N. C.,	1.14

Special Offering.

R. F. McGhee . . . . .	.25
Mt. Auburn Ch.,	1.28
1st Chr. Ch., Des Moines, Ia.,	1.00
Mrs. Burton . . . . .	.25
W. C. Stone . . . . .	.50
Harry Bailey	1.00
Bryant Taylor	1.00
Jenny A. Whitesell	10.00

Thanksgiving Offering.

A FRIEND	500.00
Helen Foster and mother . .	.50
Total, 144th week,	\$542.44
Total	\$2,650.12

Donations.

Bethlehem (Alamance Co.) Church:
Mrs. Milton Cook, I. N. W. Garrison, Charlie McCray, L. D. Rippey J. D. Kernodle, J. W. Somers, each two bushels of wheat.

E. K. Iseley, John Morton, A. E. Patterson, A. T. Gilliam, A. C. Madren, W. T. Madren, G. T. Sutton, A. T. Isley, H. D. Gilliam, E. B. Watkins, J. H. Gilliam, J. B. Cantrell, F. R. Shepherd, J. M. Story, Fletcher Madren, G. R. Apple, B. L. Simpson, John T. Kernodle, Wm. H. Gilliam, Tyler Merritt, Berry Faucette, W. S. Kernodle, each one bushel of wheat

My Dear Children and Friends:

Conferences, Thanksgiving envelopes, letters to pastors, and wheat sowing keeps us all busy! We are pleased with the fine corn we are gathering. A visitor said a few days ago "that is the prettiest corn I ever saw." We have a fine pile in our crib and about four and a half acres more to gather with seven and a half acres of young corn that was cut just before the frost. The cotton gin broke down and our report for two bales is delayed.

Our friends are cordially invited to come and break bread with us for we brought 1330 pounds of flour home Tuesday, the gift of friends from Bethlehem Christian Church, Alamance Co., N. C. Rev. J. W. Holt, pastor; also 700 lbs of mill feed. This is a splendid gift and great help to us. The Hub Milling Co., Bro. L. D. Rippey, manager, ground this

lot of flour "toll free" which was a liberal help. Bro. P. H. Apple of same church had contributed \$1.00 which was previously reported. May each of those kind friends have a happy Thanksgiving. (See list of names).

Miss Hannie Simmons who has taken a position in the Orphanage brought with her 4 qts. fine canned peaches, 1 glass jelly We thank her. A friend sent nice shoes and 2 ladies' hats. The hats were trimmed by Misses A. and L. Freland, Graham, N. C.,

We rejoice for all these nice gifts, and offerings, from children, Sunday-schools, churches and friends and we begin to feel that this year will be great in our work.

LOOK—A THANKSGIVING OFFERING—From A FRIEND, \$500.00!

We are so grateful for this magnificent gift. It comes at a time when we need gifts—gifts to broaden our work—gifts to care for those who seek admission—gifts to pay debts! May a loving Father bless this friend.

Pasors, will you kindly heed the call of your superintendent and explain the Orphanage work and solicit a liberal offering from each of your churches?

May the faithful children and kind friends all over the church have a happy Thanksgiving.

Yours for service,

Uncle Jim.

.. R. F. D. 1, Suffolk, Va., Nov. 14, 1910.

Dear Uncle Jim:

I have been begging my mother to write and ask if I could join the Orphans a little. Love to you and all the cousins. Enclosed find ten cents.

George Earl Rodgers.

Indeed you may join us, little man, and we welcome you gladly. Your help and interest in our Home will be appreciated.

Crewe, Va., November 14, 1910.

Dear Uncle Jim:

Thanksgiving is almost here. The 24th is always our thanksgiving. That is the day Papa gets paid off. We all may have a lot to be thankful for. Hope you and all the little cousins are well and enjoying these cold days. I go to Sunday-school every Sunday and love to go. I fear my letter will be too long so here are my dues for November and mother sends 50 cts for a thanksgiving Offering. Hope this will help to make some little one happy. Your fond little niece,

.. . . . Helen S. Foster.

T. Clifford Foster.

Many thanks to mother for the Thanksgiving offering. You are right about any day to be thankful. We should make every day one of Thanksgiving.

Hobson, Va., Nov. 12, 1910.

Dear Uncle Jim:

I hope you are feeling well.

I was just 9 years old last May.

I am in the fourth grade. I desk with Goldie Grayson.

Goodby,

Janice.

Glad to get your second letter, Janice. Hope you will prove a true member.

Mason, N. C., Nov. 11, 1910.

Dear Uncle Jim:

I will write my letter and send my dime for November. I am well and going to school every day. I have to study hard. How are all the little cousins getting on this fine November weather. We have a good time playing ball and school. I will close for this time.

Bettie Earles.

Every one well, Bettie. We will have a great deal to be thankful for this Thanksgiving.

CHRISTIAN COURAGE

In a certain part of my district an ignorant farmer got hold of our books, read and believed. He gathered together a few farm hands, built them a little building to meet in, in the corner of his dooryard, and called it a church. The district was infested with bands of outlaws and the common people stood in constant terror of them. One night an outlaw leader visited this man's house, entered the court, fired off his gun, aroused the inmates, and demanded everything he had. The old man stepped down and quietly laid him out, took away his weapons and said, "I think you have made a mistake in the house. You don't know who we are, do you? We are the servants of God Almighty, who stands with us day and night, and we have no call to fear any such small persimmons as you. Go,"—and he went. But a few nights later he came back, fired the house and church, and they went up in smoke. The old man never turned his hand to his own house until he had put the church up, better and larger than before. Now there is a congregation of 150 there, with a new building and a thriving spiritual work.

Some time ago a certain clan was fixing up their ancestral worship house. A Christian member was approached for his share, three cents. He refused. The collector had him haled before the magistrate. The magistrate roundly abused the Christian and ordered him to pay the money. He refused. The magistrate in a rage ordered him stripped, tied to the beating board and flogged till he paid it. As the flogging was about to begin, the man raised himself

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- CLASS COLLECTION ENVELOPE**—It shows the class collection for each class for every week, month, quarter, and year. Blue paper, lined with cloth. 5 cents each; per dozen, 50 cents.

**Order of J. N. Hess, Agent
Christian Pub. Ass'n DAYTON, O.**

on his elbows and asked if he might say a word. Permission was granted. Said he: "Your most honorable greatness, it is not from the love of money that I refuse to pay this. It is because I believe it is wrong, for I am a worshiper of God and try to do what I believe is right. What is three cents? Nothing. Yet one may commit a great sin with three cents. My life is in your hands. You have the power to flog me to death, but you cannot make me pay this money; therefore I beg you to consider. Is not a man's life worth more than three cents?" The official ordered him to be loosed and driven out.

The man who related this to me made only one brief comment—*le pyen himero mot hal il io*, "That was something that couldn't be done with the strength on this side" (i. e. natural side), meaning, it is a matter on the spiritual side. —J. E. Adams, in Korea Field.

"True worth is the deposit which good life makes in the storehouse of character. A man may leave the doors of that storehouse wide open without fear. Only his own hands can remove or waste the treasure."

FROM OHIO.

Dear Docter Atkinson: I have been very busily employed since attending the American Christian Convention of the United States and Canada at Troy, Ohio. After the Convention, I spent some time in Conshohocken, Philadelphia, New York and Dover, Delaware. Mrs. Long and myself found a delightful home at the palatial residence of Dr. J. H. Wilson, Dover. As Dr. A. W. Lightbourne remained over in Ohio the Sunday after the Convention, I preached twice for his congregation and heard that splendid choir, of which Dr. W. W. Staley told the Sun readers. Mr. Editor, the very first opportunity you get, go to Dover. The Sunday before the Convention, I preached for Rev. S. L. Baugher, at Gulf Mills, Pa. Then, Dr. Atkinson, be sure to extend your visit to Gulf Mills. From Dover, Mrs. Long and myself went to Washington D. C., and did some sight seeing. Then to Raleigh, N. C., where I baptized Charles Hinton Belvin, Jr., then back to the old Long Homestead. Then I was called to conduct the funeral services of Mr. Thos. F. McVey, at Snow Camp, Alamance Co., N. C., then back to Ohio, where I addressed the Ohio State Christian Association, in the Christian Church, at Defiance, Ohio, 16th, inst. Addressed the faculty and students in the College Chapel, at Defiance College, 17th, inst. The College has grown wonderfully since I went there to dedicate the Church about six years ago. Since that time, Weston Hall, Sutphin Hall, and Sisson Hall have been added. They now have about 265 students. Pres. McReynolds is ably and loyally backed by that Ohio State Association, an able faculty, and the entire community.

Dr. J. F. Burnett presided over the State Association with just as much wit, dignity and ability, as he presides over the Secretary's desk of the A. C. C. Dr. F. G. Coffin was chosen President for the next year. Dr. O. W. Powers, the ablest parliamentarian among our people, was present only a part of the session. The addresses of Prof. Wm. M. Dawson, Dr. Coffin, Rev. J. E. Etter, and the sermon by S. S. Newhouse, D. D., were masterpieces. Rev. J. B. Weston, D. D., the wise and dignified philosopher of the College, attended all the sessions. Dr. Morrill could not find delegates and visitors enough to fill the happy homes, with latch strings hanging out. Dr. Morrill is not only an able preacher and good pastor, but one of the ablest teachers of Psychology I have heard recitation for in some time.

My home was with Bro. and Sister Wm. and Lou Kleinherr. Their daughter Miss

Grace graduated quite young, and is now a very successful teacher in the College. Miss Edith is sixteen, and a very bright student in the advanced classes.

When Revs. J. W. Wellons and M. Barrett and myself visited the A. C. C., at Albany, New York, in 1882, I met, for the first and last time, that noble Christian lady, Mrs. Anna Sisson, for whom Sisson Hall at Defiance College is named. Mrs. Della W. Engle, who gave the money to erect this splendid building as a memorial of her true-hearted and loving sister, was at Defiance College on a visit, and attended the Convention. I was delighted to meet this amiable and cultured lady and hear her speak of a few of the friends who were at Albany 27 years ago, although she was too young, when the A. C. C. met at Albany to remember very much about the Convention.

Rev. A. Dunlap, D. D., and his charming wife attended the O. S. C. A. He has been the efficient treasurer for many years. When the subject of prohibition comes up, he stands as firm as the rock of Gibraltar. He is about my age, and has been one of the ablest and best pastors in Ohio for over thirty years. The doctor and wife will start South soon to spend the winter.

I preach for Rev. E. A. Watkins at Greenville, O., next Sunday, 11 a. m. then back to Springfield, O., to preach for Rev. H. R. Clem Sunday night; then aid him in protracting a meeting. In the South, you know meetings are protracted, usually, in hot weather. In the North, they appear to prefer cold weather.

Daniel Albright Long.

THE BEAUTY OF HOLINESS.

I love thy skies, thy sunny mists,
Thy fields, thy mountains hoar,
Thy wind that bloweth where it lists;
Thy will, I love it more.

I love thy hidden truth to seek
All round, in sea, on shore;
The arts whereby like gods we speak;
Thy will to me is more.

I love thy men and women, Lord,
The children round thy door,
Calm thoughts that inward strength afford;
Thy will, O Lord, is more.

But when thy will my life shall hold,
Thine to the very core,
The world which that same will did mold
I shall love ten times more.

—George Macdonald.

For ye are all the children of God
by faith in Jesus Christ. Gal. 3: 26.

LYDIA THORNHILL, TEACHER.

Stephen West sat in his study, his face in his hand.

Before him lay a letter still unfolded, fresh from his typewriter. His resignation—and his signature was already attached to it. With the finishing of that letter, it seemed to him that the old life was rolled up as a scroll.

He could look back on years of faithful labor interspersed by many, many helpful deeds. He had done good—much of it. He realized that, and it was a solace to him now. As far as had gone, he had been no sluggard. He thought again of that first ministry, when his ordination was still fresh, when he had felt the call strong upon him. With what zeal, what enthusiasm, he had entered into that struggle. With what cheerfulness he had accepted the small salary. How happy he had been over the preparation of his sermons. With what painstaking care he had written them. How grandly and energetically he had thrown the whole force of his being into the great battle against sin.

But, of late years, into his soul had stolen a great desire—whose insidious coming had marred his usefulness. It was a desire to be out in the world. His friends had often told him he had a business head. He longed now to use it. He saw opportunities. More and more the longing grew to mingle with business men, to share their chances of making money, and, with this, the resolve came to end it all, to no longer bind himself to his ministerial vows. It was the culmination of his struggle against his better self. The world, with its mammon, its independence, beckoned him on.

"Seems to me our minister's losin' power," remarked shrewd old Mrs. Griswold to young Mrs. Perry.

"What's comin' over him?"

"I believe he's not praying enough."

"He goes about like a man in a dream. Ain't he clear on the doctrines?"

Young Mrs. Perry had smiled.

"Oh, he's clear enough—no doubt about that," she answered thoughtfully, "but he looks to me like a man in a quandary, undecided, uneasy about something. His sermons seem directed more to himself than to us. However, we must be patient. He's passing through some kind of a trial. With it all, he's a wonderful man, Mrs. Griswold."

At that moment, a knock sounded on the study door. He pushed aside the unfolded letter.

"Come in," he said.

A young woman entered.

She was very slender and erect, with clear brown eyes, a low, white forehead

over which beautiful hair waved. She wore a modest brown suit and a plain hat. There was a little bow at her neck.

"Is this Stephen West, a member of the Mission Board?" she asked timidly.

"Yes—pray be seated."

The young woman took a chair. There was a short silence.

"I came to you because I could not help it," the young woman at last began. "I am a teacher in one of the public schools, but—I want to go as a foreign missionary. I heard you were on the Board, and so I have come to you. It is bitterly hard"—she faltered—"the opposition, I mean. Why, my people think I have gone out of my mind. But, like Joan of Arc, I too have heard heavenly voices. My Lord has called me to go. I dare not disobey."

Stephen West looked at her.

"You know nothing about the life of a foreign missionary?" he asked.

"Nothing except that I know I must be one."

He looked at her again.

"You get a good salary, I suppose."

"Very good. I've been teaching four years now."

"You have clothes enough, and pretty ones at that?"

The face opposite flushed.

"Yes, I can dress very well."

"You have good food I suppose."

"Yes."

"And friends?"

"Many of them," was the quick reply.

"And yet you are voluntarily leaving these pleasant environments for a life you know nothing about across the sea.

"My dear young friend, our foreign missionaries are getting only a small allowance, some of them are living in habitations that are not fit for the purpose. They fight rats, mice, bats and other pests. Because of their unsanitary quarters many of them take fever and die. You must think twice before you go into it."

The young woman clasped her hands.

"I have," she cried—"but I tell you, I, Lydia Thornhill, have heard the still small voice. Shall I prove unfaithful? God has made me understand that this work is to be mine. If I were twice a millionaire instead of only a well-paid teacher in the public school I would not disobey. Oh, sir, I don't know why this lot has fallen upon me. I'm only a girl, you might say. I'm not extraordinarily intellectual. I'm not the gifted. I'm only Lydia Thornhill, teacher. Yet, God has made it plain. Sir, I must go. I came to you," went on the brave young voice, "hoping you would understand. You are a minister. Surely you are what you are because God has laid his hand, too, upon you. Did you not before you were ordained, feel that strange compelling force,

out side of yourself—you may call it what you will—urging you to the ministry?"

For a brief moment Stephen West did not reply. Like a flash it all came back. That curious unaccountable, yet certain, something that God had called him, Stephen West, into his vineyard. And, leaving all, he had gone. Like Paul, he was not disobedient to the heavenly vision. He thanked God for that. But now—

Into what by and forbidden paths was he preparing to enter? Was not the call the same? God had not changed. It was he.

The love of the world has driven back that clear, pure, conscious leading of his early life. Oh, the shame of it.

He turned to the young woman.

"Your mind is quite made up?"

"Oh, yes."

"Well, then (his tone became business-like), I'll write to the Board and we'll see what can be done. There must needs be some preliminaries, some preparation; it may take you some time, but, if you are determined to give yourself to this cause, rest assured there will be a place for you."

The young woman rose.

"Oh, thank you you, sir," she cried.

But Stephen West had taken her by the hand.

"May the Lord bless you," he said huskily. "I wish we all were as faithful. I am thankful you came to me. It (his voice shook a little) has made clear a matter that has been troubling me for a long while."

Lydia Thornhill's clear eyes looked puzzled.

"Me!" she cried. "I don't know what I have done."

"Never mind. I do,

"Goodby. I will let you know directly I hear from the Board."

Lydia Thornhill went out into the open air.

"I wonder what he meant," she thought "I don't see how I could help him. What a fine man he is. I can trust him to open the way."

So she went on, her mind at ease, but in the study she had left, Stephen did an unusual thing.

He took the clean, fresh, unfolded letter upon his desk and he tore it in half. And then, though it was Saturday morning, he drew his pad and pencil forward and wrote that sermon that electrified his congregation on that memorable next day. And his text was, "Here am I Lord. Send me."—Christian Standard.

Wings of riches are used mostly for outward flights.

No man should attempt to command until he has learned to obey.

THE "FRIGHTFUL EXAMPLE" OF PROHIBITION.

Kansas City, Kansas, has been singled out by the liquor interests as affording the "frightful example" of the baleful effects of prohibition enforced upon the business interests of the city. In response to these fulminations the directors of the Mercantile Club of Kansas City, Kansas, consisting of the presidents and cashiers of the several banks, superintendents of the packing companies, leading attorneys of the city, representatives of groceries, mercantile and real estate establishments, have united in statement to refute the false charges made by its traducers against the fair fame of their city. The facts as presented by these men is a revelation, and ought to be published abroad so as to be known of all men. The thesis they seek to establish is that prohibition has not hurt Kansas City, and they seek to establish this by a statement of the progress of the city under the reign of strict prohibition for the last four years. Here is a partial record of the facts: On the first of January, four years ago, there were, approximately, two hundred and sixty joints in Kansas City, Kansas; now there are no saloons, no joints in Kansas City. The population has increased about twenty-five thousand, the taxable property has increased in value about sixteen millions of dollars and the bank deposits nearly seven million dollars. During the four years of strict enforcement of the prohibition law the value of the school property has increased in round numbers six hundred thousand dollars and the value of the school buildings erected has been more than a half million dollars; the amount expended on street improvements in the same time has been but a little short of a million dollars, while nearly a third of a million dollars has been spent on parks and boulevards. There have been issued in the last seventeen months a little over twenty-two hundred building permits, showing values of more than a million and a half dollars. It is also disclosed as a fact that in the last four years rents have increased approximately fifty per cent. and there is now not a building for rent on the principal street that is not already spoken for. It is stated as a fact that Kansas City, Kansas, is the only city of its size in Christendom that has no saloons; the only city of its size in Christendom that has no gambling house; the only city of its size in Christendom which has no brothel; the only city of its size in the United States that ranks among the first fifteen manufacturing cities of the United States; that Kansas City, Kansas, has an annual manufactured output of about one hundred million dollars. Prohibition, it would seem, has not hurt Kansas City, Kansas.—Methodist Recorder.

MARRIED.**Holland—Munford.**

Married near Winsdor, Va., Sept. 14, 1910, Mr. Henry Holland and Miss Jennie Munford. May prosperity attend them.

Nichols—Harrison.

At Antioch Church, Isle-of-Wight Co., Va., Oct. 26, 1910, Charles J. Nichols of Portsmouth, Va., and Miss Virginia, the beautiful daughter of James Harrison of Isle-of-Wight Co. May their lives be long, beautiful and useful.

J. T. Kitchen.

Bailey—Roberts.

A pretty home marriage took place at the home of Mr. B. C. Roberts of Windsor, Va., on the 3rd of November, 1910, when his daughter, Claudyne, became the bride of Columbus W. Bailey, a popular merchant of Windsor. After the ceremony they drove to Suffolk and there took the N. & W. train for a trip to Washington. Upon their return they will make their home in Windsor.

They have the best wishes of many friends for a long, happy and useful life.

R. H. Peel.

DIED.**Hedgepeth.**

Mrs. Francis Hedgepeth, daughter of the late David and Crissa Duke and widow of the late William Hedgepeth, departed this life at her home near Holland, Va., Nov. 9, 1910, in the 78th year of her age. She leaves one brother, J. M. Duke, and one daughter-in-law, Mrs. Sarah A. Hedgepeth, and eight grandchildren. Her only children, Irwin and James Madison, died before her. She had been a member of Holy Neck Christian Church since early life. The funeral was conducted by the writer and the remains buried in the family cemetery nearby. We extend our sincerest sympathy to her loved ones and pray the divine blessings upon them.

N. G. Newman.

Doughtie.

Margaret Lee, infant child of W. Carleton and Sadie Doughtie, died at their home, Holland, Va., Nov. 7, 1910, aged 13 mos. and 4 days. The funeral services were conducted by the writer at Liberty Spring Church and the little body laid away in the family plot in the Church cemetery. Margaret Lee was an attractive child and her death leaves a sad void in the home. We extend our sympathy to the bereaved family and pray that heaven may be dearer since the little one has been gathered there.

N. G. Newman.

Turner.

Little Arthur Turner, son of Mr. and Mrs. Sam Turner, died November 12th, 1910, aged 6 months. Funeral services were conducted at Antioch Christian Church, Nov. 13, by the writer.

R. H. Peel.

Fisher.

Mrs. Lula Fisher, the wife of F. G. Fisher, was born March 6, 1875 and died Oct. 13, 1910. She has been a member of the Portsmouth Christian Church for the past nine years and in her death we have sustained an irreparable loss. The deceased was a great sufferer, having been in declining health for several years, but she bore her afflictions with great patience and fortitude.

She was twice married, and two children, Ola and Elsie Denby, by her first husband, survive her. Many friends and relatives mingle tears with this bereaved family. What is home without a mother? When she is taken the very foundations of the home are shaken and the family circle is broken up. May the Lord bless these two girls and may they grow up in the nurture and admonition of the Lord. May He also comfort and sustain the husband and the surviving relatives. The funeral was conducted from the home by the writer, assisted by Rev. Mr. Gilman, of the Presbyterian Church.

J. W. Harrell.

TO SISTER EMMA DICKSON.

(On her 88th birthday).

Old Father Time, who comes to most
With lordly march and haughty mien,
When nearing Sister Dickson's throne,
Bows low his head, as to his queen.
'Tis thus he's come and gone away
Full fourscore times and also eight:
For there he bends before his Lord,
Her Master, Christ, her Advocate.

Old Time's afraid to hurl his dart.

His scythe he lowers at her feet,

He cannot pierce so true a heart.

He cannot harm a saint so sweet.

But when her Jesus gives consent,

Old Time will be an angel strong

To hear her over Jordan's waves

To shores divine and heaven's throng.

—J. J. Summerbell in Herald of Gospel Liberty.

Mrs. Emma Dickson is the widow of Elder Bayles L. Dickson, one of our most useful ministers formerly doing wide evangelistic and pastoral work in the State of Indiana; and leaving behind him as a monument to his faithfulness and ability, as well as the helplessness of his wife, the church at Argos, Indiana. He was a long time the conference missionary, and died in 1874. His widow now resides with her

son-in-law, J. N. Hess, at Dayton, Ohio, and is universally loved and honored by those who know her, for her past usefulness in the work of her husband, her present knowledge of the Scriptures, strength of intellect and Christian character. While many were calling on her on the 6th and 7th, to express their admiration and congratulations on her 88th birthday, I took the liberty to send her the following lines:

Nov. 6th, 1910.

Wayne, five years old, was engaged in whittling and made a blister on his hand, which caused a slight break in the skin. He ran to his mother, and showing it to her, in all earnestness said: "Mamma, I believe I am wearing out."

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State of North Carolina, County of Alamance, ss.: I, J. Fletcher Somers, solemnly swear that the above statement is true to the best of my knowledge and belief.

J. Fletcher Somers, Cashier.
Subscribed and sworn to before me, this 19th day of November, 1910.

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Organ of the Southern Christian Convention.

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J. O. Atkinson, Editor.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., to which office all communications for publication should be directed.

—President Taft has been on a visit on inspection to the Panama Canal the past week and reports the work on the big ditch as progressing very rapidly.

—A suitable sentiment for this Thanksgiving time: "Oh, that men would praise the Lord for His goodness, and for his wonderful works to the children of men."

—Ralph Johnston made a world's record Oct. 31 for high flights in a heavier than air biplane by sailing upward to an altitude of 9,714 feet; but on Nov. 17th, a daring and brilliant young fellow, fell like a plummet a distance of 500 feet and was instantly killed.

—Owing to sickness, Pastor M. L. Bryant of the Main St. Church, Berkley, Va., was unable to occupy his pulpit last Sunday and Rev. B. F. Black, the successful Y. M. C. A. Secretary, of Suffolk, Va., supplied for him. In addition to his Association work we learn that Bro. Black has become pastor of one or more churches in the Eastern Va. Conference.

—The publishers of the Youth's Companion will, as always at this season, present to every subscriber whose subscription (\$1.75) is paid for 1911 a beautiful calendar for the new year. The picture panel reproduces a water-color painting of an old time garden in a flood of summer sunshine, with a background of Lombardy poplars through which one catches a glimpse of distant hills. The picture being in 12 colors, the tones of the original are faithfully reproduced.

—Bro. R. W. Fitch, one of our interested and loyal laymen at Union Ridge, Alamance Co., N. C., writes, "I have read the Life of Rev. James O'Kelly by Me-

Clenny and am well pleased with the book. I only wish it could be read by every one who belongs to the Christian denomination and all those who wish to know our principles. My wish is that the book may find its way into the many Christian homes." Bro. Fitch's wish is being gratified, for the book is indeed finding its way into very many Christian homes, like his own, where it is being received and read with pleasure and profit.

A father, going into his stable one day recently, found his little son astride of one of the horses, with a slate and pencil in his hand. "Why, Harry!" he exclaimed. "What are you doing?"

"Writing a composition," was the reply.

"Well, why don't you write it in the house?" asked the father.

"Because," answered the little fellow, "the teacher told me to write a composition on a horse."—Our Dumb Animals.

QUEER WAYS ON CHINESE RAILWAYS.

A correspondent of the London Times recently reported that on one railway the trains have not one native conductor, but a band of three—a by no means effective protection against "squeezing." Then the passenger desiring to purchase a ticket finds every difficulty put in his way: while he joins the crowd that is crushing outside the booking-office clamorous for tickets, the ticket-clerk is chatting pleasantly with half a dozen of his friends behind the closed window. The greatest difficulty the management has to contend with is the petty pilfering and the nightly thefts of ring-bolts and plates from the line; no less than 60,000 bolts per month and 10,000 plates per annum are stolen from the Peking-Hankow Railway. What is the motive? To make hoes and plowshares, and even scissors and razors, the steel being much superior to the native product. And what is the penalty? There is none. No law has been found in the ancient archives to meet the theft of screw-bolts, and therefore malefactors escape unscathed, tho the police know where the plunder is stored!—Sel.

THE REV. IRA R. HICKS 1911 ALMANAC.

The Rev. Ira R. Hicks Almanac for 1911. that guardian Angel in a hundred thousand homes, is now ready. Not many are now willing to be without it and the Rev. Ira R. Hicks Magazine, Word and Works. The two are only One Dollar a year. The Almanac is 35 c. prepaid. No home or office should fail to send for them, to Word and Work Publishing Company, St. Louis, Mo.

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ASK FOR THE OXFORD EDITION

SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Riermond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

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TEMPERANCE STANDARDS SEVENTY-FIVE YEARS AGO.

It is sometimes difficult to realize the change in public sentiments on the subject of temperance within the life of many now living. It is not very long since on many farms in Allegheny and Washington counties the ruins of an old "still-house" were to be seen whose owners were among the best in the church and community. There was no ban on the use of whiskey, provided always there was no drunkenness. The "bottle" was in the cupboard, or on the side board, and as an act of hospitality visitors were offered a glass when they came, or at some time during the visit. This expression of personal regard and exhibition of hospitality was not omitted when the minister called. It is not strange that the effect was visible on some pastors at the close of a day of pastoral visiting. It is to the credit of the ministry that so few were overcome. We once heard a minister, who was acquainted with these early customs, say that it was not so strange that a very few were sometimes intemperate, as that many did not become drunkards.

We are led to refer to the old custom and the sentiment in regard to the use of liquors by a brother telling us an incident in the life of his father about seventy-five years ago. His father and another minister were appointed to hold a communion in a certain congregation. On Saturday of the services the assisting minister preached a strong temperance sermon. The two ministers were guests in different homes, and his father called upon his assistant in the evening. The host, according to custom, asked him if he would have a glass of wine. He answered, "No, that he was a teetotaler." The host then extended the same courtesy to the assisting minister, who answered, "No, I had a glass before tea;" What! exclaimed our friend's father, "did you not speak on temperance today?" "Yes, but I drank only wine," was the answer. We are told that this distinction was quite commonly made at that time. It is only proper to say that the minister who at that time took the glass of wine afterwards became a very strong advocate of total abstinence from all intoxicants and had a very wide influence in the cause of temperance. Moral sentiment is often of slow growth, and radical and permanent changes come through much discussion and long experience. Be not impatient.—United Presbyterian.

After running to weeds the pretty widow reaches out for orange blossoms.—Chicago Daily News.


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PERFECTLY WELCOME.

Night was approaching and the rain was coming down faster. The traveler dismounted from his horse and rapped at the door of the one farm-house he had struck in a five-mile stretch of traveling. No one came to the door. As he stood on the doorstep the water from the eaves trickled down his collar. He rapped again. Still no answer. He could feel the stream of water coursing down his back. Another spell of pounding, and finally the red head of a lad of twelve was stuck out of the second story.

"Wahcher want?" it asked.

"I want to know if I can stay here overnight," the traveler answered testily.

The red-headed lad watched the man for a minute or two before answering.

"Ye kin fer all of me," he finally answered, and then closed the window.—Lippincott's.