

Program of Union Meeting.

The union meeting of the Union Baptist Association will be held with the church at Macedonia beginning on Friday, December 29th. The following is the program:

FRIDAY.

11:00 a. m.—Introductory sermon, T. P. Little; alternate, J. L. Bennett.

1:00 p. m.—Organization.

1:30 p. m.—Query: What is regeneration and what are its effects? M. D. L. Preslar, J. G. Gullledge.

SATURDAY.

9:30 a. m.—Devotional exercises.

10:00 a. m.—Query: Is there Scriptural means by which to regulate our giving? G. O. Wilhoit, J. W. Bivens.

11:00 a. m.—Query: Do the preachers and churches rely upon the Holy Spirit in their work as they should? J. L. Bennett, H. M. Nicholson.

11:00 p. m.—Exegesis of Hebrews, 6:1-10. W. F. Watson, D. A. Snyder.

2:00 p. m.—The importance of reading the Bible and the best method of studying it. S. R. Brock, A. Marsh.

SUNDAY.

10:00 a. m.—Sunday school mass meeting, conducted by F. B. Ashcraft.

11:00 a. m.—Sermon. W. F. Watson.

The churches are requested to send delegates.

COMMITTEE.

Pen Picture of Christ.

New York Press.

The following is the only reliable pen picture of Christ as seen in actual life, and it is an exquisite piece of word-painting. It is taken from a manuscript now in the possession of Lord Kelly and in his library. It was copied from an original letter of Publius Lentulus at Rome, it being the usual custom of Roman governors to advise the Senate and the people of such material things as happened in their provinces in the days of Tiberius Caesar. Publius Lentulus, procurator of Judea, wrote the letter to the Senate:

"There appeared in these, our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a prophet of truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall, and comely, such as the beholder may both love and fear. His hair of the color of a chestnut, full ripe; plain to his ears, whence downward it is more orient and curling and waving about his shoulders. In the midst of his head is a seam, a partition in the hair, after the manner of Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed that nothing can be reprehended. His beard is color like his hair, not very long, but forked. His look innocent and mature. His eyes fiery, clear and quick and luminous. In reproving he is terrible, his eyes piercing—as with a two-edged sword—the greedy, the selfish and the oppressor, but look with tenderest pity on the weak, the erring and the sinful. Courteous and fair spoken. Pleasant in conversation, mixed with gravity. It can't be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent—a man for his singular beauty surpassing the children of men."

Heroic Faith.

Selected.

Robert Morrison, the first Protestant missionary in China, died strong in the faith that that country would become Christian. Yet he labored in that country for twenty-seven years fighting against hatred, opposition, and persecution, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

* * *

"I do not know the word discouragement," said Dr. John Scudder; "I long ago erased it from my vocabulary."

"I do not want your pity, dear friends in the homeland," wrote a missionary from Zululand, "for I am in the 'tip-top' field of the world."

"I would rather wear out than rust out," said Henry Martyn, of India.

"I am God's little woman, and he will take care of me," wrote Annie Taylor, of Tibet.

"My soul, wait thou only upon God; for my expectation is from him," wrote Gardiner upon a rock on the coast of Tierra del Fuego just before his death by starvation.

"We missionaries have put in all we have got here," said Rockville Clancy, of India, to a magazine correspondent. "We are here for life; we are hard at work, and we are happy."

Glimpses of the Infinite.

Sunday School Times.

What we see is a very small part of what is. One realizes this with new force as he pushes through the underbrush of a forest or piece of woodland, and comes at every step upon new and unsuspected beauties of God's creating. Here is a tiny flower hidden beneath a leaf; no man ever looked upon it before, and perhaps never will again; yet it is perfect beyond Solomon's glory. For every such glimpse given us of God's infinite creating and beauty-loving power, there are ten thousand times ten thousand manifestations of it, here in this world, that man has never seen. In the depths of the sea, in the arctic regions, in the heart of the earth, and close to us on every side, his works are going unseen by any of his children. And if this is so of his finite, material world, what of the material world beyond, when we shall have entered there? It is such suggestions of the infinite that reveal how little we really know of our Father's love. What a Love to trust, while awaiting that time when we shall know even as also we were known!

Sacrifice for State Missions.

Livingston Johnson.

A young man, a native of South Carolina, who graduated at Wake Forest a year or two ago, is a missionary in an important seacoast town. He is doing a magnificent work, for which he receives the small salary of \$500.00. He rents his house, and it takes all his salary to support himself and wife. He is in debt for his education. He was recently offered a thousand dollars and parsonage by a church in his native State. That would give him a support and enable him to pay off the school debt. Under the circumstances it was a great temptation; but the young man, after earnest and prayerful consideration, decided that it was his duty to remain on his present field. Here is a man from another State, so much interested in a mission point in our State, that he practically contributes \$600.00 to State missions, and suffers the privations that such a sacrifice involves.

Saddest of Sights.

Religious Herald.

"What was the most distressing thing you ever saw in a court room?" was the question propounded to a group of lawyers recently, as they sat together in the office of one of their number. One told of hearing a judge pass sentence of death on a woman; another told of the scene between a mother and son as she bid her boy goodbye before he started to serve a ten years' sentence in the penitentiary, and as the question went round the circle each related a story of court room scenes. Almost the last one in the group said: "Gentlemen, the saddest thing I ever witnessed in a court room was when a healthy, strong, handsome man and woman, with a group of children, appeared before a circuit judge, the one plaintiff, the other defendant, in a divorce suit. The look of distress on the faces of those innocent children as they sat and listened to the criminations and recriminations of their parents, intent on breaking up what had been a happy home, was the saddest sight I ever witnessed."

It is a favorite argument of the whiskey people that prohibition does not prohibit, and that liquor is always more or less plentiful in a community after a prohibition law has gone into effect than it was before. If such an argument were founded in fact, it does seem then that prohibition would be the very thing the whiskey people would want. If prohibition makes liquor more plentiful, then why is it that the whiskey people fight prohibition so hard?—Waxhaw Enterprise.

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The Wingate School is the property of the Union Baptist Association. This should be a guarantee of its stability and permanency.

The school is chartered and the village of Wingate is incorporated and officered. For further information or for catalogue, address,

M. B. DRY, Principal,
WINGATE, N. C.