

The Pineburst Outlook

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Herbert L. Jillson Edited by

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Saturday December 31, 1910

A Grand Operatic Breakfast

A NEW YEAR PROPHESY FOR 1920 A. D.

(Curtain rises, disclosing Father, Mother and Children at the table. Father reading paper. Accelerando movement of pots and pans from kitchen, dying away into a sudden crash as voices begin.) MOTHER:

Is there any news in the paper—in the paper— in the paper? Is there any—any—Ah-h-h-ba-ba-ah-ahhh -new In the-in the-CHILDREN AND MOTHER: Is there any news in the pa-a-a-aper this mo-o-o-orning? (Close harmony.) (Staccato.) No. Not much! MOTHER Children, do keep still! Do keep still! CHILDREN : We are keeping still-keeping still. MOTHER: Ahh-h-h h-h. (Tr.) Ah-h-h-h! (Grandis simo.) Sweet stillness of the silence When everything is still—is still. My heart is gay, my fancles stray— Ah-h-h-h-h! Ah! Ah! Ah! When all is still FATHER: (Appassionato con animeto.) But what about the waffles? But what about the waffles? But whashaht-About the wa-ahahah- fites? CHILDREN: (With longing.) Yes, what about the waffles? When will we get to eat O, what about the waffles? When will we get to eat? FATHER AND MOTHER : (Vivace.) O, see, the cook, she is approaching ! O, list, the cook, she draweth near ! COOK: (Enter on 16th bar of cadenza) "Tis grievous! Ah-ba-ah-ha-ah-ah-hh-h-h-h-h-"Tis grievous. The waffle iron is broken. O, that these words should now be spoken! My heart is heavy with its sorrow. We'll have no waffles ill tomorrow. There is no from Lesn herrow.

There is no iron I can borrow. ALL :

O, horror ! O, sadness! O, waffles ! O, awful ! (Exit Father, Mother and Children.) COOK:

COOK: (Downstage, with full orchestra acc.) O. perdition ! It is the breaking of the heart That I may not today display my art, For love is rising in my yearning breast Like-baking powder—'tis the best, (Warren Wright, please communicate.) Alas! Alas! Alas! Adios! Adios! Lachrymosa penitente ! (Coloratura work.) Ecoop-ILFLETELLECE (Coloratura work.) Ec-00-r-r-r-r-r-r-r-r-r-r-ee-y00-fe-w00! R-r-r-r-r-r-s-ah-ah-A-H-ee-OO! B-r-r-r-r-(gargling)-r-r-r-r-r-r-r-r Ece! Ooh-cooh-cooh-cooh-c-ah! Ooh-ah-e-ah-e-ah-h-h-h-h

АН-Н-Н-Н ! АН-Н-Н.Н.Н ah A'1-(Flowers and curtain.)

CHRISTIAN ΉЕ

THE PINEHURST OUTLOOK

Rev. T. A. Cheatham's Christmas Discourse Deals With its Universality



ALL Pinehurst turned out for Christmas services in the Chapel; the subject of Rev. T. A. Cheatham's discourse "The Universality of the Christi 'n Privilege" and the text St.Luke II, 10: "Behold I bring you good tidings of great joy which shall be

to all people."

He said in part;

"We are told that a mile out of Bethlehem,on the road going toward Jerusalem, may still be seen the ruins of the walls of the Chapel of Herald Angel. It was built in the very field and on the traditional site, where so long ago on the most memorable night in the history of the world "there were shepherds abiding in the fields keeping watch over their flocks."

God had spoken to men before, "at sundry times and in diverse manners He had spoken unto the fathers by the prophets." He had not only given man a religious instinct, "a restlessness that could only find rest in Him" as St. Augustine put it, but He had chosen a people through whom after long centuries of teaching and training He could reveal Himself to man; (and one of the most interesting studies upon which we could engage would be to follow the development of that people,) then in the "fullness of time" the Son of God came, some one has called it "the Supreme moment of divine opportunity and of human need."

When He came there were three nations whose influence determined the world's life, they were the Hebrews, the Romans and the Greeks. Each of these nations stood ready with its special contribution to the futherance of the gospel. The Hebrews were in the midst of expectations, looking for the coming of the Messiah.

The Romans had made intercourse possible by their great roads and wonderful organization so that a cosmepolitan spirit was possible. The world was more ready than it had ever been before for the preaching of a religion that was intended, not for a tribe, not for a province, not even for an empire, but for the universal world.

Then there was a language in which the missionaries of the new gospel could speak their message and be generally understood. Educated people were acquainted with Greek and it was a language peculiarly fitted for the expression of the most delicate differences of thought. In this way was the world prepared for the most stupendous message it had ever received. Mon had longed for God, he had been seeking and groping and One was to come who was to reveal God to man. This revelation could only be made by a God-man. If we cut out the deity from Jesus Christ we take Him down from His high pedes--W. D. Nesbit in Chicago Post. tal of homage and adoration.

If we cut out His humanity of toil and tears and tenderness and sympathy for human pain and loss we take away his kinship with us.

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God is now no longer an awe, a dreadful Being to frighten us, but He is our Father, men have seen and handled and given themselves to His Son in human form and so God has become a reality. Today we come to rejoice in that life, to rejoice in the power of a *Uving* Christ. Frequently we have a dead Christ preached to us to the exclusion of His birth and life and ascension.

In the scheme the Incarnation is only made necessary by the Atonement and the Atonement called for by the fall.

Without diminishing aught from the doctrine of the Atonement we believe that the Incarnation was a part of the eternal plan. Man could never know God until lie saw God in human form, our thoughts about Him n ust be subject to human limitations, certainly Jesus Christ came to die for us but He primarily came to live for us and to show us how to live, death reigned only three short days and nights the rest was all life, a life of three and thirty years on earth and a life of ages upon ages in the glory which the Christ had with the Father before the worlds were.

That (hrist is a living, active personality in the world today, His teaching is recognized, His power is felt, His principles are exemplified, Ilis life is lived. He is the factor in the world's best life. I'can say without fear of contradiction that He is the moving power in the world's moral and spiritual elevation.

The living Christ takes hold of these sordid, frivolous, careless lives of ours and makes them strong and unselfish and noble. We catch his spirit when we build hospitals and reformatories, when we minister to the poor and sick and sad, when we get out of ourselves and our own interests and try to raise the world to purer living and higher thinking.

We come today to do honor to the beginuing of this life of God in our world, we want to rejoice together in the birth of Christ, we want to visit Bethlehem with the shepherds and gaze with them in adoration at the blessed Christ child and try to understand more fully the meaning of his birth and its message to the world, not only to view that birth in the sweet simplicity of infant innocence but also to view it with the added advantage of living so long after and understanding more of its richness and meaning from having seen its power worked out in countless lives.

Atter all these years of Christian light and privilege we can surely feel the truth of the Angelic message. "Glory to God in the highest and on Earth peace, good will to men."

On Christmas day Jesus Christ was born, what for? Why did He come? He came that He might live our life and show us how to live. He came also that he might manifest the Eternal God, so (Concluded on page ten)



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